THE ZEND-AVESTA

PART I

THE VENDIDAD

TRANSLATED BY

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INTRODUCTION.

CHAPTER I.

THE DISCOVERY OF THE ZEND-AVESTA.

THE Zend-Avesta is the sacred book of the Parsis, that is to say, of the few remaining followers of that religion which feigned over Persia at the time when the second successor of Mohammed overthrew the Sassanian dynasty[1], and which has been called Dualism, or Mazdeism, or Magism, or Zoroastrianism, or Fire-worship, according as its main tenet, or its supreme God[2], or its priests, or its supposed founder, or its apparent object of worship has been most kept in view. In less than a century after their defeat, nearly all the conquered people were brought over to the faith of their new rulers, either by force, or policy, or the attractive power of a simpler form of creed. But many of those who clung to the faith of their fathers, went and sought abroad for a new home, where they might freely worship their old gods, say their old prayers, and perform their old rites. That home they found at last among the tolerant Hindus, on the western coast of India and in the peninsula of Guzerat[3]. There they throve and there they live still, while the ranks of their co-religionists in Persia are daily thinning and dwindling away[4].

As the Parsis are thc ruins of a people, so are their

[1. At the battle of Nihâvand (642 A.C.)

2. Ahura Mazda.

3. They settled first at Sangân, not far from Damân; thence they spread over Surat, Nowsâri, Broach, and Kambay; and within the last two centuries they have settled at Bombay, which now contains the bulk of the Parsi people, nearly 150,000 souls.

4. A century ago, it is said, they still numbered nearly 100,000 souls; but there now remain no more than 8000 or 9000 souls, scattered in Yezd and the surrounding villages (Dosabhoy Framjee, The Parsees).]

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sacred books the ruins of a religion. There has been no other great belief in the world that ever left such poor and meagre monuments of its past splendour. Yet great is the value which that small book, the Avesta, and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologist, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world & Gospels, the Talmud, and the Qur'ân. Persia, it is known, had much influence on each of the movements which produced, or proceeded from, those three books; she lent much to the first heresiarchs, much to the Rabbis, much to Mohammed. By help of the Parsi religion and the Avesta, we are enabled to go back to the very heart of that most momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought.

Inquiries into the religion of ancient Persia began long ago, and it was the old foe of Persia, the Greek, who first studied it. Aristotle[1], Hermippus[2]; and many others[3] wrote of it in books of which, unfortunately, nothing more than a few fragments or merely the titles have come down to us. We find much valuable information about it, scattered in the accounts of historians and travellers, extending over ten centuries, from Herodotus down to Agathias and Procopius. It was never more eagerly studied than in the first centuries of the Christian era; but that study had no longer anything of the disinterested and almost scientific character it had in earlier times. Religious and philosophic sects, in search of new dogmas, eagerly received whatever came to them bearing the name of Zoroaster. As Xanthus the Lydian, who is said to have lived before Herodotus, had mentioned Zoroastrian {Greek Lo'gia}[4], there. came to light, in those later times, scores of oracles, styled {Greek Lo'gia tou^ Zwroa'strou},

[1. Diogenes Laertius, Prooemium 8.

2. Pliny, Hist. Nat. XXX, I, 2. CE infra, III, ii.

3 Dinon, Theopompus, Hermodorus, Heraclides; Cumanus.

4. See Nicolaus Damazcenus, Didot, Fragm. Hist. III, 409.]

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or 'Oracula Chaldaïca sive Magica,' the work of Neo-Platonists who were but very remote disciples of the Median sage. As his name had become the very emblem of wisdom, they would cover with it the latest inventions of their ever-deepening theosophy. Zoroaster and Plato were treated as if they had been philosophers of the same school, and Hierocles expounded their doctrines in the same book. Proclus collected seventy Tetrads of Zoroaster and wrote commentaries on them but we need hardly say that Zoroaster commented on by Proclus was nothing more or less than Proclus commented on by Proclus. Prodicus the Gnostic had secret books of Zoroaster[2]; and upon the whole it may be said that in the first centuries of Christianity, the religion of, Persia was more studied and less understood than it had ever been before. The real object aimed at, in studying the old religion, was to form a new one.

Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences. It was not until the Renaissance that real inquiry was resumed. The first step was to collect all the information that could be gathered from Greek and Roman writers. That task was undertaken and successfully completed by Barnabé Brisson[3]. A nearer approach to the original source was made in the following century by Italian, English, and French travellers in Asia. Pietro della Valle, Henry Lord, Mandelslo, Ovington, Chardin, Gabriel du Chinon, and Tavernier found Zoroaster's last followers in Persia and India, and made known their existence, their manners, and the main features of their belief to Europe. Gabriel du Chinon saw their books and recognised that they were not all written in the same language, their original holy writ being no longer understood except

[1. Fabricius, Graeca Bibliotheca, fourth ad. p. 309 seq.

2. Clemens Alexandrinus, Stromata I. Cf. infra, III, 11, and Porphyrius, de vita Plotini, § 16.

3. 'De regio Persarum principatu libri tres,' Paris, 1590. The second book is devoted to the religion and manners of the ancient Persians.]

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by means of translations and commentaries in another tongue.

In the year 1700, a professor at Oxford, Thomas Hyde, the greatest Orientalist of his time in Europe, made the first systematic attempt to restore the history of the old Persian religion by combining the accounts of the Mohammedan writers with 'the true and genuine monuments of ancient Persia[1].' Unfortunately the so-called genuine monuments of ancient Persia were nothing more than recent. compilations referring to the last stage of Parsiism. But notwithstanding this defect, which could hardly be avoided then, and notwithstanding its still worse fault, a strange want of critical acumen[2], the book of Thomas Hyde was the first complete and true picture of modern Parsiism, and it made inquiry into its history the order of the day. A warm appeal made by him to the zeal of travellers, to seek for and procure at any price the sacred books of the. Parsis, did not remain ineffectual, and from that time scholars bethought themselves of studying, Parsiism in its own home.

Eighteen years later, a countryman of Hyde, George Boucher, received from the Parsis in Surat a copy of the Vendîdâd Sâdah, which was brought to England in 1723 by Richard Cobbe. But the old manuscript was a sealed book, and the most that could then be made of it was to hang it by an iron chain to the wall of the Bodleian Library, as a curiosity to be shown to foreigners. A few years later, a Scotch-man, named Fraser, went to Surat, with the view of obtaining from the Parsis, not only their books, but also a knowledge of their contents. He was not very successful in the first undertaking, and utterly failed in the second.

In 1754 a young man, twenty years old, Anquetil Duperron, a scholar of the Ecole des Langues Orientales in Paris, happened to see a facsimile of four leaves of the

[1. Veterum Persarum et Parthorum et Medorum, religionis historia,' Oxford, 1700.

2. Thus he recognised in Abraham the first lawgiver of ancient Persia, in Magism a Sabean corruption of the primeval faith, and in Zoroaster a had learnt the forgotten truth from the exiled Jews in Babylon.]

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Oxford Vendîdâd, which had been sent from England, a few years before, to Etienne Fourmont, the Orientalist. He determined at once to give to France both the books and the first European translation of them. Impatient to set off, without waiting for a mission from the government which had been promised to him, he enlisted as a private soldier in the service of the French East India company; he embarked at Lorient on the 24th of February 1755, and after three years of endless adventures and dangers through the whole breadth of Hindustan, at the very time when war was raging between France and England, he arrived at last in Surat, where he stayed among the Parsis for three years more. Here began -another struggle, not less hard, but more decisive, against that mistrust and ill-will of the Parsis which had disheartened Fraser; but he came out of it victorious, and succeeded at last in winning from the Parsis both their books and their knowledge.. He came back to Paris on the 14th of March 1764, and deposited on the following day at the Bibliothèque Royale the whole of the Zend-Avesta and copies of most of the traditional books. He spent ten years in studying the material he had collected, and published in 1771 the first European translation of the Zend-Avesta[1].

A violent dispute broke out at once, as half the learned world denied the authenticity of the Avesta, which it pronounced a forgery. It was the future founder of the Royal Asiatic Society, William Jones, a young Oxonian then, who opened the war. He had been wounded to the quick by the scornful tone adopted by Anquetil towards Hyde and a few other English scholars: the Zend-Avesta suffered for the fault of its introducer, Zoroaster for Anquetil. In a pamphlet written in French[2], with a verve and in a Style which showed him to be a good disciple of Voltaire, W. Jones pointed out, and dwelt upon, the oddities and

[1. 'Zend-Avesta, ouvrage de Zoroastre, contenant les Ideés Théologiques, Physiques et Morales de ce Législateur. . . . Traduit en François sur l'Original Zend.' Par M. Anquetil Du Perron, 3 vols. in 40, Paris, 1771.

2. 'Lettre à M. A*** du P*** dans laquelle est compris l'examen de sa traduction des livres attribués Zoroastre.']

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absurdities with which the so-called sacred books of Zoroaster teemed. It is true that Anquetil had given full scope to satire by the style he had adopted: he cared very little for literary elegance, and did not mind writing Zend and Persian in French; so the new and strange ideas he had to express looked stranger still in the outlandish garb he gave them. Yet it was less the style than the ideas that shocked the contemporary of Voltaire[1]. His main argument was that books, full of such silly tales, of laws and rules so absurd, of descriptions of gods and demons so grotesque, could not be the work of a sage like Zoroaster, nor the code of a religion so much celebrated for its simplicity, wisdom, and purity. His conclusion was that the Avesta was a rhapsody of some modern Guebre. In fact the only thing in which Jones succeeded was to prove in a decisive manner that the ancient Persians were not equal to the lumières of the eighteenth century, and that the authors of the Avesta had not read the Encyclopédie.

Jones's censure was echoed in England by Sir John Chardin and Richardson, in Germany by Meiners. Richardson tried to

give a scientific character to the attacks of Jones by founding them on philological, grounds[2]. That the Avesta was a fabrication of modern times was shown, he argued, by the number of Arabic words he fancied he found both in the Zend and Pahlavi dialects, as no Arabic element was introduced into the Persian idioms earlier than the seventh century; also by the harsh texture of the Zend, contrasted with the rare euphony of the Persian; and, lastly, by the radical difference between the Zend and Persian, both in words and grammar. To these objections, drawn from the form, he added another derived from the uncommon stupidity of the matter.

In Germany, Meiners, to the charges brought against the new found books, added another of a new and unexpected kind, namely, that they spoke of ideas unheard of before, and made known new things. 'Pray, who would dare

[1. Cf. the article on Zoroaster in the Dictionnaire philosophique.

2. A Dissertation on the Languages, Literature, and Manners of Eastern Nations,' Oxford, 1777.]

ascribe to Zoroaster books in which are found numberless names of trees, animals, men, and demons unknown to the Ancient Persians; in which are invoked an incredible number of pure animals and other things, which, as appears in the silence of ancient writers, were never known, or at least never worshipped, in Persia? What Greek ever spoke of Hom, of Jemshîd, and, of such other personages as the fabricators of that rhapsody exalt with every kind of praise, as divine heroes[1]?' Yet, in the midst of his Ciceronian nonsense, Meiners inadvertently made a remark which, if correctly interpreted, might have led to important discoveries. He noticed that many points of resemblance are to be found between the, ideas of the Parsis and those of the Brahmans and Musulmans. He saw in this a proof that Parsîism is a medley of Brahmanical and Musulman tales. Modern scholarship, starting from the same point, came to that twofold conclusion,. that, on the one hard, Parsîism was one of the elements out of which Mohammed formed his religion, and, on the other hand, that the old religions of India and Persia flowed from a common source. ''Not only does the author of that rubbish tell the same tales of numberless demons of either sex as the Indian priests do, but he also prescribes the same remedies in order to drive them away, and to balk their attempts.' In these words there was something like the germ of comparative mythology; seldom has a man approached the truth so closely and then departed from it so widely.

Anquetil and the Avesta found an eager champion in the person of Kleuker, professor in the University of Riga. As soon as the French version of the Avesta appeared, he published a German translation of it, and also of Anquetil's historical dissertations[2]. Then, in a series of dissertations of his own[3], he vindicated the authenticity of the Zend books. Anquetil had already tried to show, in a memoir

[1. 'De Zoroastris vita, institutis, doctrina et libris,' in the Novi Comentarii Societatis Regiae, Goettingen, 1778-1779.

2 'Zend-Avesta . . . nach dem Franzoesischen des Herm Anquetil Du Perron,' vols. in 40, 1776.

3. 'Anhang zum Zend-Avesta,' 2 vols. in 40, 1781.]

on Plutarch, that the data of the Avesta fully agree with the account of the Magian religion given in the treatise on 'Isis and Osiris.' Kleuker enlarged the circle of comparison to the whole of ancient literature. He tried also to appeal to internal evidence, an attempt in which he was less successful. The strength of his defence was seldom greater than the strength of the attack. Meiners had pointed out the mythical identity of the Mount Alborg, of the Parsis with the Mount Meru of the Hindus, as a proof that the Parsis had borrowed their mythology from the Hindus: the conclusion was incorrect, but the remark itself was not so. Kleuker fancied that he could remove the difficulty by stating that Mount Alborg is a real mountain, nay, a doubly real mountain, since there are two mountains of that name, the one in Persia, the other in Armenia, whereas Mount Meru is only to be found in Fairyland. Seldom were worse arguments used in the service of a good cause. Meiners had said that the name of the Parsi demons was of Indian origin, as both languages knew them by the Latin name 'Deus.' This was an incorrect statement, and yet an important observation. The word which means 'a demon' in Persia, means quite the contrary in India, and that radical difference is just a proof of the two systems being independent of one another. Kleuker pointed out the incorrectness of the statement; but, being unable to account for the identity of the words, he flatly denied it.

Kleuker was more successful in the field of philology: he showed, as Anquetil had done, that Zend has no Arabic elements in it, and that Pahlavi itself, which is more modern than Zend, does not contain any Arabic, but only Semitic words of the Aramean dialect, which are easily accounted for by the close relations of Persia with Aramean lands in the time of the Sassanian kings. He showed, lastly, that Arabic words appear only in the very books which Parsi tradition itself considers modern.

Another stanch upholder of the Avesta was the numismatologist Tychsen, who, having begun to read the book with a

prejudice against its authenticity, quitted it with a conviction to the contrary. 'There is nothing in it,' he

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said, 'but what befits remote ages, and a man philosophising in the infancy of the world. Such traces of a recent period as they fancy to have found in it, are either understandings, or belong to its later portions. On the whole there is a marvellous accordance between the Zend-Avesta and the accounts of the ancients with regard to the doctrine and institutions of Zoroaster. Plutarch agrees so well with the Zend books that I think no one will deny the close resemblance of doctrines and identity of origin. Add to all this the incontrovertible argument to be drawn from the language, the antiquity of which is established by the fact that it was necessary to translate a part of the Zend books into Pahlavi, a language which was obsolete as early as the time of the Sassanides. Lastly, it cannot be denied that Zoroaster left books, which were, through centuries, the groundwork of the Magic religion, and which were preserved by the Magi, as shown by a series of documents from the time of Hermippus. Therefore I am unable to see why we should not trust the Magi of our days when they ascribe to Zoroaster those traditional books of their ancestors, in which nothing is found to indicate fraud or a modern hand.

Two years afterwards, in 1793, was published in Paris a book which, without directly dealing with the Avesta, was the first step taken to make its authenticity incontrovertible. It was the masterly memoir by Sylvestre de Sacy, in which the Pahlavi inscriptions of the first Sassanides were deciphered for the first time and in a decisive manner. De Sacy, in his researches, had chiefly relied on the Pahlavi lexicon published by Anquetil, whose work vindicated itself--better than by heaping up arguments--by promoting discoveries. The Pahlavi inscriptions gave the key, as is well known, to the Persian cuneiform inscriptions, which were in return to put beyond all doubt the genuineness of the Zend language.

Tychsen, in an appendix to his Commentaries, pointed

[1. 'Commentatio prior observationes historico-criticas de Zoroastre ejusque et placitis exhibens.' Goettingen, in the Novi Comment. Soc. Reg. 1791.]

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to the importance of the new discovery: 'This,' he writes, 'is a proof that the Pahlavi was used during the reign of the Sassanides, for it was from them that these inscriptions emanated, as it was by them--nay, by the first of them, Ardeshîr Bâbagân--that the doctrine of Zoroaster was revived. One can now understand why the Zend books were translated into Pahlavi. Here, too, everything agrees, and speaks loudly for their antiquity and genuineness.'

About the same time Sir William Jones, then president of the Royal Asiatic Society, which he had just founded, resumed in a discourse delivered before that Society the same question he had solved in such an off-hand manner twenty years before. He was no longer the man to say, 'Sied-il à un homme né dans ce siècle de s'infatuer de fables indiennes?' and although he had still a spite against Anquetil, he spoke of him with more reserve than in 1771. However, his judgment on the Avesta itself was not altered on the whole, although, as he himself declared, he had not thought it necessary to study the text. But a glance at the Zend glossary published by Anquetil suggested to him a remark which makes Sir William Jones, in spite of himself, the creator of the comparative grammar of Sanskrit and Zend. 'When I perused the Zend glossary,' he writes, 'I was inexpressibly surprised to find that six or seven words in ten are pure Sanscrit, and even some of their inflexions formed by the rules of the Vyácaran[1], as yushmácam, the genitive plural of yushmad. Now M. Anquetil most certainly and the Persian compiler most probably, had no knowledge of Sanscrit, and could not, therefore, have invented a list of Sanscrit words; it is, therefore, an authentic list of Zend words, which has been preserved in books or by tradition; it follows that the language of the Zend was at least a dialect of the Sanscrit, approaching perhaps as nearly to it as the Prácrit, or other popular idioms, which we know to have been spoken in India two thousand years ago[2]. 'This conclusion, that Zend is a Sanskrit dialect, was incorrect, the connection assumed being too close; but it was a great

[1. The Sanskrit Grammar.

2 Asiatic Researches, II, § 3.]

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thing that the near relationship of the two languages should have been brought to light.

In 1798 Father Paulo de St. Barthélemy further developed Jones's remark in an essay on the antiquity of the Zend language[1]. He showed its affinity with the Sanskrit by a list of such Zend and Sanskrit words as were least likely to be borrowed, viz. those that designate the degrees of relationship, the limbs of the body, and the most general and essential ideas. Another list, intended to show, on a special topic, how closely connected the two languages are, contains eighteen words taken from the liturgic language used in India and Persia. This list was not very happily drawn up, as out of the eighteen instances there is not a single one that stands inquiry; yet it was a happy idea, and one which has not even yet

yielded all that it promised. His conclusions were that in a far remote antiquity Sanskrit was spoken in Persia and Media, that it gave birth to the Zend language, and that the Zend-Avesta is authentic: 'Were it but a recent compilation,' he writes, 'as Jones asserts, how is it that the oldest rites of the Parsis, that the old inscriptions of the Persians, the accounts of the Zoroastrian religion in the classical writers, the liturgic prayers of the Parsis, and, lastly, even their books do not reveal the pure Sanskrit, as written in the land wherein the Parsis live, but a mixed language, which is as different from the other dialects of India as French is from Italian?' This amounted, in fact, to saying that the Zend is not derived from the Sanskrit, but .that both are derived from another and older language. "The Carmelite had a dim notion of that truth, but, as he failed to express it distinctly, it was lost for years, and had to be re-discovered.

The first twenty-five years of this century were void of results, but the old and sterile discussions as to the authenticity of the texts continued in England. In 1808 John Leyden regarded Zend as a Prakrit dialect, parallel to Pali; Pali being identical with the Magadhi dialect and Zend with the

[1. 'De antiquitate et affinitate linguae samscredamicae et germanicae,' Rome, 1798.]

Sauraseni[1]. In the eyes of Erskine Zend was a Sanskrit dialect, imported from India by the founders of Mazdeism, but never spoken in Persia[2]. His main argument was that Zend is not mentioned among the seven dialects which were current in ancient Persia according to the Farhang-i Jehangiri[3], and that Pahlavi and Persian exhibit no close relationship with Zend.

In Germany, Meiners had found no followers. The theologians appealed to the Avesta in their polemics[4], and Rhode sketched the religious history of Persia after the translations of Anquetil[5].

Erskine's essay provoked a decisive answer[6] from Emmanuel Rask, one of. the most gifted minds in the new school of philology, who had the honour of being a precursor of both Grimm and Burnouf. He showed that the list of the Jehangiri referred to an epoch later than that to which Zend must have belonged, and to parts of Persia different from those where it must have been spoken; he showed further that modern Persian is not derived from Zend, but from a dialect closely connected with it; and, lastly, he showed what was still more important, that Zend was not derived from Sanskrit. As to the system of its sounds, Zend approaches Persian rather than Sanskrit; and as to its grammatical forms, if they often remind one of Sanskrit, they also often remind one of Greek and Latin, and frequently have a special character of their own. Rask also gave the paradigm of three Zend nouns, belonging to different declensions, as well as the right pronunciation of the Zend letters, several of which had been incorrectly given by Anquetil. This was the first essay on Zend grammar, and it was a masterly one.

[1. Asiatic Researches, X.

2. Ibid. X.

3. A large Persian dictionary compiled in India in the reign of Jehangir.

4. 'Erläuterungen zum Neuen Testament aus einer neueröffneten Morgenländischen Quelle, {Greek I?dou` ma'goi a?po` a?natolw^n},' Riga, 1775.

5. 'Die Heilige Sage . . . des Zend-Volks,' Francfort, 1820.

6. 'Ueber das Alter und die Echtheit der Zend-Sprache und des Zend Avesta' (übersetzt von F. H. von der Hagen), Berlin, 1826. Remarks on the Zend Language and the Zend-Avesta (Transactions of the Bombay branch of the Royal Asiatic Society, III, 524).]

The essay published in 1831 by Peter von Bohlen on the origin of the Zend language threw the matter forty years back. According to him, Zend is a Prakrit dialect, as it had been pronounced by Jones, Leyden, and Erskine. His mistake consisted in taking Anquetil's transcriptions of the words, which are often so incorrect as to make them look like corrupted forms when compared with Sanskrit. And, what was worse, he took the proper names in their modern Parsi forms, which often led him to comparisons that would have appalled Ménage. Thus Ahriman became a Sanskrit word ariman, which would have meant 'the fiend;' yet Bohlen might have seen in Anquetil's work itself that Ahriman is the modern form of Angra Mainyu, words which hardly remind one of the Sanskrit ariman. Again, the angel Vohu-manô, or 'good thought' was reduced, by means of the Parsi form Bahman, to the Sanskrit bâhuman, 'a long-armed god.'

At last came Burnouf. From the time when Anquetil had published his translation, that is to say, during seventy years, no real progress had been made in knowledge of the Avesta texts. The notion that Zend and Sanskrit are two kindred languages was the only new idea that had been acquired, but no practical advantage for the interpretation of the texts had resulted from it. Anquetil's translation was still the only guide, and as the doubts about the authenticity of the texts grew

fainter, the authority of the translation became greater, the trust reposed in the Avesta being reflected on to the work of its interpreter. The Parsis had been the teachers of Anquetil; and who could ever understand the holy writ of the Parsis better than the Parsis themselves? There was no one who even tried to read the texts by the light of Anquetil's translation, to obtain a direct understanding of them.

About 1825 Eugène Burnouf was engaged in a course of researches on the geographical extent of the Aryan languages in India. After he had defined the limits which divide the races speaking Aryan languages from the native non-brahmanical tribes in the south, he wanted to know if a similar boundary had ever existed in the north-west; and

if it is outside of India that the origin of the Indian languages and civilisation is to be sought for. He was thus led to study the languages of Persia, and, first of all, the oldest of them, the Zend. But as he tried to read the texts by help of Anquetil's translation, he was surprised to find that this was not the clue he bad expected. He saw that two causes had misled Anquetil: on the one hand, his teachers, the Parsi dasturs, either knew little themselves or taught him imperfectly, not only the Zend, but even the Pahlavi intended to explain the meaning of the Zend; so that the tradition on which his work rested, being incorrect in itself, corrupted it from the very beginning; on the other hand, as Sanskrit was unknown to him and comparative grammar did not as yet exist, he could not supply the defects of tradition by their aid. Burnouf, laying aside tradition as found in Anquetil's translation, consulted it as found in a much older and purer form, in a Sanskrit translation of the Yasna made in the fifteenth century by the Parsi Neriosengh in accordance with the old Pahlavi version. The information given by Neriosengh he tested, and either confirmed or corrected, by a comparison of parallel passages and by the help of comparative grammar, which had just been founded by Bopp, and applied by him successfully to the explanation of Zend forms. Thus he succeeded in tracing the general outlines of the Zend lexicon and in fixing its grammatical forms, and founded the only correct method of interpreting the Avesta. He also gave the first notions of a comparative mythology of the Avesta and the Veda, by showing the identity of the Vedic Yama with the Avesta Yima, and of Traitâna with Thraêtaona and Ferîdûn. Thus he made his 'Commentaire sur le Yasna' a marvellous and unparalleled model of critical insight and steady good sense, equally opposed to the narrowness of mind which clings to matters of fact without rising to their cause and connecting them with the series of associated phenomena, and to the wild and uncontrolled spirit of comparison, which, by comparing everything, confounds everything. Never sacrificing either tradition to comparison or comparison to tradition, he knew how to pass from the one

to the other, and was so enabled both to discover facts and explain them.

At the same time the ancient Persian inscriptions at Persepolis and Behistun were deciphered by Burnouf in Paris, by Lassen in Bonn, and by Sir Henry Rawlinson in Persia. Thus was revealed the existence, at the time of the first Achæmenian kings, of a language closely connected with that of the Avesta, and the last doubts as to the authenticity of the Zend books were at length removed. It would have required more than an ordinary amount of scepticism to look still upon the Zend as an artificial language, of foreign importation, without root in the land where it was written, and in the conscience of the people for whom it was written, at the moment when a twin language, bearing a striking likeness to it in nearly every feature, was suddenly making itself heard from the mouth of Darius, and speaking from the very tomb of the first Acæmenian king. That unexpected voice silenced all controversies, and the last echoes of the loud discussion which had been opened in 1771 died away unheeded[1].

CHAPTER II.

THE INTERPRETATION OF THE ZEND-AVESTA.

THE peace did not last long, and a year after the death of Burnouf a new controversy broke out, which still continues, the battle of the methods, that is, the dispute between those who, to interpret the Avesta, rely chiefly or exclusively on tradition, and those who rely only on comparison with the Vedas. The cause of the rupture was the rapid progress made in the knowledge of the Vedic language and literature: the deeper one penetrated into that oldest form of Indian words and thoughts, the more striking appeared its close affinity with the Avesta words and thoughts. Many a mysterious line in the

[1. The attacks of John Romer ('Zend: Is it an Original Language?' London, 1855) called forth a refutation only in Bombay (Dhanjibai Framji, 'On the Origin and the Authenticity of the Aryan Family of Languages, the Zend-Avesta and the Huzvarash,' 1861).]

Avesta received an unlooked-for light from the poems of the Indian *Ri*shis, and the long-forgotten past and the origin of many gods and heroes, whom the Parsi worships and extols without knowing who they were and whence they came, were suddenly revealed by the Vedas. Emboldened by its bright discoveries, the comparative method took pity on its slower and

less brilliant rival, which was then making its first attempts to unravel the Pahlavi traditional books. Is it worth while, said the Vedic scholars[1], to try slowly and painfully to extract the secret of the old book from that uncouth literature? Nay, is there any hope that its secret is there? Translating the Avesta in accordance with the Pahlavi is not translating the Avesta, but only translating the Pahlavi version, which, wherever it has been deciphered, is found to wander strangely from the true meaning of the original text. Tradition, as a rule, is wont to enforce the ideas of its own ages into the books of past ages, From the time when the Avesta was written to the time when it was translated, many ideas had undergone great changes: such ideas, tradition must needs either misunderstand or not understand at all, and tradition is always either new sense or nonsense. The key to the Avesta is not the Pahlavi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice, the reflex of one and the same thought: the Vedas, therefore, are both the best lexicon and the best commentary to the Avesta.

The traditional school[2] replied that translating Zend by means of Sanskrit and the Avesta by means of the Vedas, because Zend and the Avesta are closely related to Sanskrit and the Vedas, is forgetting that relationship is not identity, and that what interests the Zend scholar is not to know how far Zend agrees with Sanskrit, but what it is in itself: what he seeks for in the Avesta, is the Avesta, not the Veda. Both the Vedic language and the Vedas are quite unable to teach us what became in Persia of those elements, which are common to the two systems, a thing which tradition alone can teach us. By the comparative

[1. Roth, Benfey, Haug. Cf. Revue Critique, 1877, II, 81.

2 Spiegel, Justi.]

method, the Zend meregha, which means 'a bird,' would assume the meaning of 'gazelle' to accord with the Sanskrit m*ri*ga; ratu, 'a part of the day,' would be extended to 'a season' out of regard for *ri*tu; mainyu, 'a spirit,' and dahyu, 'a province,' would be degraded to 'anger' and to 'a set of thieves,' and 'the demons,' the Daêvas, would ascend from their dwelling in hell up to heaven, to meet their philological brothers, the Indian Devas. The traditional. method, as it starts from matters of facts, moves always in the field of reality; the comparative method starts from an hypothesis, moves in a vacuum, and builds up a fanciful religion and a fanciful language.

Such being the methods of the two schools, it often happened that a passage, translated by two scholars, one of each school, took so different an aspect that a layman would have been quite unable to suspect that it was one and the same passage he had read twice. Yet the divergence between the two methods is more apparent than real, and proceeds from an imperfect notion of the field in which each of them ought to work. They ought not to oppose, but assist one another, as they are not intended to instruct us about the same kind of facts, but about two kinds of facts quite different and independent. No language, no religion, that has lived long and changed much, can be understood at any moment of its development, unless we know what it became afterwards, and what it was before. The language and religion of the Avesta record but a moment in the long life of the Iranian language and thought, so that we are unable to understand them, unless we know what they became and whence they came. What they became we learn directly from tradition, since the tradition arose from the very ideas which the Avesta expresses; whence they came we learn indirectly from the Vedas, because the Vedas come from the same source as the Avesta. Therefore it cannot happen that the tradition and the Veda will really contradict one another, if we take care to ask from each only what it knows, from one the present, and the past from the other. Each method is equally right and equally efficacious, at its proper time and in its right

place. The first place belongs to tradition, as it comes straight from the Avesta. The second inquiry, to be successful, requires infinite prudence and care: the Veda is not the past of the Avesta, as the Avesta is the past of tradition; the Avesta and Veda are not derived from one another, but from one and the same original, diversely altered in each, and, therefore, there are two stages of variation between them, whereas from the Avesta to tradition there is only one. The Veda, if first interrogated, gives no valuable evidence, as the words and gods, common to the two systems, may not have retained in both the same meaning they had in the Indo-Iranian period: they may have preserved it in one and lost it in the other, or they may have both altered it, but each in a different way. The Veda, generally speaking, cannot help in discovering matters of fact in the Avesta, but only in explaining them when discovered by tradition. If we review the discoveries made by the masters of the comparative school, it will be seen that they have in reality started, without noticing it, from facts formerly established by tradition. In fact tradition gives the materials, and comparison puts them in order. It is not possible, either to know the Avesta without the former, or to understand it without the latter.

The traditional school, and especially its indefatigable and well-deserving leader, Spiegel, made us acquainted with the nature of the old Iranian religion by gathering together all its materials; the comparative school tried to explain its growth. The traditional school published the text and the traditional. translations, and produced the first Parsi grammar, the first Pahlavi grammar, and the first translation of the Avesta which had been made since Anquetil. The danger with it is that it shows itself too apt to stop at tradition, instead of going from it to comparison. When it undertakes to expound the history

of the religion, it cannot but be misled by tradition. Any living people, although its existing state of mind is but the result of various and changing states through many successive ages, yet, at any particular moment of its life, keeps the remains of its former stages of thought in order, under the control of the

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principle that is then predominant. Thus it happens that their ideas are connected together in a way which seldom agrees with their historical sequence: chronological order is lost to sight and replaced by logical order, and the past is read into the present. Comparison alone can enable us to put things in their proper place, to trace their birth, their growth, their changes, their former relations, and lead us from the logical order, which is a shadow, to the historical order, which is the substance.

The comparative school developed Indo-Iranian mythology. Roth showed after Burnouf how the epical history of Iran was derived from the same source as the myths of Vedic India, and pointed out the primitive identity of Ahura Mazda, the supreme god of Iran, with Varuna, the supreme god of the Vedic age. In the same direction Windischmann, in his 'Zoroastrian Essays' and in his studies on Mithra and Anâhita, displayed singular sagacity. But the dangers of the method came to light in the works of Haug, who, giving a definite form to a system still fluctuating, converted Mazdeism, into a religious revolution against Vedic polytheism, found historical allusions to that schism both in the Avesta and in the Veda, pointed out curses against Zoroaster in the Vedas, and, in short, transformed, as it were, the two books into, historical pamphlets[1].

In the contest about the authenticity of the Avesta, one party must necessarily have been right. and the other wrong; but in the present struggle the issue is not so clear, as both parties are partly right and partly wrong. Both of them, by following their principles, have rendered such services to science as seem to give each a right to cling to its own method more firmly than ever. Yet it is to be hoped that they will see at last that they must be allies, not enemies, and that their common work must be begun by the one and completed by the other.

[1. It would be unjust, when speaking of Haug, not to recall the invaluable services he rendered in the second part of his career, as a Pahlavi scholar. He was the first who thought of illustrating the Pahlavi in the books by the Pahlavi in the inscriptions, and thus determined the reading of the principal elements in the manuscript Pahlavi.]

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CHAPTER III.

THE FORMATION OF THE ZEND-AVESTA.

§ 1. The collection of Zend fragments, known as the Zend-Avesta[1], is divided, in its usual form, into two parts.

The first part, or the Avesta properly so called, contains the Vendîdâd, the Vispêrad, and the Yasna. The Vendîdâd is a compilation of religious laws and of mythical tales; the Vispêrad is a collection of litanies for the sacrifice; and the Yasna is composed of litanies of the same kind and of five hymns or Gâthas written in a special dialect, older than the general language of the Avesta.

These three books are found in manuscripts in two different forms: either each by itself, in which case they are generally accompanied by a Pahlavi translation; or the three mingled together according to the requirements of the liturgy, as they are not each recited separately in their entirety, but the chapters of the different books are intermingled; and in this case the collection is called the Vendîdâd Sâdah or 'Vendîdâd pure,' as it exhibits the original text alone, without a translation.

The second part, generally known as the Khorda Avesta or 'Small Avesta,' is composed of short prayers which are recited not only by the priests, but by all the faithful, at certain moments of the day, month, or year, and in presence of the different elements; these prayers are the five Gâh, the thirty formulas of the Sîrôzah, the three Âfrigân, and the six Nyâyi*s*. But it is also usual to include in the Khorda Avesta, although forming no real part of it, the Ya*s*ts or hymns of praise and glorification to the several

[1. A very improper designation, as Zend means 'a commentary or explanation,' and was applied only to explanatory texts, to the translations of the Avesta. Avesta (from the old Persian âbastâ, 'the law;' see Oppert, Journal Asiatique, 1872, Mars) is the proper name of the original texts. What it is customary to call, 'the Zend language' ought to be named, 'the Avesta language;' the Zend being no language at all; and, if the word be used as the designation of one, it can be rightly applied only to the Pahlavi. The expression 'Avesta and Zend' is often used in the Pahlavi commentary to designate 'the law with its traditional and revealed explanation.']

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and a number of fragments, the most important of which is the Hadhôkht Nosk.

§ 2. That the extent of the sacred literature of Mazdeism was formerly much greater than it is now, appears not only from internal evidence, that is, from the fragmentary character of the book, but is also proved by historical evidence. In the first, place, the Arab conquest proved fatal to the religious literature of the Sassanian ages, a great part of which was either destroyed by the fanaticism of the conquerors and the new converts, or lost during the long exodus of the Parsis. Thus the Pahlavi translation of the Vendîdâd, which was not finished before the latter end of the Sassanian dynasty, contains not a few Zend quotations from books which are no longer in existence; other quotations, as remarkable in their importance as in. their contents, are to be found in Pahlavi and Parsi tracts, like the Nîrangistân and the Aogemaidê. The Bundahis contains much matter which is not spoken of in the existing Avesta, but which is very likely to have been taken from Zend books which were still in the hands of its compiler. It is a tradition with the Parsis, that the Ya*s*ts were originally thirty in number, there having been one for each of the thirty Izads who preside over the thirty days of the month; yet there are only eighteen still extant.

The cause that preserved the Avesta is obvious; taken as a whole, it does not profess to be a religious encyclopedia, but only a liturgical collection, and it bears more to a Prayer Book than to the Bible. It can be readily conceived that the Vendîdâd Sâdah, which had to be recited every day, would be more carefully preserved than the Ya*s*ts, which are generally recited once a month; and these again more carefully than other books, which, however sacred they might be, were not used in the performance of worship. Many texts, no doubt, were lost in consequence of the Arab conquest, but mostly such as would have more importance in the eyes of the theologian than in those of the priest. We have a fair specimen of what these lost texts may have been in the few non-liturgical fragments which we still possess, such as the Vi*s*tâsp Ya*s*t and

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the blessing of Zoroaster upon King Vi*s*tâsp, which belong to, the old epic cycle of Iran, and the Hadhôkht Nosk, which treats of the fate of the soul after death.

§ 3. But if we have lost much of the Sassanian sacred literature, Sassanian Persia herself, if we may trust Parsi tradition, had lost still more of the original books. The primitive Avesta, as revealed by Ormazd to Zoroaster and by Zoroaster to Vi*s*tâsp, king of Bactria, was supposed to have been composed of twenty-one Nosks or Books, the greater part of which was burnt by Iskander the Rûmi (Alexander the Great). After his death the priests of the Zoroastrian religion met together, and by collecting the various fragments that had escaped the ravages of the war and others that they knew by heart, they formed the present collection, which is a very small part of the original book, as out of the twenty-one Nosks there was only one that was preserved in its entirety, the Vendîdâd[1].

This tradition is very old, and may be traced back from the present period even to Sassanian times[2]. It involves the assumption that the Avesta is the remnant of the sacred literature of Persia under the last Achæmenian kings. To ascertain whether this inference is correct, and to what extent it may be so, we must first try to define, as. accurately as we can, the exact time at which the collection, now in existence, was formed.

§ 4. The Ravâet quoted above states that it was formed 'after the death of Iskander,' which expression is rather vague, and may as well mean 'centuries after his death' as 'immediately after his death.' It is, in fact, hardly to be doubted that the latter was really what the writer meant; yet, as the date of that Ravâet is very recent, we had better look for older and more precise traditions. We find such a one in the Dînkar*t*, a Pahlavi book which enjoys great authority with the Parsis of our days, and which, although it contains many things of late origin[3], also comprises many

[1. Ravâet ap. Anquetil, Mémoires de l'Acad. des Inscr. et Belles-Lettres XXXVIII, 216; Spiegel, Zeitschrift der Deutschen Morgenländischen Gesellschaft IX, 174.

2. J. Darmesteter, La légende d'Alexandre chez les Parses.

3. We find in it a description of the four classes, which strikingly reminds {footnote p. xxxiii} one of the Brahmanical account of the origin of the castes (Chap. XLII; cf. the first pages of the Shikan Gumânî), and which was certainly borrowed from India; whether at the time of the last Sassanians, when Persia learnt so much from India, or since the settlement of the Parsis in India, we are unable to decide: yet the former seems more probable.]

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old and valuable traditions. According to a proclamation, ascribed to Khosrav Anôsharvân (531-579), the collection of the Avesta fragments was begun in the reign of the last Arsacides, and was finished under Shapûr II (309-380). King Valkash (Vologeses), it is said, first ordered all the fragments of the Avesta which might have escaped the ravages of Iskander, or been preserved by oral tradition, to be searched for and collected together. The first Sassanian king, Ardeshîr Bâbagân, made the Avesta the sacred book of Iran, and Mazdeism the state religion: at last, Âdarbâd under Shapûr II, purified the Avesta and fixed the number of the Nasks, and Shapûr proclaimed to the heterodox[1]: 'Now that we have recognised the law of the world here below, they shall not allow the infidelity of any one whatever[2], as I shall strive that it may be so[3].'

§ 5. The authenticity of this record has been called in question, chiefly, I think, on account of the part that it ascribes to an Arsacide prince, which seems hardly to agree with the ideas generally entertained about the character of the Sassanian revolution[4]. Most Parsi and Muhammedan writers agree that it was the Sassanian dynasty which raised the Zoroastrian religion from the state of humiliation into which the Greek invasion had made it sink, and, while it gave the signal for a revival of the old national spirit, made Mazdeism one of the corner stones of the new establishment[5]. Therefore it seems strange to hear that the first step taken to make Mazdeism a state religion was taken by one of those very Philhellenic Parthian princes, who were so imbued with Greek ideas and manners. Yet this is the

[1. Gvê*t* rastakân. We are indebted to Mr. West for the right translation this word.

2. Thus translated by West (Glossary of the Book of Ardâ Vîrâf, p. 27).

3. Haug, Essay on Pahlavi p. 145 seq., 149 seq.

4. Spiegel, Eranische Alterthumskunde III, 782, n. 1.

5. S. de Sacy, Mémoires sur quelques antiquités de la Perse. Cf. Masudi, 125. II, 125.]

very reason why we ought to feel some hesitation in rejecting this document, and its being at variance with the general Parsi view speaks rather for its authenticity; for as it was the general post-Sassanian tradition that the restoration of Mazdeism was the work of the first Sassanian kings, no Parsi would ever have thought of making them share what was in his eyes their first and best title of honour with any of the despised princes of the Parthian dynasty.

§ 6. It is difficult, of course, to prove directly the authenticity of this record, the more so as we do not even know who was the king alluded to. There were, in fact, four kings at least who bore the name of Valkhash: the most celebrated and best known of the four was Vologeses[1], the contemporary of Nero. Now that Zoroastrianism prevailed with him, or at least with members of his family, we see from the conduct of his brother Tiridates, who was a Magian (Magus)[2]; and by this term we must not understand a magician[3], but a priest, and one of the Zoroastrian religion. That he was a priest appears from Tacitus' testimony[4]; that he was a Zoroastrian is shown by his scruples about the worship of the elements. When he came from Asia to Rome to receive the crown of Armenia at the hands of Nero, he wanted not to come by sea, but rode along the coasts,[5], because the Magi were forbidden to defile the sea[6]. This is quite in the spirit of later Zoroastrianism, and savours much of Mazdeism. That Vologeses himself shared the religious scruples of his brother appears from his answer to Nero,

[1. Perhaps five (see de Longpérier, Mémoire sur la Numismatique des Arsacides, p. 111).

2. 'Magus ad eum Tiridates venerat' (Pliny, Nat. Hist. XXX, 6).

3. Pliny very often confounds Magism and Magia, Magians and Magicians. We know from Pliny, too, that Tiridates refused to initiate Nero into his art: but the cause was not, as he assumes, that it was 'a detestable, frivolous, and vain art,' but because Mazdean law forbids the holy knowledge to be revealed to laymen, much more to foreigners (Yast IV, 10; cf. Philostrati Vita Soph. I, 10).

4. 'Nec recusaturum Tiridatem accipiendo diademati in urbem venire, nisi sacerdotii religione attineretur' (Ann. XV, 24).

5. He crossed only the Hellespont.

6. 'Navigare noluerat quoniam inspuere in maria, aliisque mortalium necessitatibus violare naturam eam fas non putant' (Pliny, 1. 1. Cf. Introd. V, 8 seq.).]

who insisted upon his coming to Rome also: 'Come yourself, it is easier for you to cross such immensity of sea[1].'

§ 7. Thus we hear on one hand from the Parsis that the first collection of the Avesta was made by an Arsacide named Vologeses; and we hear, on the other hand, from a quite independent source, that an Arsacide named Vologeses behaved himself as a follower of the Avesta might have done. In all this there is no evidence that it is Vologeses I who is mentioned in the Dînkar*t*, much less that he was really the first editor of the Avesta; but it shows at all events that the first attempt to recover the sacred literature of Iran might very well have been made by an Arsacide, and that we may trust, in this matter, to a document which has been written perhaps by a Sassanian king, but, at any rate, in a Sassanian spirit. In fact, in the struggle between Ardavan and Ardeshîr, there was no religious interest at stake, but only a political one; and we are expressly told by Hamza that between Ardeshîr and his adversaries there was perfect accordance in religious matters[2]. It can, therefore, be fairly admitted that even in the time and at the court of the Philhellenic Parthians a Zoroastrian movement may have originated, and that there came a time when they perceived that a national religion is a part of national life. It was the merit of the Sassanides that they saw the drift of this idea which they had the good fortune to carry out; and this would not be the only instance, in the history of the world, of an idea being sown by one party and its advantages

reaped by their adversaries.

[1. Dio Cassius, LXIII, 4. The answer was mistaken for an insult by Nero, and, as it seems, by Dio himself In fact Vologeses remained to the last faithful to the memory of Nero (Suet. Nero, 57). What we know moreover of his personal character qualifies him for taking the initiative in a religious work. He seems to have been a man of contemplative mind rather than a man of action, which often excited the anger or scorn of his people against him; and he had the glory of breaking with the family policy of Parthian kings (Tacitus, Annales, XV, I, 2). It was under his reign that the first interference of religion with politics, of which the history of Persia speaks, took place, as he was called by the people of Adiabene against their king Izates, who had become a Jew (Josephus, Antiq. XX, 4, 2).

2. Hamzae Ispahensis Annales, ed. Gottwaldt, p. 31 (in the translation).]

§ 8. Another presumptive evidence of the groundwork of the Avesta being anterior to the age of the Sassanians is given by the language in which it is written. That language not only was not, but had never been, the national language of Persia. It is indeed closely connected with the ancient Persian, as found in the cuneiform inscriptions of the Achæmenian kings, from which modern Persian is derived; but the relations between ancient Persian and Zend are of such a kind that neither language can be conceived as being derived from the other; they are not one and the same language in two different stages of its development, but two independent dialects in nearly the same stage, which is a proof that they did not belong to the same country, and, therefore, that Zend was not the language of Persia. Now the language used in Persia after the death of Alexander, under the Arsacides and Sassanides, that is, during the period in which the Avesta must have been edited, was Pahlavi, which is not derived from Zend, but from ancient Persian, being the middle dialect between ancient and modern Persian. Therefore, if the Sassanian kings had conceived the project of having religious books of their own written and composed, it is not likely that they would have had them written in an old foreign dialect, but in the old national language, the more so, because, owing both to their origin and their policy, they were bound to be the representatives of the genuine old Persian tradition. Therefore, if they adopted Zend as the language of religion, it must have been because it was already so when they appeared, that is to say, because the only remnants of sacred literature then extant were written in Zend, and the editors of the Avesta had Zend writings before them.

This does not, of course, prove that all we find in the Avesta is pre-Sassanian, and that the editors did not compose new Zend texts. Although Zend was not only a dead language, but also a foreign one, it was. not an unknown language: that it was well understood by the learned class, the priests, appears from the Pahlavi translation, which was made by them, and which, the deeper

one enters into the meaning of the text, has the fuller justice done to its merits. The earliest date that can be ascribed to that translation, in its present form, is the last century of the Sassanian dynasty, as it contains an allusion to the death of the heresiarch Mazdak, the son of Bâmdâd[1], who was put to death. in the beginning of the reign of Khosrav Anôsharvân (about 531). Now the ability to translate a dead language is a good test of the ability to write in it, and in the question of the age of the Zend texts the possibility of new ones having been composed by the editors cannot be excluded à priori. Nay, we shall see further on that there are passages in these texts which look very modern, and may have been written at the time when the book took its last and definitive form. But whatever may be the proportion of the new texts to the old ones (which I believe to be very small), it is quite certain that the bulk of the Avesta is pre-Sassanian.

§ 9. The date assigned by the Dînkar*t* to the final edition of the Avesta and to its promulgation as the sacred law of the nation, agrees with what we know of the religious state of Iran in the times of Shapûr II. Mazdeism had just been threatened with destruction by a new religion sprung from itself, the religion of Mânî, which for a while numbered a king amongst its followers (Shapûr I, 240-270). Mazdeism was shaken for a long time, and when Mânî was put to death, his work did not perish with him. In the Kissah-i San*g*âh, Zoroaster is introduced prophesying that the holy religion will be overthrown three times and restored three times; overthrown the first time by Iskander, it will be restored by Ardeshîr; overthrown again, it will be restored by, Shapûr II and Âdarbâd Mahraspand; and, lastly, it will bc overthrown by the Arabs and restored at the end of time by Soshyos. Thc Parsi traditions about Âdarbâd, although they are mixed with much fable, allow some historical truth to show itself. He was a holy man under Shapûr II, who, as there were many religions and heresies in Iran and the true religion

[1. Vide infra, p. xli, note 3.]

was falling into oblivion, restored it through a miracle, as he gave a sign of its truth by allowing melted brass to be poured on his breast, without his being injured. Setting aside the miracle, which is most probably borrowed from the legend of Zoroaster, this account receives its true interpretation from the passages in the Kissah-i San*g*âh and the Dînkar*t*, which imply that Âdarbâd restored Mazdeism, which had been shaken by the Manichean heresy, and that in order to settle it upon a solid and lasting base, he gave a definitive form to the religious book of Iran and closed the Holy Writ. And even

nowadays the Parsi, while reciting the Patet, acknowledges Âdarbâd as the third founder of the Avesta; the first being Zoroaster, who received it from Ormazd; the second *G*âmâsp, who received it from Zoroaster; and the third Âdarbâd, who taught it and restored it to its purity.

Therefore, so far as we can trust to inferences that rest upon such scanty and vague testimonies, it seems likely that the Avesta took its definitive form from the hands of Âdarbâd Mahraspand, under King Shapûr II, in consequence of the dangers with which Mânî's heresy had threatened the national religion. As the death of Mânî and the first persecution of his followers took place some thirty years before Shapûr's accession to the throne, it may be presumed that the last revision of the Avesta was made in the first years of the new reign, when the agitation aroused by Mânî's doctrines and imperfectly allayed by the persecution of his disciples had not yet subsided, and the old religion was still shaking on its base[1].

§ 10. It follows hence that Zend texts may have been composed even as late as the fourth century A.D. This is, of course, a mere theoretical possibility, for although the liturgical parts of the Yasna, the Vispêrad, the Sîrôzah, and

[1. Shapûr II ascended the throne about 309 (before being born, as the tradition goes): and as he appears from the Dînkar*t* to have taken a personal part in the work of Âdarbâd, the promulgation of the Avesta can hardly have taken place at an earlier date than 325-330. Âdarbâd and the Fathers at Nicaea lived and worked in the same age, and the Zoroastrian threats of the king of Iran and the Catholic anathemas of the Kaisar of Rûm may have been issued on the same day.]

the Khorda Avesta must be ascribed to a later time than the Gâthas, the Vendîdâd, and the Ya*s*ts, and may belong to some period of revision, they certainly do not belong to the period of this last revision. Âdarbâd was only the last editor of the Avesta, and it is likely, nay, it is beyond all question, that the doctors of the law, before his time, had tried to put the fragments in order, to connect them, and to fill up the gaps as far as the practical purposes of liturgy required it. Therefore instead of saying that there are parts of the Avesta that may belong to so late a period as the fourth century, it is more correct to say that no part of it can belong to a later date.

There are two passages in the Vendîdâd which seem to contain internal evidence of their date, and in both cases it points to Sassanian times, nay, the second of them points to the age of Manicheism. The first is found in the eighteenth Fargard (§ 10): Ahura Mazda, while cursing those who teach a wrong law, exclaims:

'And he who would set that man at liberty, when bound in prison, does no better deed than if he should flay a man alive and cut off his head.'

This anathema indicates a time when Mazdeism was a state religion and had to fight against heresy; it must, therefore, belong to Sassanian times. These lines are fully illustrated by a Parsi book of the same period[1], the Mainyô-i-Khard:

'Good government is that which maintains and orders the true law and custom of the city people and poor untroubled, and thrusts out improper law and custom; . . . and keeps in progress the worship of God, and duties, and good works; . . . and will resign the body, and that also which [is] its own life, for the sake of the good religion of the Mazdayasnians. And if [there] he any one who shall stay [away] from the way of God, then it orders him to return thereto, and makes him a prisoner, and brings [him] back to the way of God; and will bestow, from the wealth that is his, the share of God, and the worthy, and good works,

[1. See the book of the Mainyô-i-Khard, ed. West; Introduction, p. x seq.]

and the poor; and will deliver up the body on account of the soul. A good king who [is] of that sort, is called like the Yazads and the Ameshâspeñds[1].'

What doctrines are alluded to by the Vendîdâd is not explained: it appears from the context that it had in view such sects as released the faithful from the yoke of religious practices, as it anathematizes, at the same time, those who have continued for three years without wearing the sacred girdle. We know too little of the Manichean liturgy to guess if the Manicheans are here alluded to: that Mânî should have rejected many Zoroastrian practices is not unlikely, as his aim was to found a universal religion. While he pushed to extremes several of the Zoroastrian tenets, especially those which had taken, or might receive, a moral or metaphysical meaning, he must have been very regardless of practices which could not be ennobled into moral symbolism. However it may be with regard to the foregoing passage, it is difficult not to see a direct allusion to Manicheism in lines like the following (IV, 47 seq.):

'Verily I say it unto thee, O Spitama Zarathu*s*tra! the man who has a wife is far above him who begets no sons; he who keeps a house is far above him who has none; he who has children is far above the childless man, he who has riches is far above him who has none.

'And of two men, he who fills himself with meat is filled with the good spirit much more than he who does not so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man.

'It is this man that can strive against the onsets of Astôvîdhôtu; that can strive against the self-moving arrow; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha[2] who does not eat[3].'

[1. Chap. XV, 16 seq. as translated by West.

2. Ashemaogha, 'the confounder of Asha' (see IV, 37), is the name of the fiends and of the heretics. The Parsis distinguish two sorts of Ashemaoghas, the deceiver and the deceived; the deceiver, while alive, is margarzân, {footnote p. xli} worthy of death,' and after death is a darva*n*d (a fiend, or one of the damned); the deceived one is only margarzân.

3. The Pahlavi translation illustrates the words 'who does not eat' by the gloss, 'like Mazdak, son of Bâmdâd,' which proves that this part of the commentary is posterior to, or contemporary with the, crushing of the Mazdakian sect (in the first years of Khosrav Anôsharvân, about 531). The words 'against the wicked tyrant' are explained by the gloss, 'like Zarvândâd;' may it not be Kobâd, the heretic king, or 'Yazdgard the sinner,' the scorner of the Magi?]

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That this is a bit of religious polemics, and that it refers to definite doctrines and tenets which were held at the time when it was written, can hardly be doubted. It may remind one of the Christian doctrines; and, in fact, it was nearly in the same tone, and with the same expressions, that in the fifth century King Yazdgard branded the Christians in Armenia[4]. But however eager the Christian propaganda may have been for a time in Persia, they never endangered the state religion. The real enemy was the heresy sprung from Mazdeism itself; and Christianity, coming from abroad, was more of a political than a religious foe. And, in point of fact, the description in the above passage agrees better with the Manichean doctrines than with the Christian[5]. Like Mânî, Christian teachers held the single life holier than the state of matrimony, yet they had not forbidden marriage, which Mânî did; they put poor Lazarus above Dives, but they never forbade trade and husbandry, which Mânî did; and, lastly, they never prohibited the eating of flesh, which was one of the chief precepts of Mânî[6]. We find, therefore, in this passage, an illustration, from the Avesta itself, of the celebrated doctrine of the three seals with which Mânî had sealed the bosom, thc hand, and the mouth of his disciples (signaculum sinus, manus, oris)[6].

[4. Elisaeus, pp. 29, 52. in the French translation by Garabed.

5. At least with orthodox Christianity, which seems to have alone prevailed in Persia till the arrival of the Nestorians. The description would apply very well to certain gnostic sects, especially that of Cerdo and Marcio, which is no wonder as it was through that channel that Christianity became known to Mânî. Masudi makes Mânî a disciple of Kardûn (ed. B. de Meynard, II, 167), and the care which his biographer (ap. Flügel, Mânî, pp. 51, 85) takes to determine the length of time which intervened between Marcio and Mânî seems to betray some dim recollection of an historical connection between the two doctrines.

6. The patriarch of Alexandria, Timotheus, allowed the other patriarchs, {footnote p. xlii} bishops, and monks to eat meat on Sundays, in order to recognise those who belonged to the Manichean sect (Flügel, p. 279).]

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§11. We must now go a step farther back, and try to solve the question whence came the original texts out of which the editors of the Avesta formed their collection. Setting aside the Dînkar*t*, we have no oriental document to help us in tracing them through the age of the Arsacides, a complete historical desert, and we are driven for information to the classical writers who are, on this point, neither very clear nor always credible. The mention of books ascribed to Zoroaster occurs not seldom during that period, but very often it applies to Alexandrian and Gnostic apocrypha[1]. Yet there are a few passages which make it pretty certain that there was a Mazdean literature in existence in those times. Pausanias, travelling through Lydia in the second century of our era, saw and heard Magian priests singing hymns from a book[2]; whether these hymns were the same as the Gâthas, still extant, we cannot ascertain, but this shows that there were Gâthas. The existence of a Zoroastrian literature might be traced back as far as the third century before Christ, if Pliny could be credited when he says that Hermippus" had given an analysis of the books of Zoroaster, which are said to have amounted to 2,000,000 lines[4]. For want of external evidence for ascertaining whether the original texts were already in existence in the later years of the Achæmenian. dynasty, we must seek for internal evidence. A comparison between the ideas expressed in our texts and what we know of the ideas of Achæmenian Persia may perhaps lead to safer inferences.

§ 12. That all the Avesta ideas were already fully developed in the time, or, at least, at the end of the

[1. Those who follow the heresy of Prodicus boast of possessing secret books of Zoroaster,' Clemens Alex. Stromata I. Cf. the {Greek a?pokalu'pseis Zwroa'strou} forged by Adelphius or Aquilinus (ap. Porphyr. Vita Plotini, § 16).

2.{Greek ?Epa'jdei de` e?pilego'menos e?k bibli'ou} (V, 27, 3).

3. See Windischmann, Zoroastrische Studien, 288.

4. 'Hermippus, qui de tota arte ea (magia) diligentissime scripsit et viciens centiens milia versuum a Zoroastre condita indicibus quoque voluminum ejus positis explanavit.' . . . (Hist. Nat. XXX, I, 2). He had written a book {Greek peri` magwn} (Diog. Laert. Prooem. 8).]

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Achæmenian dynasty, appears from the perfect accordance of the account of Mazdeism in Theopompos[1] with the data of the Zend books. All the main features of Mazdean belief, namely, the existence of two principles, a good and an evil one, Ormazd and Ahriman, the antithetical creations of the two supreme powers, the division of all the beings in nature into two corresponding classes, the limited duration of the world, the end of the struggle between Ormazd and Ahriman by the defeat and destruction of the evil principle, the resurrection of the dead, and the everlasting life, all these tenets of the Avesta had already been established at the time of Philip and Aristotle. Therefore we must admit that the religious literature then in existence, if there were any, must have differed but little, so far as its contents were concerned, from the Avesta; its extent was greater of course, and we have a proof of this in this very account of Theopompos, which gives us details nowhere to be found in the present texts, and yet the authenticity of which is made quite certain by comparative mythology[2]. Therefore there is nothing that forbids us to believe, with the Parsis, that the fragments of which the Avesta is composed were already in existence before the Greek invasion[3].

§ 13. But it does not follow hence that the Achæmenian Avesta was the sacred book of the Achæmenians and of Persia, and it must not be forgotten that the account in Plutarch is not about the religion of Persia, but about the belief of the Magi and the lore of Zoroaster. Now if we consider that the two characteristic features of Avestean Magism are, so far as belief goes, the admission of two principles, and so far as practice is concerned, the prohibition of burying the dead, we find that there is no evidence

[1. In Plutarch, De Iside et Osiride, §§46-47,

2 Men, when raised from the dead, shall have no shadow any longer ({Greek mh'te skia`n poiou^ntas}) In India, gods have no shadows (Nalus); in Persia, Râshidaddîn was recognised to be a god from his producing no shadow (Guyard, Un grand maitre, des Assassins, Journal Asiatique, 1877, I, 392); the plant of eternal life, Haoma, has no shadow (Henry Lord).

3. Persian tradition cannot be much relied on, when it tries to go back beyond Alexander, and on that special point it seems to be more an inference of later ages, than a real tradition; but the inference happens to be right.]

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that Achæmenian Persia admitted the former, and there is evidence that she did not admit the latter. But, at the same time, it appears that both the belief and the practice were already in existence, though peculiar to one class, the sacerdotal class, the Magi.

The question whether the Achæmenian kings believed in dualism and knew of Ahriman, is not yet settled. Much stress has often been laid on the absence of the name of Ahriman in the religious formulae engraved by Darius and Xerxes on the rocks at Persepolis and Naq*s*-i Rustam[1]. But it is never safe to draw wide conclusions from negative facts: Darius and Xerxes speak of Aurâmazda quite in the style of the Avesta, and their not speaking of Ahriman is no sufficient proof of their not knowing him; they did not intend to publish a complete creed, nor had they to inscribe articles of faith.

The account of the Persian religion in Herodotus also leaves, or seems to leave, Ahriman unnoticed. But it must be borne in mind that he does not expound the religious conceptions of the Persians, but only their religious customs; he describes their worship more than their dogmas, and not a single tenet is mentioned. He seems even not to know anything of Ormazd, who was, however, most certainly the most supreme god of Persia in his days; yet, in fact, he clearly alludes to Ormazd when he states that the Persians worship Zeus on the summits of mountains, and call by the name of Zeus the whole circle of the heavens, which exactly agrees with the character of Ormazd[2]. In the same way the existence of Ahriman is indirectly pointed to by the duty enforced upon the faithful to persecute and kill noxious animals, as it was only on account of

[1. Professor Oppert thinks he has found in Darius' inscriptions an express mention of Ahriman (Le peuple et le langue des Mèdes, p. 199); yet the philological interpretation of the passage seems to me still to obscure to allow of any decisive opinion. Plutarch introduces Artaxerxes I speaking of {Greek A?reima'nios}, but whether the king is made to speak the language of his own time, or that of Plutarch's time, is left doubtful. As to the allusions in Isaiah (xlv), they do not necessarily refer to dualism in particular, but to all religions not monotheistic. (Cf. Ormazd et Ahriman, §241.)

2. Vide infra, IV, 5]

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their being creatures of the evil principle and incarnations if of it, that this custom was enjoined as a religious duty[1]. It appears, it is true, from the words of Herodotus, that it was only a custom peculiar to the Magi[2]; but is shows, at least,

that the belief in Ahriman was already then in existence, and that dualism was constituted, at least, as a Magian article of faith.

If we pass now from dogma to practice, we find that the most important practice of the Avesta law was either disregarded by the Achæmenian kings, or unknown to them. According to the Avesta burying corpses in the earth is one of the most heinous sins that can be committed[3]; we know that under the Sassanians a prime minister, Seoses, paid with his life for an infraction of that law . Corpses were to be laid down on the summits of mountains, there to be devoured by birds and dogs; the exposure of corpses, was the most striking practice of Mazdean profession, and its adoption was the sign of conversion[5]. Now under the Achæmenian rule, not only the burial of the dead was not forbidden, but it was the general practice. Persians, says Herodotus, bury their dead in the earth, after having coated them with wax[6]. But Herodotus, immediately after stating that the Persians inter their dead, adds that the Magi do not follow the general practice, but lay the corpses down on the ground, to be devoured by birds. So what became a law for all people, whether laymen or priests, under the rule of the Sassanians, was only the custom of the Achæmenians.

The obvious conclusion is that the ideas and customs which are found in the Avesta were already in existence under the Achæmenian kings; but that taken as a whole, they were not the general ideas and customs of the whole of Persia, but only of the sacerdotal caste[7]. There were

[1. Vide infra, IV, 35; cf. Fargard XIII, 5 seq.; XIV, 5.

2. Herod. I, 140.

3. Vide infra, V, 9.

4. Procopius, De Bello Persico, I, II.

5. Ibid. I, 12.

6. Herod. I. 140.

7. There are other features of the Avesta religion which appear to have been foreign to Persia, but are attributed to the Magi. The *hv*aêtvôdatha, the holiness of marriage between next of kin, even to incest, was unknown to {footnote p. xlvi} Persia under Cambyses (Herod. III, 31), but it is highly praised in the Avesta, and was practised under the Sassanians (Agathias II, 31); in the times before the Sassanians it is mentioned only as a law of the Magi (Diog. Laert. Prooem. 6; Catullus, Carm. XC).]

therefore, practically, two religions in Iran, the one for laymen and the other for priests. The Avesta was originally the sacred book only of the Magi, and the progress of the religious evolution was to extend to laymen what was the custom of the priests.

§ 14. We are now able to understand how it was that the sacred book of Persia was written in a non-Persian dialect: it had been written in the language of its composers, the Magi, who were not Persians. Between the priests and the people there was not only a difference of calling, but also a difference of race, as the sacerdotal caste came from a non-Persian province. What that province was we know both from Greek historians and from Parsi traditions.

All classical writers, from Herodotus down to Ammianus, agree in pointing to Media as the seat and native place of the Magi. 'In Media,' says Marcellinus (XXIII, 6), 'are the fertile fields of the Magi . . . (having been taught in the magic science by King Hystaspes) they handed it down to their posterity, and thus from Hystaspes to the present age an immense family was developed, hereditarily devoted to the worship of the gods. . . . In former times their number was very scanty . . . , but they grew up by and by into the number and name of a nation, and inhabiting towns without walls they were allowed to live according to their own laws, protected by religious awe.' Putting aside the legendary account of their origin, one sees from this passage that in the time of Marcellinus[1] (fourth cent. A.D.) there was in Media a tribe, called Magi, which had the hereditary privilege of providing Iran with priests. Strabo, writing three centuries before Marcellinus, considered the Magi as a sacerdotal tribe spread over the land[2] . Lastly, we see in Herodotus (III, 65) that the usurpation of the Magian Smerdis was interpreted

[1. Or of the historians from whom he copies. Still he seems to speak from contemporary evidence. Sozomenus (Hist. Eccles. II, 9) states that the care of worship belonged hereditarily to the Magi 'as to a sacerdotal race,' {Greek w!'sper ti fu^lon i!eratiko'n}.

2. {Greek To` tw^n Ma'gwn fu^lon} (XV, 14).]

by Cambyses, as an attempt of the Medes to recover the hegemony they had lost, and when we learn from Herodotus (I, 101) that the Medes were divided into several tribes, Busae, Paraetakeni, Strouchates, Arizanti, Budii, and Magi, without his making any remark on the last name, we can hardly have any doubt that the priests known as Magi belonged to the tribe of the Magi, that they were named after their origin, and that the account of Marcellinus may be correct even for so early a

period as that of Herodotus.

§ 15. Parsi traditions agree with Greek testimonies.

That the priesthood was hereditary, we see from the statement in the Bundahis, that all the Maubeds are descendants from King Minochihr[1], and even nowadays the priesthood cannot extend beyond the priestly families; the son of a Dastur is not obliged to be a Dastur, but no one that is not the son of a Dastur can become one[2].

That they came from Media, we see from the traditions about the native place of Zoroaster, their chief and the founder of their religion. Although epic legends place the cradle of Mazdean power in Bactria, at the court of King Vistâsp, Bactria was only the first conquest of Zoroaster, it was neither his native place, nor the cradle of his religion. Although there are two different traditions on this point, both agree in pointing to Media; according to the one be was born in Rai, that is in Media, properly so called; according to the other he was born in Shîz, that is in Media Atropatene.

The former tradition seems to be the older; it is expressed directly in the Pahlavi Commentary to Vendîdâd I, 16[3]; and there is in the Avesta itself (Yasna XIX, 18 (50)) a passage that either alludes to it or shows how it originated.

'How many masters are there?'

[1. Bundahis 79, 13.

2. Dosabhoy Framjee, The Parsees, &c. p. 277.

3. 'Ragha of the three races,' that is to say, Atropatene (vide infra); some say it is 'Rai.' It is 'of the three races' because the three classes, priests, warriors, husbandmen, 'were well organized there. Some say that Zartust was born there . . ., those three classes were born from him.' Cf. Bundahis 79, 15, and Farg. II, 43, n. 2. Rai is the Greek {Greek R!agai'}.]

'There are the master of the house, the lord of the borough, the lord of the town, the lord of the province, and the Zarathustra (the high-priest) as the fifth. So is it in all lands, except in the Zarathustrian realm; for there are there only four masters, in Ragha, the Zarathustrian city[1].'

'Who are they?'

'They are the master of the house, the lord of the borough, the lord of the town, and Zarathustra is the fourth 2.'

This amounts to saying that the high-priest, the Maubedân Maubed, held in Rai the position of the da*h*vyuma, or lord of the land, and was the chief magistrate. It may be suspected that this was the independent sacerdotal state which is spoken of in Marcellinus, and this suspicion is raised to a certain degree of probability by the following lines in Yaqût:

'Ustûnâwand, a celebrated fortress in the district of Danbawand, in the province of Rai. It is very old, and was strongly fortified. It is said to have been in existence more than 3000 years, and to have been the stronghold of the Masmoghân of the land during the times of paganism. This word, which designates the high-priest of Zoroastrian religion, is composed of mas, "great," and moghân, which means "magian." Khaled besieged it, and the power of the last of them[3].'

According to another tradition Zarathustra was born in Atropatene. The very same commentary which describes Ragha as being identical with Rai, and the native place of Zartust, also informs us that Ragha was brought by others

[1. Or possibly, 'in the Zarathustrian Ragha.'

2. The Commentary has here: 'that is to say, he was the fourth master in his own land.'

Their spreading and wandering over Mazdean lands appears from Yasna XLII, 6 (XII, 34): 'We bless the coming of the Âthravans, who come from afar to bring holiness to countries;' cf. infra, p. lii, note I, and Farg. XIII., 22.

3. Dictionnaire géographique de la Perse, traduit par Barbier de Meynard, p. 33. Cf. Spiegel, Eranische Alterthumskunde III, 565. A dim recollection of this Magian dynasty seems to survive in the account ap. Diog. Laert. (Prooem. 2) that Zoroaster was followed by a long series of Magi, Osthanae Astrampsychi, and Pazatae, till the destruction of the Persian empire by Alexander.]

to be Atropatene. Traditions, of which unfortunately we have only late records, make him a native of Shîz, the capital of Atropatene[1]: 'In Shîz is the fire temple of Azerekhsh, the most celebrated of the Pyraea of the Magi; in the days of the fire worship, the kings always came on foot, upon pilgrimage. The temple of Azerekhsh is ascribed to Zeratusht, the founder of the Magian religion, who went, it is said, from Shîz to the mountain of Sebîlân, and, after remaining there some time in retirement, returned with the Zend-Avesta, which, although written in the old Persian language, could not be

understood without a commentary. After this he declared himself to be a prophet[2].'

Now we read in the Bundahis that Zartust founded his religion by offering a sacrifice in Irân Vê*g* (Airyanem Vaê*g*ô)[3]. Although this detail referred originally to the mythical character of Zoroaster, and Irân Vê*g* was primitively no real country, yet as it was afterwards identified with the basin of the Aras (Vanguhi Dâitya)[4], this identification is a proof that the cradle of the new religion was looked for on the banks of the Aras. In the Avesta itself we read that Zoroaster was born and received the law from Ormazd on a mountain, by the river Dare*g*a[5], a name which strikingly reminds one of the modern Darah river, which falls from the Sebîlân mount into the Aras.

To decide which of the two places, Rai or Atropatene, had the better claim to be called the native place of Zoroaster is of course impossible. The conflict of the two traditions must be interpreted as an indication that both places were important seats of the Magian worship. That both traditions may rely on the Avesta is perhaps a sign that the Avesta contains two series of documents, the one emanating from the Magi of Ragha, and the other from the

[1. The Persian Gazn, the Byzantine Gaza Ganzaka, the site of which was identified by Sir Henry Rawlinson with Takht i Suleiman (Memoir on the Site of the Atropatenian Ecbatana, in the journal of the Royal Geographical Society, X, 65).

2. Kazwini, and Rawlinson, l.c. p. 69.

3. Bund. 79, 12.

4. See Farg. I, p. 3.

5. See Farg. XIX, 4, 11.]

Magi of Atropatene[1]. Which of the two places had the older claim is also a question hardly to be settled in the present state of our knowledge[2].

Whether Magism came from Ragha to Atropatene, or from Atropatene to Ragha, in either case it had its origin in Media[3]. That Persia should have submitted in religious matters to a foreign tribe will surprise no one who thinks of the influence of the Etruscan augurs in Rome. The Magi might be hated as Medes, but they were respected and feared as priests. When political revolutions gave vent to national hate, the Persian might willingly indulge it, and revel in the blood of the foreign priest[4]; yet whenever he had to invoke the favour of the gods, he was obliged to acknowledge that he could not do without the detested tribe, and that they alone knew how to make themselves beard by heaven[5]. When and how the religious hegemony of Media arose we cannot say: it is but natural that Media[6],

[1. This would be a principle of classification which unfortunately applies only to a small part of the Avesta.

2. Still, if we follow the direction of the Zoroastrian legend, Magism must have spread from west to east, from Atropatene to Ragha, from Ragha to Bactria; and Atropatene must thus have been the first cradle of Mazdeism. Its very name points to its sacred character; oriental writers, starting from the modern form of the name, Adarbî*g*ân, interpret it as 'the seed of fire,' with an allusion to the numerous fire springs to be found there. Modern scholars have generally followed the historical etymology . given by Strabo, who states that, after the death of Alexander, the satrap Atropates made himself an independent sovereign in his satrapy, which was named after him Atropatene. This looks like a Greek etymology (scarcely more to be trusted than the etymology of {Greek R!agai'} , from {Greek r!h'gnumi}), and it is hardly to be believed that the land should have lost its former name to take a new one from its king;, it was not a new-fangled geographical division, like Lotharingia, and had lived a life of its own for a long time before. Its name Âtarpatakân seems to mean 'the land of the descent of fire,' as it was there that fire came down front heaven (cf. Ammianus 1. c.)

2. The Pahlavi names of the cardinal points show that Media was the centre of orientation in Magian geography (Garrez, Journal Asiatique, 1869, II).

4. Magophonia (Herod. III, 79).

5. {Greek O!s a?utou`s mo'nous a?kouome'nous} (Diog. Laert. Prooem.); cf. Herod. I, 132 Ammian. 1. 1.

6. An echo of the old political history of Media seems to linger in Ya*s*t V, 29, which shows Azi Dahâka reigning in Babylon (Bawru); as Azi, in his legendary character, represents the foreign invader, this passage can hardly be anything but a far remote echo of the struggles between Media and the Mesopotamian empires. The legend of Azi is localised only in Medic {footnote p. li} lands: he addresses his prayers to Ahriman by the banks of the Sipît rût (Bundahis 52, 11), his adversary Ferîdûn is born in Ghilân, he is bound to Mount Damâvand (near Rai).]

having risen sooner to a high degree of civilisation, should have given to religion and worship a more systematic and elaborate form, and in religion, as in politics, the best organised power must sooner or later get the upper hand. It is likely that it began with the conquest of Media by Cyrus: Media capta ferum victorem cepit. . . . Cyrus is said to have introduced

the Magian priesthood into Persia (Xenophon, Cyrop. VIII, I, 23), which agrees with the legend mentioned by Nikolaus that it was on the occasion of the miraculous escape of Crœsus that the Persians remembered the old {Greek logi'a} of Zoroaster forbidding the dead to be burnt.

The Medic origin of the Magi accounts for a fact which perplexes at first sight, namely, the absence of the name of the Magi from the book written by themselves[1]; which is natural enough if the word Magu was not the name of the priest as a priest, but as a member of the tribe of the Magi. The proper word for a priest in the Avesta is Âthravan, literally, 'fire-man,' and that this was his name with the Persians too appears from the statement in Strabo (XV, 733) that the Magi are also called {Greek Pu'raiðoi}. It is easy to conceive that the Persians, especially in ordinary parlance, would rather designate their priests after their origin than after their functions[2]; but the Magi themselves had no reason to follow the Persian custom, which was not always free from an implication of spite or scorn. The only passage into which the word found its way is just one that betrays the existence of this feeling: the enemy of the priests is

[1. In their own language, the Zend; of which the modern representatives, if there be any left, should therefore be looked for in Atropatene or on the banks of the Caspian sea. The research is complicated by the growing intrusion of Persian words into the modern dialects, but as far as I can see from a very inadequate study of the matter, the dialect which exhibits most Zend features is the Talis dialect, on the southern bank of the Aras.

2. The Pahlavi has 'one who hates the Magu-men.' In the passage LIII (LII), 7, magéus is not a Magian, and it is translated by magi, 'holiness, godliness,' related to the Vedic magha. Afterwards the two words were confounded, whence came the Greek statement that {Greek ma'gos} means sit the same time 'a priest' and 'a god' (Apollon. Tyan. Ep. XVII).]

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not called, as would be expected, an Âthrava-*t*bis, 'a hater of the Âthravans' (cf. the Indian Brahma-dvish), but a Moghu-*t*bis, a hater of the Magi[1].' The name, it is true, became current in Pahlavi and modern Persian, but it was at a time when the old national quarrels between Media and Persia were quenched, and the word could no longer carry any offensive idea with it.

§ 16. The results of the foregoing research may be summed up as follows:--

The original texts of the Avesta were not written by Persians, as they are in a language which was not used in Persia, they prescribe certain customs which were unknown to Persia, and proscribe others which were current in Persia. They were written in Media, by the priests of Ragha and Atropatene, in the language of Media, and they exhibit the ideas of the sacerdotal class under the Achæmenian dynasty.

It does not necessarily follow from this, that the original fragments were already written at the time of Herodotus[2].

[1. A further echo of the anti-Magian feelings may be heard in Yasna IX, 24 (75): 'Haoma overthrew Keresâni, who rose up to seize royalty, and he said, "No longer shall henceforth the Âthravans go through the lands and teach at their will."' This is a curious instance of how easily legendary history may turn myths to its advantage, The struggle of Haoma against Keresâni is an old Indo-European myth, Keresâni being the same as the Vedic K*ri*sânu, who wants to keep away Soma from the hands of men. His name becomes in the Avesta the name of an anti-Magian king [it may be Darius, the usurper (?)], and ten centuries later it was turned into an appellation of the Christian Kaisars of Rûm (Kalasyâk = {Greek e?kklhsia[ko's] }; Tarsâka).

2. If the interpretation of the end of the Behistun inscription (preserved only in the Scythian version) as given by Professor Oppert be correct, Darius must have made a collection of religious texts known as Avesta, whence it would follow, with great probability, that the present Avesta proceeded from Darius. The translation of the celebrated scholar is as follows: 'J'ai fait une collection de textes (dippimas) ailleurs en langue arienne qui autrefois n'existait pas. Et j'aì fait un texte de la Loi (de l'Avesta; Haduk ukku) et un commentaire de la Loi, et Is Bénédiction (la prière, le Zend) et les Traductions.' (Le peuple et la langue des Mèdes, pp. 155, 186.) The authority of Oppert is so great, and at the same time the passage is so obscure, that I hardly know if there be more temerity in rejecting his interpretation or in adopting it. Yet I beg to observe that the word dippimas is the usual Scythian transliteration of the Persian dipi, 'an inscription,' and there is no apparent reason for departing from that meaning in this passage; if the word translated 'la Loi,' ukku really represents here a Persian word Abasta, it need not denote the Avesta, the religious book, as in that case the word would most certainly not have been translated in the Scythian version, but only transliterated; the ideogram for 'Bénédiction, prière,' may refer to religious inscriptions like Persepolis I; the import of the whole passage would therefore be that Darius caused other inscriptions to be engraved, and wrote other edicts and religious formulae (the word, 'traductions' is only a guess).]

{p. liii}

But as the Magi of that time sang songs of their gods during sacrifice, it is very likely that there was already a sacred literature in existence. The very fact that no sacrifice could be performed without the assistance of the Magi makes it highly probable that they were in possession of rites, prayers, and hymns very well composed and arranged, and not unlike those of the Brahmans; their authority can only be accounted for by the power of a strongly defined ritual and liturgy. There must, therefore, have been a collection of formulae and hymns, and it is quite possible that Herodotus may have heard the Magi sing, in the fifth century B. C., the very same Gâthas which are sung nowadays by the Mobeds in Bombay. A part of the Avesta, the liturgical part, would therefore have been, in fact, a sacred book for the Persians. It had not been

written by them, but it was sung for their benefit. That Zend hymns should have been sung before a Persian-speaking people is not stranger than Latin words being sung by Frenchmen, Germans, and Italians; the only difference being that, owing to the close affinity of Zend to Persian, the Persians may have been able to understand the prayers of their priests.

§ 17. It may, therefore, be fairly admitted that, on the whole, the present texts are derived from texts already existing under the Achæmenian kings. Some parts of the collection are undoubtedly older than others; thus, the Gâthas are certainly older than the rest of the Avesta, as they are often quoted and praised in the Yasna and the Vendîdâd; but it is scarcely possibly to go farther than a logical chronology. One might feel inclined, at first sight, to assign to a very recent date, perhaps to the last revision of the Avesta, those long enumerations of gods so symmetrically elaborated in the Yasna, Vispêrad, and Vendîdâd. But the Account of Mazdeism given by Plutarch shows that the

work of co-ordination was already terminated at the end of the Achæmenian period, and there is no part of the Avesta which, so far as the matter is concerned, may not have been written in those times. Nay, the Greek accounts of that period present us, in some measure, with a later stage of thought, and are pervaded with a stronger sense of symmetry, than the Avesta itself. Such passages as the latter end of the Zamyâd Yast and Vendîdâd X, 9 seq. prove that, when they were composed, the seven Arch-Dêvs were not yet pointedly contrasted with the seven Amshaspands, and therefore those passages might have been written long before the time of Philip. The theory of time and space as first principles of the world, of which only the germs are found in the Avesta, was fully developed in the time of Eudemos, a disciple of Aristotle.

§ 18. To what extent the Magian dogmatical conceptions were admitted by the whole of the Iranian population, or how and by what process they spread among it, we cannot ascertain for want of documentary evidence. As regards their observances we are better instructed, and can form an idea of how far and in what particulars they differed from the other Iranians. The new principle they introduced, or, rather, developed into new consequences, was that of the purity of the elements. Fire, earth, and water had always been considered sacred things, and had received worship[1]: the Magi drew from that principle the conclusion that burying the dead or burning the dead was defiling a god: as early as Herodotus they had already succeeded in preserving fire from that pollution, and cremation was a capital crime. The earth still continued to be defiled, notwithstanding the example they set; and it was only under the Sassanians, when Mazdeism became the religion of the state, that they won this point also.

The religious difference between the Persians and their Medic priests was therefore chiefly in observances. Out of the principles upon which the popular religion rested, the sacerdotal class drew by dint of logic, in a puritan spirit,

[1. Cf. V, 8.]

the necessity of strict observances, the yoke of which was not willingly endured by the mass of the people. Many acts, insignificant in the eyes of the people, became repugnant to their consciences and their more refined logic. The people resisted, and for a time Magian observances were observed only by the Magi. The slow triumph of Magism can be dimly traced through the Achæmenian period. Introduced by Cyrus, it reigned supreme for a time with the Pseudo-Smerdis, and was checked by Darius[1]. It seems to have resumed its progress under Xerxes; at least, it was reported that it was to carry out Magian principles that he destroyed the Greek temples, and that the first who wrote on the Zoroastrian lore was a Magian, named Osthanes, who had accompanied him to Greece[2]. New progress marked the reign of Artaxerxes Longimanus. The epic history of Iran, as preserved in the Shah Nâmah, passes suddenly from the field of mythology to that of history with the reign of that king, which makes it likely that it was in his time that the legends of Media became national in Persia, and that his reign was an epoch in the political history of Magism[3]. But the real victory was not won till six centuries later, when national interest required a national religion. Then, as happens in every revolution, the ultra party, that had pushed to the extreme the principles common to all, took the lead; the Magi ascended the throne with Ardeshîr, one of their pupils[4], and the Magian

[1. Darius rebuilt the temples which the Magus Gaumata had destroyed (Behistun I, 63). The Magi, it is said, wanted the gods not to be imprisoned within four walls (Cic. de Legibus II, 10). Xerxes behaved himself as their disciple, at least in Greece. Still the Magi seem to have at last given way on that point to the Perso-Assyrian customs, and there were temples even under the Sassanians.

2. Pliny, Hist. Nap., XXX, I, 8.

3. Cf. Westergaard, Preface to the Zend-Avesta, p. 17. This agrees with what we know of the fondness of Artaxerxes for religious novelties, It was he who blended the worship of the Assyrian Anat-Mylitta with that of the Iranian Anâhita (the ascription of that innovation to Artaxerxes Mnemon by Clemens Alexandrinus (Stromata 1) must rest on a clerical error, as in the time of Herodotus, who wrote under Longimanus, the worship of Mylitta had already been introduced into Persia (I, 131)).

4. Agathias II, 26.]

observances became the law of all Iran. But their triumph was not to be a long one; their principles required an effort too continuous and too severe to be ever made by any but priests, who might concentrate all their faculties in watching whether they had not dropped a hair upon the ground. A working people could not be imprisoned in such a religion, though it might be pure and high in its ethics. The triumph of Islam was a deliverance for the consciences of many[1], and Magism, by enforcing its observances upon the nation, brought about the ruin of its dogmas, which were swept away at the same time: its triumph was the cause and signal of its fall[2].

CHAPTER IV.

THE ORIGIN OF THE AVESTA RELIGION.

§ 1. What was the religion of the Magi which we find reflected in the Avesta? and whence did it arise?

Magism, in its general form, may be summed up as follows:--

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathu*s*tra. When the appointed time is come, a son of the lawgiver, still unborn, named Saoshya*n*t, will appear, Angra Mainyu and hell will be destroyed, men will rise from the dead, and everlasting happiness will reign over the world.

[1. De Göbineau, Histoire des Perses, II, 632 seq.

2. We ought to discuss here the Scythian theory of Magism; but thus far we have been unable to find anywhere a clear and consistent account of its thesis and of its arguments. Nothing is known of any Scythian religion, and what is ascribed to a so-called Scythian influence, the worship of the elements, is one of the oldest and most essential features of the Aryan religions.]

We have tried in another book[1] to show that the religion of the Magi- is derived from the same source as that of the Indian Rishis, that is, from the religion followed by the common forefathers of the Iranians and Indians, the Indo-Iranian religion. The Mazdean belief is, therefore, composed of two different strata; the one comprises all the gods, myths, and ideas which were already in existence during the Indo-Iranian period, whatever changes they may have undergone during the actual Iranian period; the other comprises the gods, myths, and ideas which were only developed after the separation of the two religions.

§ 2. There were two general ideas at the bottom of the Indo-Iranian religion; first, that there is a law in nature, and, secondly, that there is a war in nature.

There is a law in nature, because everything goes on in a serene and mighty order. Days after days, seasons after seasons, years after years come and come again; there is a marvellous friendship between the sun and the moon, the dawn has never missed its appointed time and place, and the stars that shine in the night know where to go when the day is breaking. There is a God who fixed that never-failing law, and on whom it rests for ever[2].

There is a war in nature, because it contains powers that work for good and powers that work for evil: there are such beings as benefit man, and such beings as injure him: there are gods and fiends. They struggle on, never and nowhere more apparent than in the storm, in which, under our very eyes, the fiend that carries off the light and streams of heaven fights with the god that gives them back to man and the thirsty earth.

There were, therefore, in the, Indo-Iranian religion a latent monotheism and an unconscious dualism[3]; both of which, in the further development of Indian thought, slowly disappeared; but Mazdeism lost neither of these two notions,

[1. Ormazd et Ahriman, Paris, 1877. We beg, for the sake of brevity, to refer to that book for further demonstration.

2. Cf. Max Müller, Lectures on the Origin and Growth of Religion, p. 249.

3. J. Darmesteter, The Supreme God in the Indo-European Mythology, in the Contemporary Review, October, 1879, p. 283.]

nor did it add a new one, and its original action was to cling strongly and equally to both ideas and push them to an

extreme.

§ 3. The God that has established the laws in nature is the Heaven God. He is the greatest of gods, since there is nothing above him nor outside of him; he has made every thing, since everything is produced or takes place . in him; he is the wisest of all gods, since with his eyes, the sun, moon, and stars, he sees everything[1].

This god was named either after his bodily nature Varana, 'the all-embracing sky[2],' or after his spiritual attributes Asura, 'the Lord,' Asura vi*s*vavedas, 'the all-knowing Lord,' Asura Mazdhâ, 'the Lord of high knowledge[3].'

§ 4. The supreme Asura of the Indo-Iranian religion, the Heaven god, is called in the Avesta Ahura Mazda, 'the all-knowing Lord[4];' his concrete name Varana, which became his usual name in India (Varu*n*a), was lost in Iran, and remained only as the name of the material heaven, and then of a mythical region, the Varena, which was the seat of the mythical fight between a storm god and a storm fiend[5].

§ 5. The spiritual attributes of the Heaven god were daily more and more strongly defined, and his material attributes were thrown farther into the background. Yet many features, though ever dimmer and dimmer, betray his former bodily or, rather, his sky nature. He is white, bright, seen afar, and his body is the greatest and fairest of all bodies; he has the sun for his eye, the rivers above for his spouses, the fire of lightning for his son; he wears the heaven as a star-spangled garment, he puts on the hard stone of heaven, be is the hardest of all gods[6] . He dwells in the infinite luminous space, and the infinite luminous space is his place,

[1. Ibid.

2. {Greek Ou?rano's}; or Dyaus, 'the shining sky' [{Greek Zeu's}, Jup-piter], or Svar.

3. Or perhaps 'the Lord who bestows intelligence' (Benfey, 'Asura Medhâ and Ahura Mazdâo').

4. This is, at least, the meaning that attached to the name in the consciences of the composers of the Avesta.

5. Vide infra, 12.

6. Orm. Ahr. 27-36.]

his body[1]. In the time of Herodotus, Persians, while invoking Aurâmazda, the creator of earth and heaven, still knew who he was, and called the whole vault of the sky Zeus, that is to say, called it the supreme god[2].

§ 6. In the Indo-Iranian religion, the supreme Asura, although he was the supreme god, was not the only god. There were near him and within him many mighty beings, the sun, wind, lightning, thunder, rain, prayer, sacrifice, which as soon as they struck the eye or the fancy of man, were at once turned into gods. If the Heaven Asura, greater in time and space, eternal and universal, everlasting and ever present, was without effort raised to the supreme rank by his twofold infinitude, there were other gods, of shorter but mightier life, who maintained against him their right to independence. The progress of religious thought might as well have gone on to transfer power from him to any of these gods, as to make his authority unrivalled. The former was the case in India: in the middle of the Vedic period. Indra, the dazzling god of storm, rose to supremacy in the Indian Pantheon, and outshines Varuna with the roar and splendour of his feats; but soon to give way to a new and mystic king, Prayer or Brahman[3].

Not so did Mazdeism, which struggled on towards unity. The Lord slowly brought everything under his unquestioned supremacy, and the other gods became not only his subjects, but his creatures. This movement was completed as early as the fourth century B.C. Nowhere can it be more clearly traced than in the Amesha Spe*n*tas and Mithra.

§ 7. The Indo-Iranian Asura was often conceived as sevenfold: by the play of certain mythical formulae and the strength of certain mythical numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds, and the supreme god was often made sevenfold, as well as the worlds over which he ruled[4]. The names and the several

[1. Bundahis I. 7; Yasna LVIII, 8 (LVII, 22).

2. Herod. I, 131.

3. Cf. 'The Supreme God,' I. 1. p. 287.

4. The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is known and {footnote p. lx} accessible to man, the one on which we live, namely, *Hv*aniratha; which amounts to saying that there are seven earths. Parsi mythology knows also of seven heavens. Hvaniratha itself was divided into seven climes (Orm. Ahr. 172). An enumeration of the seven Karshvare is to be found in Farg. XIX, .19.]

attributes of the seven gods had not been as yet defined, nor could they be then; after the separation of the two religions, these gods, named Âditya, 'the infinite ones,' in India, were by and by identified there with the sun, and their number was afterwards raised to twelve, to correspond to the twelve successive aspects of the sun. In Persia, the seven gods are known as Amesha Spe*n*tas, 'the undying and well-doing ones;' they by and by, according to the new spirit that breathed in the religion, received the names of the deified abstractions', Vohu-manô (good thought), Asha Vahi*s*ta (excellent holiness), Khshathra vairya (perfect sovereignty), Spe*n*ta Ârmaiti (divine piety), Haurvatâ*t* and Ameretâ*t* (health and immortality). The first of them all was and remained Ahura Mazda; but whereas formerly he had been only the first of them, he was now their father. 'I invoke the glory of the Amesha Spe*n*tas, who all seven have one and the same thinking, one and the same speaking, one and the same doing, one and the same father and lord, Ahura Mazda[2].'

§ 8. In the Indo-Iranian religion, the Asura of Heaven was often invoked in company with Mitra[3], the god of the heavenly light, and he let him share with himself the universal sovereignty. In the Veda, they are invoked as a pair (Mitrâ-Varu*n*â), which enjoys the same power and rights as Varuna alone, as there is nothing more in Mitrâ-Varu*n*â than in Varu*n*a alone, Mitra being the light of Heaven, that is, the light of Varu*n*a. But Ahura Mazda could no longer bear an equal, and Mithra became one of his

[1. Most of which were already either divine or holy in the Indo-Iranian period: health and immortality are invoked in the Vedas as in the Avesta (see J. Darmesteter, Haurvatâ*t* et Ameretâ*t*, §§ 49 seq.); Asha Vahi*s*ta is revered in the Vedas as *R*ita (vide infra, § 30); Spe*n*ta Ârmaiti is the Vedic goddess Aramati (§ 30); Khshathra vairya is the same as the Brahmanical Kshatra; Vohu-manô is a personification of the Vedic sumati (Orm. Abr. §§ 196-201).

2. Yast XIX, 16.

3. Mitra means literally, a friend;' it is the light as friendly to man (Orm. Ahr. §§ 59-61).]

creatures: 'This Mithra, the lord of wide pastures, I have created as worthy of sacrifice, as worthy of glorification, as I, Ahura Mazda, am myself[1].' But old formulae, no longer understood, in which Mithra and Ahura, or, rather, Mithra-Ahura, are invoked in an indivisible unity, dimly remind one that the Creator was formerly a brother to his creature.

§ 9. Thus came a time when Ahura was not only the maker of the world, the creator of the earth, water, trees, mountains, roads,. wind, sleep, and light, was not only he who gives to man life, shape, and food, but was also the father of Ti*s*trya, the rain-bestowing god, of Verethraghna, the fiend-smiting god, and of Haoma, the tree of eternal life, the father of the six Amesha. Spe*n*tas, the father of all gods[2].

Yet, with all his might, he still needs the help of some god, of such as free the oppressed heavens from the grasp of the fiend. When storm rages in the atmosphere he offers up a sacrifice to Vayu, the bright storm god, who moves in the wind, he entreats him: 'Grant me the favour, thou Vayu whose action is most high[3], that I may smite the world of Angra Mainyu, and that he may not smite mine! Vayu, whose action is most high, granted the asked-for favour to the creator Ahura Mazda[4].' And when Zoroaster is born, Ahura entreats Ardvî Sûra Anâhita that the new-born hero may stand by him in the fight[5] (see § 40).

[1. He preserved, however, a high situation, both in the concrete and in the abstract mythology. As the god of the heavenly light, the lord of vast luminous spaces of the wide pastures above (cf. § 16), he became later the god of the sun (Deo invicto Soli Mithrae; in Persian Mihr is the Sun). As light and truth are one and the same thing, viewed with. the eyes of the body and of the mind, he became the god of truth and faith. He punishes the Mithra-dru*g*, 'him who lies to Mithra' (or 'who lies to the contract.' since Mithra as a neuter noun meant 'friendship, agreement, contract'); he is a judge in hell, in company with Rashnu, 'the true one,' the god of truth, a mere offshoot of Mithra in his moral character (Farg. IV, 54).

2. Cf. Plut. de Iside, XLVII

3. Or, who workest, in the heights above.

4. Yt. XV, 3.

5 In the same way his Greek counterpart, Zeus, the god of heaven, the lord and father both of gods and men, when besieged by the Titans, calls Thetis, Prometheus and the Hecatonchirs to help him.]

§ 10. Whereas in India the fiends were daily driven farther and farther into the background, and by the prevalence of the metaphysical spirit gods and fiends came to be nothing more than changing and fleeting creatures of the everlasting, indifferent Being, Persia took her demons in real earnest; she feared them, she hated them, and the vague and unconscious dualism that lay at the bottom of the Indo-Iranian religion has. its unsteady outlines sharply defined, and became the very

form and frame of Mazdeism. The conflict was no more seen and heard in the passing storm only, but it raged through all the avenues of space and time. The Evil became a power of itself, engaged in an open and never-ceasing warfare with the Good. The Good was centred in the supreme god, in Ahura Mazda, the bright god of Heaven, the all-knowing Lord, the Maker, Who, as the author of every good thing, was 'the good Spirit,' Spe*n*ta Mainyu. In front of him and opposed to him slowly rose the evil Spirit, Angra Mainyu.

We will briefly explain what became, in Mazdeism, of the several elements of the Indo-Iranian dualism, and then we Will show how the -whole system took a regular form.

§ 11. The war in nature was waged in the storm. The Vedas describe it as a battle fought by a god, Indra, armed with the lightning and thunder, against a serpent, Ahi, who has carried off the dawns or the rivers, described as goddesses or as milch cows, and who keeps them captive in the folds of the cloud.

This myth appears in a still simpler form in the Avesta: it is a fight for the possession of the light of *h*varenô between Âtar and Azi Dahâka[1].

Âtar means 'fire;' he is both a thing and a person. He is sometimes described as the weapon of Ahura[2], but usually as his son[3], as the fire that springs from heaven can be conceived either as flung by it, or as born of it[4].

Azi Dahâka, 'the fiendish snake,' is a three-headed

[1. Yt. XIX, 47-.52.

2. Yasna LI (L), 9.

3. Farg. III, 15; V, 10; XV, 26, &c.

4. Cf. Clermont-Ganneau, in the Revue Critique, 1877, No. 52.]

dragon, who strives to seize and put out the *h*varenô: he takes hold of it, but Âtar frightens him away and recovers the light.

The scene of the fight is the sea Vouru-kasha, a sea from which all the waters on the earth fall down with the winds and the clouds; in other words, they fight in the sea above[1], in the atmospheric field of battle[2].

§ 12. The same myth in the Vedas was described as a feat of Traitana or Trita Âptya, 'Trita, the son of waters,' who killed the three-headed, six-eyed fiend, and let loose the cows[3]. 'The son of waters[4]' is both in the Vedas and in the Avesta a name of the fire-god, as born from the cloud, in the lightning. The same tale is told in the same terms in the Avesta: Thraêtaona Âthwya killed Azi Dahâka (the fiendish snake), the three-mouthed, three-headed, six-eyed, . . . the most dreadful Dru*g* created by Angra Mainyu[5]. The scene of the battle is 'the four-cornered Varena[6],' which afterwards became a country on the earth, when Thraêtaona himself and Azi became earthly kings, but which was formerly nothing less than 'the four-pointed Varu*n*a[7],' that is, 'the four-sided {Greek Ou?rano's},' the Heavens.

§ 13. The fight for the waters was described in a myth of later growth, a sort of refacimento, the myth of Tistrya and Apaosha. Apaosha[8] keeps away the rain: Tistrya[9], worsted at first, then strengthened by a sacrifice which has been offered to him by Mazda, knocks, clown Apaosha[10] with his club, the fire Vâzista[11], and the waters stream freely

[1. The hvarenô, Persian khurrah and farr, is properly the light of sovereignty, the glory from above which makes the king an earthly god. He who possesses it reigns, he who loses it falls (town; when Yima lost it he perished and Azi Dahâka reigned; as when light disappears, the fiend rules supreme. Vide infra, § 39; and cf. Yt. XIX, 32 seq.

2. See Farg. V, 15 seq.

3. Rv. I, 158, 5; X, 99, 6.

4. Generally, apâm napât.

5. Yasna IX, 8 (25).

6. Cathru-gaosho Varenô; v. Vendîdâd I, 18.

7. Catur-asrir Varu*n*o, Rv. I, 152, 2. Cf. Orm. Ahr. § 6.;.

8. 'The extinguisher' (?).

9. Cf. § 36.

10. Called also Spen*g*aghra (Farg. XIX, 40).

11. It is the groaning of the fiend under the stroke of that club that is heard in thunder (Bundahis 17, II; cf. Farg. XIX, 40).]

down the seven Karshvare, led by the winds, by the son of the waters, and by the light that dwells in the waters[1].

§ 14. The god that conquers light is chiefly praised in the Vedas under the name of Indra V*ri*trahan, 'Indra the fiend-smiter.' His Iranian brother is named Verethraghna, which became by and by the genius of Victory (Bahrâm). Yet although he assumed a more abstract character than Indra, he retained the mythical features of the storm god[2], and his original nature was so little forgotten that he was worshipped on earth as a fire, the Bahrâm fire, which was believed to be an emanation from the fire above[3], and the most powerful protector of the land against foes and fiends.

§ 15. In the Indo-Iranian mythology, Vâyu was the word for both the atmosphere and the bright god who fights and conquers in it.

As a god, Vâyu became in Mazdeism Vayu, 'a god conqueror of light, a smiter of the fiends, all made of light, who moves in a golden car, with sonorous rings[4].' Ahura Mazda invokes him for help against Angra Mainyu[5].

§ 16. Another name of Vayu is Râma *hv*âstra: this word meant originally 'the god of the resting-place with good pastures,' the clouds in the atmosphere being often viewed as a herd of cows', and the Indian Vâyu as a good shepherd[7]. Hence came the connection of Râma *hv*âstra with Mithra, 'the lord of the wide pastures[8].' In later times, chiefly owing to a mistake in language (*hv*âstra being thought to be related to the root *hv*arez, 'to taste'), Râma *hv*âstra became the god who gives a good flavour to aliments[9].

§ 17. Considered as a thing, as the atmosphere, Vayu is the place where the god and the fiend meet: there is therefore a part of it which belongs to the good and another part which belongs to the evil[10]. Hence came the later notion that between Ormazd and Ahriman there is a void space, Vâi, in which their meeting takes place[11].

[1. Vt. VIII.

2. Vt. XIV.

3 Cf. V, 8.

4. Vt. XV.

5. Cf. above, p. lxi.

6. See above, § 11.

7. Cf. Atharva-veda II, 26, 1; Rv. I, 134, 4.

8. Farg. III, 2; Yasna I, 3 (9).

9. Neriosengh ad Yasna, I. l.

10. Yt. XV, Bundahi*s* I, 15.]

Hence came also the distinction of two Vai[1], the good One and the bad one, which, probably by the natural connection of Vayu, the atmosphere, with the heavens[2] whose movement is Destiny[3], became at last the good Fate and the bad Fate, or Destiny bringing good and evil, life and death[4].

§ 18. Azi is not always vanquished; he may also conquer; and it is just because the serpent has seized upon the sky and darkened the light, that the battle breaks out. Azi has carried off the sovereign light, the *hv*arenô, from Yima Khshaêta, 'the shining Yima[5].

In the course of time Thraêtaona, Yima, and Azi Dahâka became historical: it was told how King Jemshid (Yima Khshâeta) had been overthrown and killed by the usurper Zohâk (Dahâka), a man with two snakes' heads upon his shoulders, and how Zohâk himself had been overthrown by a prince of the royal blood, Feridûn (Thraêtaona). Yet Zohâk, though vanquished, could not be killed; he was bound to Mount Damâvand, there to lie in bonds till the end of the world, when he shall be let loose, and then killed by Keresâspa[6]. The fiend is as long-lifed as the world, since as often as he is vanquished he appears again, as dark and fearful as ever[7].

§ 19. While the serpent passed thus from mythology into legend, he still continued under another name, or, more correctly,

under another form of his name, âzi, a word which the Parsis converted into a pallid and lifeless, abstraction by identifying it with a similar word from the same root, meaning 'want.' But that he was the very same being as Azi, the snake, appears from his adversaries: like Azi, he fights against Âtar, the fire, and strives to extinguish it[8], and together with the Pairikas, he wants to carry off the rain-floods, like the Indian Ahi[9].

§ 20. Mazdeism, as might be expected from its main

[1. Mainyô i-Khard II, 115; cf. Farg. 8, n. 3.

2. Cf. Farg. XIX, 16.

3. Orm. Ahr. § 257.

4. Farg. V, 8-9, text and notes.

5. See above. p. lxiii, n. I, and Yast XIX.

6. Cf. § 39.

7. Cf. Roth, Zeitschrift der Deutschen Morgenl. Gesellschaft II, 216.

8. Farg, XVIII, 19 seq.

9. Yasna LXVIII, 7 (LXVII, 18).]

principle, is very rich in demons. There are whole classes of them which belong to the Indo-Iranian mythology.

The Vedic Yâtus are found unaltered in the Avesta. The Yâtu in the Vedas is the demon taking any form he pleases, the fiend as a wizard: so he is in the Avesta also, where the name is likewise extended to the Yâtu-man, the sorcerer.

§ 21. With the Yâtus are often associated the Pairikas (the Paris)[1].

The Pairika corresponds in her origin (and perhaps as to her name) to the Indian Apsaras[2].

The light for which the storm god struggled was often compared, as is well known, to a fair maid or bride carried off by the fiend. There was a class of myths, in which, instead of being carried off, she was supposed to have given herself up, of her own free will, to the demon, and to have betrayed the god, her lover. In another form of myth, still more distant from the naturalistic origin, the Pairikas were 'nymphs of a fair, but erring line,' who seduced the heroes to lead them to their ruin. Afterwards the Pari became at length the seduction of idolatry[3].

In their oldest Avesta form they are still demoniac nymphs, who rob the gods and men of the heavenly waters: they hover between heaven and earth, in the midst of the sea Vouru-kasha, to keep off the rain-floods, and they work together with Âzi and Apaosha[4].

Then we see the Pairika, under the name of Knãthaiti, cleave to Keresâspa[5]. Keresâspa, like Thraêtaona, is a great smiter of demons, who killed the snake Srvara, a twin-brother of Azi Dahâka[6]. It was related in later tales that he was born immortal, but that having despised the holy religion he was killed, during his sleep, by a Turk, Niyâz[7], which, being translated into old myth, would mean that he

[1. Farg. VIII, 80.

2. Orm. Ahr. § 142.

3. Ibid. p, 176, n. 6. Then pairikãm, the accusative of pairika, was interpreted as a Pahlavi compound, pari-kâm, 'love of the Paris' (Comm. ad Farg. XIX 5).

4. Yast VIII, 8, 39, 49-56; Yasna XVI, 8 (XVII, 46).

5. Farg. I, 10.

6. Yasna IX, 11 (34); Yast XIX, 40.

7. Bundahis 69, 13. On Niyâz, see Orm. Ahr. p. 2 16, n. 9.]

gave himself up to the Pairika Khnãthaiti, who delivered, him asleep to the fiend. Yet he must rise from his sleep, at the

end of time, to kill Azi, and Khnãthaiti will be killed at the same time by Saoshya*nt*[1], the son of Zarathustra, which shows her to be a genuine sister of Azi.

§ 22. Then come the host of storm fiends, the Drva*nt*s, the Dvara*nt*s, the Dregva*nt*s, all names meaning 'the running ones,' and referring to the headlong course of the fiends in storm, 'the onsets of the wounding crew.'

One of the foremost amongst the Drva*nt*s, their leader in their onsets, is Aêshma, 'the raving,' 'a fiend with the wounding spear.' Originally a mere epithet of the storm fiend, Aêshma was afterwards converted into an abstract, the demon of rage and anger, and became an expression for all moral wickedness, a mere name of Ahriman.

§ 23. A class of demons particularly interesting are the Varenya daêvas 2. The phrase, an old one belonging to the Indo-European mythology, meant originally 'the gods in heaven,' {Greek ou?ranioi ðeoi'}; when the daêvas were converted into demons (see § 41), they became 'the fiends in the heavens,' the fiends who assail the sky; and later on, as the meaning of the word Varena was lost, 'the fiends of the Varena land;' and finally, nowadays, as their relation to Varena is lost to sight, they are turned by popular etymology, now into demons of lust, and now into demons of doubt[3].

§ 24. To the Pairika is closely related Bûshyãsta the yellow, the long-handed[4]. She lulls back to sleep the world as soon as awaked, and makes the faithful forget in slumber the hour of prayer[5]. But as at the same time she is said to have fallen upon Keresâspa[6], one sees that she belonged before to a more concrete sort of mythology, and was a sister to Khnãthaiti and to the Pairikas.

§ 25. A member of the same family is *G*ahi, who was

[1. Farg. XIX, 5.

2. Farg. X, 14. The Mâzainya daêva (see Farg. X, 16n.) are often invoked with them (Yast V, 22; XIII, 37; XX, 8).

3. Aspendiârji.

4. Farg. XI, 9.

5. Farg. XVIII; 16 seq.

6. Bundahis 69, 15.]

originally the god's bride giving herself up to the demon, and became then, by the progress of abstraction, the demon of unlawful love and unchastity[1]. The courtezan is her incarnation, as the sorcerer is that of the Yâtu.

§ 26. Death gave rise to several personations.

Sauru, which in our texts is only the proper name of a demon[2], was probably identical in meaning, as he is in name, with the Vedic *S*aru, 'the arrow,' a personification of the arrow of death as a godlike being[3].

The same idea seems to be conveyed by Ishus *hv*âthakhtô, 'the self-moving arrow[4],' a designation to be accounted for by the fact that Saru, in India, before becoming the arrow of death, was the arrow of lightning with which the god killed his foe.

A more abstract personification is Ithyê*g*ô marshaonem[5], 'the unseen death,' death which creeps unawares.

Astô vîdôtu*s*, 'the bone-divider[6],' who, like the Yama of the Sanskrit epic, holds a noose around the neck of all living creatures[7].

§ 27. In the conflict between gods and fiends man is active: he takes a part in it through the sacrifice.

The sacrifice is more than an act of worship, it is an act of assistance to the gods. Gods, like men, need drink and food to be strong; like men, they need praise and encouragement to-be of good cheer[8]. When not strengthened by the sacrifice, they fly helpless before their foes. Tistrya, worsted by Apaosha, cries to Ahura: 'O Ahura Mazda! men do not worship me with sacrifice and praise: should they worship me with sacrifice and praise, they would bring me the strength of ten horses, ten bulls, ten mountains, ten rivers.' Ahura offers him a sacrifice, he brings him thereby the

[1. Orm. Ahr. § 145. Cf. Farg. XXI, 1.

2. Vide infra, § 41; Farg. X, 9; Bundahis 5, 19.

3. Orm. Ahr. § 212.

4. Farg. IV, 49.

5. Farg. XIX, 1.

6. Farg. IV, 49. His mythical description might probably be completed by the Rabbinical and Arabian tales about the Breaking of the Sepulchre and the angels Monkir and Nakir (Sale, the Coran, Introd. p. 60, and Bargès, Journal Asiatique, 1843).

7. See Farg. XIX, 29, n. 2. Closely related to Astô-vîdôtu is Vîzaresha (ibid.); on Bûiti, see Farg. XIX, i, n. 3.

8. See Orm. Ahr. §§ 87-88.]

strength of ten horses, ten bulls, ten mountains, ten rivers, Tistrya runs back to the battle-field and Apaosha flies before him[1].

§ 28. The sacrifice is composed of two elements, offerings and spells.

The offerings are libations of holy water (zaothra)[2], holy meat (myazda)[3], and Haoma. The last offering is the most sacred and powerful of all.

Haoma, the Indian Soma, is an intoxicating plant, the juice of which is drunk by the faithful for their own benefit and for the benefit of their gods. It comprises in it the powers of life of all the vegetable kingdom.

There are two Haomas: one is the yellow or golden Haoma, which is the earthly Haoma, and which, when prepared for the sacrifice, is the king of healing plants[4]; the other is the white Haoma or Gaokerena, which grows up in the middle of the sea Vouru-kasha, surrounded by the ten thousand healing plants[5]. It is by the drinking of Gaokerena that men, on the day of the resurrection, will become immortal[6].

§ 29. Spell or prayer is not less powerful than the offerings. In the beginning of the world, it was by reciting the Honover (Ahuna Vairya) that Ormazd confounded Ahriman[7]. Man, too, sends his prayer between the earth and the heavens, there to smite the fiends, the Ka*hv*aredhas and the Ka*hv*aredhis, the Kayadhas and the Kayadhis, the Za*n*das and the Yâtus[8].

§ 30. A number of divinities sprang from the hearth of the altar, most of which were already in existence during the Indo-Iranian period.

Piety, which every day brings offerings and prayers to the fire of the altar, was worshipped in the Vedas as Aramati, the goddess who every day, morning and evening,

[1. Yt. VIII, 23 seq.

2. Prepared with certain rites and prayers; it is the Vedic hotrâ.

3. A piece of meat placed on the draona (Farg. V, 25, n. 3).

4. Bundahis 58, 10.

5. Farg. XX, 4.

6. Bundahis 42, 12; 59, 4

7. Bundahis. Cf. Farg. XIX, 9, 43; Yasna XIX.

8. Yasna LXI (LX).]

streaming with the sacred butter, goes and gives up herself to Agni[1]. She was praised in the Avesta in a more sober manner as the abstract genius of piety; yet a few practices preserved evident traces of old myths on her union with Âtar, the fire-god[2].

Agni, as a messenger between gods and men, was known to the Vedas as Narâ-*s*ansa; hence came the Avesta messenger of Ahura, Nairyô-sangha[3].

The riches that go up from earth to heaven in the offerings of man and come down from heaven to earth in the gifts of the gods were deified as Râta[4], the gift, Ashi, the felicity[5], and more vividly in Pâre*n*di[6], the keeper of treasures, who comes on a sounding chariot, a sister to the Vedic Puramdhi.

The order of the world, the Vedic *Ri*ta, the Zend Asha, was deified as Asha Vahi*s*ta, 'the excellent Asha[7].'

§ 31. Sraosha is the priest god[8]: he first tied the Baresma into bundles, and offered up sacrifice to Ahura; be first sang the holy hymns: his weapons are the Ahuna-Vairya and the Yasna, and thrice in each day, in each night, he descends upon this Karshvare to smite Angra Mainyu and his crew of demons. It is he who, with his club uplifted, protects the living world from the terrors of the night, when the fiends rush upon the earth; it is he who protects the dead from the terrors of death, from the assaults of Angra Mainyu and Vîdôtu*s*[9]. It is through a sacrifice performed by Ormazd, as a Zôti, and Sraosha, as a Raspî[10], that at the end of time Ahriman will be for ever vanquished and brought to nought[11].

§ 32. Thus far, the single elements of Mazdeism do not essentially differ from those of the Vedic and Indo-European mythologies generally. Yet Mazdeism, as a wholes took an aspect of its own by grouping these elements in a new order, since by referring everything either

[1. Orm. Ahr. § 205.

2. Farg. XVIII, 51 seq.

3. Farg. XXII, 7.

4. Farg. XIX, 19.

5. Neriosengh.

6. Orm. Ahr. § 200.

7. Parsi Ardibehest.

8. Yasna LVI.

9. Farg. VII, 52, n. 4; XIX, 46, n. 8.

10. Cf. Farg. V, 57, n.

11. Bundahi*s* 76, 11.]

Angra Mainyu as its source, it came to divide the world into two symmetrical halves, in both of which a strong unity prevailed. The change was summed up in the rising of Angra Mainyu, a being of mixed nature, who was produced by abstract speculation from the old Indo-European storm fiend, and who borrowed his form from the supreme god himself. on the one hand. as the world battle is only an enlarged form of the mythical storm fight, Angra Mainyu, the fiend of fiends and the leader of the evil powers, is partly an abstract embodiment of their energies and feats; on the other hand, as the antagonist of Ahura, he is modelled after him, and partly, as it were, a negative projection of Ahura[1].

Ahura is all light, truth, goodness, and knowledge; Angra Mainyu is all darkness, falsehood, wickedness, and ignorance[2].

Ahura dwells in the infinite light; Angra Mainyu dwells in the infinite night.

Whatever the good Spirit makes, the evil Spirit mars. When the world was created. Angra Mainyu broke into it[3], opposed every creation of Ahura's with a plague of his own[4], killed the first-born bull that had been the first offspring and source of life on earth[5], he mixed poison with plants, smoke with fire, sin with man, and death with life.

§ 33, Under Ahura were ranged the six Amesha Spe*n*tas. They were at first mere personifications of virtues and moral or liturgical powers[6]; but as their lord and father ruled over the whole of the world, they took by and by each a part of the world under their care. The choice was not altogether artificial, but partly natural and spontaneous. The empire of waters and trees was vested in Haurvatâ*t* and Ameretâ*t*, health and immortality, through the influence of old Indo-Iranian formulae, in which waters and trees were invoked as the springs of health and life. More complex trains of ideas and partly the influence of analogy fixed the

[1. Orm. Ahr. § 85.

2. Bundahis. I; cf. Yasna XXX.

3. Yast XIII, 77.

4. Cf. Farg. I.

5. Cf. Farg. XXI. 1.

6. See above, p. lx.]

field of action of the others. Khshathra Vairya, the perfect sovereignty, had molten brass for its emblem, as the god in the storm established his empire by means of that 'molten brass,' the fire of lightning; he thus became the king of metals in general. Asha Vahi*s*ta, the holy order of the world, as maintained chiefly by the sacrificial fire, became the genius of fire. Ârmaiti seems to have become a goddess of the earth as early as the Indo-Iranian period, and Vohu-manô had the living creation left to his superintendence[1].

§ 34. The Amesha Spentas projected, as it were, out of themselves, as many Daêvas or demons, who, either in their being or functions, were, most of them, hardly more than dim inverted images of the very gods they were to oppose, and whom they followed through all their successive evolutions. Haurvatâ*t* and Ameretâ*t*, health and life, were opposed by Tauru and Zairi, sickness and decay, who changed into rulers of thirst and hunger when Haurvatâ*t* and Ameretâ*t* had become the Amshaspands of waters and trees.

Vohu-manô, or good thought, was reflected in Akô-manô, evil thought. Sauru, the arrow of death[2], Indra, a name or epithet of fire as destructive[3], Nâunhaithya, an old Indo-Iranian divinity, whose meaning was forgotten in Iran and misinterpreted by popular etymology[4], were opposed, respectively, to Khshathra Vairya, Asha Vahi*s*ta, and Spe*n*ta Ârmaiti, and became the demons of tyranny, corruption, and impiety.

Then came the symmetrical armies of the numberless gods and fiends, Yazatas and Drva*nt*s.

§ 35. Everything in the world was engaged in the conflict. Whatever works, or is fancied to work, for the good of man or for his harm, for the wider spread of life or against it, comes from, and strives for, either Ahura or Angra Mainyu.

Animals are enlisted under the standards of either the one spirit or the other[5]. In the eyes of the Parsis, they

[1. Orm. Ahr. §§ 202-206.

2. See above, p. lxviii.

3. See § 41.

4. Ibid.

5. A strict discipline prevails among them. Every class of animals has a chief or ratu above it (Bund. XXIV). The same organisation extends to all the beings {footnote p. lxxiii} in nature: stars, men, gods have their respective ratus, Ti*s*trya, Zoroaster, Ahura.]

belong either to Ormazd or Ahriman according as they are useful or hurtful to man; but, in fact, they belonged originally to either the one or the other, according as they had been incarnations of the god or of the fiend, that is, as they chanced to have lent their forms to either in the storm tales[1]. In a few cases, of course, the habits of the animal had not been without influence upon its mythic destiny: but the determinative cause was different. The fiend was not described as a serpent because the serpent is a subtle and crafty reptile, but because the storm fiend envelops the goddess of light, or the milch cows of the raining heavens, with the coils of the cloud as with a snake's folds. It was not animal psychology that disguised gods and fiends as dogs, otters, hedge-hogs, and cocks, or as snakes, tortoises, frogs, and ants, but the accidents of physical qualities and the caprice of popular fancy, as both the god and the fiend might be compared with, and transformed into, any object, the idea of which was suggested by the uproar of the storm, the blazing of the lightning, the streaming of the water, or the hue and shape of the clouds.

Killing the Ahrimanian creatures, the Khrafstras[2], is killing Ahriman himself, and sin may be atoned for by this means[3]. Killing an Ormazdean animal is an abomination, it is killing God himself. Persia was on the brink of zoolatry, and escaped it only by misunderstanding the principle she followed[4].

[1. Orm. Ahr. §§ 227-231.

2. Farg. III, 10; XIV, 5 seq., 8, n. 8; XVIII, 70, &c.

3. There is scarcely any religious custom that can be followed through so continuous a series of historical evidence: fifth century B.C., Herodotus I, 140; first century A. D., Plutarch, De Isid. XLVI; Quaest. Conviv. IV, 5, 2; sixth century, Agathias II, 24; seventeenth century, G. du Chinon.

4. Thus arose a classification which was often at variance with its supposed principle. As the god who rushes in the lightning was said to move on a raven's wings, with a hawk's flight, birds of prey belonged to the realm of Ormazd. The Parsi theologians were puzzled at this fact, but their ingenuity proved equal to the emergency: Ormazd, while creating the hunting hawk, said to him: 'O thou hunting hawk! I

have created thee; but I ought rather to be sorry than glad of it; for thou doest the will of Ahriman much more than mine: like a wicked man who never has money enough, thou art never satisfied with killing birds. {footnote p. lxxiv} But hadst thou not been made by me, Ahriman, bloody Ahriman, would have made thee with the size of a man, and there would no more be any small creature left alive' (Bundahis XIV). Inversely Ahriman created a lovely bird, the peacock, to show that he did not do evil from any incapacity of doing well, but through wilful wickedness (Eznik); Satan is still nowadays invoked by the Yezidis as Melek Taus ('angel peacock').]

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§ 36. The fulgurating conqueror of Apaosha, Tistrya, was described in mythic tales sometimes as a boar with golden horns, sometimes as a horse with yellow cars, sometimes as a beautiful youth. But as he had been compared to a shining star on account of the gleaming of lightning, the, stars joined in the fray, where they stood with Tistrya on Ahura's side; and partly for the sake of symmetry, partly owing to Chaldaean influences, the planets passed into the army of Ahriman.

§ 37. Man, according to his deeds, belongs to Ormazd or to Ahriman. He belongs to Ormazd, he is a man of Asha, a holy one, if he offers sacrifice to Ormazd and the gods, if he helps them by good thoughts, words, and deeds, if he enlarges the world of Ormazd by spreading life over the world, and if he makes the realm of Ahriman narrower by destroying his creatures. A man of Asha is the Âthravan (priest) who drives away fiends and diseases by spells, the Rathaêsta (warrior) who with his club crushes the head of the impious, the Vâstryô (husbandman) who makes good and plentiful harvests grow up out of the earth. He who does the contrary is a Drva*nt*, 'demon,' an Anashavan, 'foe of Asha,' an Ashemaogha, 'confounder of Asha.'

The man of Asha who has lived for Ahura Mazda will have a seat near him in heaven, in the same way as in India the man of *Ri*ta, the faithful one, goes to the palace of Varuna, there to live with the forefathers, the Pit*ri*s, a life of everlasting happiness[1]. Thence he will go out, at the end of time, when the dead shall rise, and live a new and all-happy life on the earth freed from evil and death.

[1. From the worship of the Pit*ri*s was developed in Iran the worship of the Fravashis, who being at first identical with the Pit*ri*s, with the souls of the departed, became by and by a distinct principle. The Fravashi was independent of the circumstances of life or death, in immortal part of the individual which existed before man and outlived him. Not only man was endowed with a Fravashi, but gods too, and the sky, fire, waters, and plants (Orm. Ahr. §§ 112-113).]

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§ 38. This brings us to speak of a series of myths which have done much towards obscuring the close connection between the Avesta and the Vedic mythologies: I mean the myths about the heavenly life of Yima.

In the Veda Yama, the son of Vivasvat, is the first man and, therefore, the first of the dead, the king of the dead. As such he is the centre of gathering for the departed, and he presides over them in heaven, in the Yamasâdanam, as king of men, near Varu*n*a the king of gods.

His Avesta twin-brother, Yima, the son of Vîvanghat, is no longer the first man, as this character had been transferred to another hero, of later growth, Gayô Maratan; yet he has kept nearly all the attributes which were derived from his former character: on the one hand he is the first king, and the founder of civilisation; on the other hand, 'the best mortals' gather around him in a marvellous palace, in Airyanem Vaê*g*ô, which appears to be identical with the Yamasâdanam from Yama meeting there with Ahura and the gods, and making his people live there a blessed life[1]. But, by and by, as it was forgotten that Yima was the first man and the first of the dead, it was also forgotten that his people were nothing else than the dead going to their common ancestor above and to the king of heaven: the people in the Vara were no longer recognised as the human race, but became a race of a supernatural character, different from those who continued going, day by day, from earth to heaven to join Ahura Mazda[2].

§ 39. But the life of the world is limited, the struggle is not to last for ever, and Ahriman will be defeated at last.

The world was imagined as lasting a long year of twelve millenniums. There had been an old myth, connected with that notion, which made the world end in a frightful winter[3], to be succeeded by an eternal spring, when the blessed would come down from the Vara of Yima to repeople the earth. But as storm was the ordinary and more dramatic form of the strife, there was another version, according to

[1. See Farg II.

2. Farg. XIX, 28 seq.

3. Cf. Farg. II, Introd. and § 21 seq.]

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which the world ended in a storm, and this version became the definitive one.

The serpent, Asi Dahâka, let loose, takes hold of the world again. As the temporary disappearance of the light was often mythically described either as the sleeping of the god, or as his absence, or death, its reappearance was indicative of the awakening of the hero, or his return, or the arrival of a son born to him. Hence came the tales about Keresâspa awakening from his sleep to kill the snake finally[1]; the tales about Peshôtanu, Aghraêratha, Khumbya, and others living in remote countries till the day of the last fight is come[2]; and, lastly, the tales about Saoshya*nt*, the son who is to be born to Zarathustra at the end of time, and to bring eternal light and life to mankind, as his father brought them the law and the truth. This brings us to the question whether any historical reality underlies the legend of Zarathu*s*tra or Zoroaster.

§ 40. Mazdeism. has often been called Zoroaster's religion, in the same sense as Islam is called Muhammed's religion, that is, as being the work of a man named Zoroaster, a view which was favoured, not only by the Parsi and Greek accounts, but by the strong unity and symmetry of the whole system. Moreover, as the moral and abstract spirit which pervades Mazdeism. is different from the Vedic spirit, and as the word deva, which means a god in Sanskrit, means a demon in the Avesta, it was thought that Zoroaster's work had been a work of reaction against Indian polytheism, in fact, a religious schism. When he lived no one knows, and every one agrees that all that the Parsis and the Greeks tell of him is mere legend, through which no solid historical facts can be arrived at. The question is whether Zoroaster was a man converted into a god, or a god converted into a man. No one who reads, with a mind free from the yoke of classical recollections, I do not say the Book of Zoroaster (which may be charged with being a modern romance of recent invention), but the Avesta itself, will have any doubt that Zoroaster is no less an essential

[1. See above, p. lxv.

2. Bundahis XXX.]

{p. lxxvii}

part of the Mazdean mythology than the son expected to be born to him, at the end of time, to destroy Ahriman[1].

Zoroaster is not described as one who brings new truth and drives away error, but as one who overthrows the demons: he is a smiter of fiends, like Verethraghna, Apâm Napâ*t*, Tistrya, Vayu, or Keresâspa, and he is stronger and more valiant than Keresâspa himself[2]; the difference between him and them is that, whereas they smite the fiend with material weapons, he smites them chiefly with a spiritual one, the word or prayer. We say 'chiefly' because the holy word is not his only weapon; he repels the assaults of Ahriman with stones as big as a house which Ahura has given to him[1], and which were furnished, no doubt, from the same quarry as the stones which are cast at their enemies by Indra, by Agni, by the Maruts, or by Thor, and which are 'the flame, wherewith, as with a stone[4],' the storm god aims at the fiend. Therefore his birth[5], like the birth of every storm god, is longed for and hailed with joy as the signal of its deliverance by the whole living creation, because it is the end of the dark and arid reign of the demon: 'In his birth, in his growth did the floods and trees rejoice in his birth, in his growth the floods and trees did grow up in his birth, in his birth the floods and trees exclaimed with joy[6].' Ahura himself longs for him and fears lest the hero about to be born may not stand by him: 'He offered up a sacrifice to Ardvî Sûra Anâhita, he, the Maker, Ahura Mazda; he offered up the Haoma, the Myazda, the Baresma, the holy words, he besought her, saying: Vouchsafe me that boon, O high, mighty, undefiled goddess, that I may bring about the son of Pourushaspa, the holy Zarathu*s*tra,

[1. The same view as to the mythological character of Zoroaster was maintained, although with different arguments, by Professor Kern in an essay 'Over het woord Zarathustra,' as I see from a short abstract of it which Professor Max Müller kindly wrote for me.

2. Ya*s*t XIX, 39.

3. Farg. XIX, 4.

4. Rig-Veda II, 30, 4.

5. A singular trait of his birth, according to Pliny, who is on this point in perfect accordance with later Parsi tradition, is that, alone of mortals, he laughed while being born: this shows that his native place is in the very same regions where the Vedic Maruts are born, those storm genii 'born of the laughter of the lightning' ('I laugh as I pass in thunder' says the Cloud in Shelley; cf. the Persian Khandah i barq, 'the laughter of the lightning').

6 Yast XIII, 93.]

{p. lxxviii}

to think according to the law, to speak according to the law, to work according to the law!' Ardvî Surâ Anâhita granted that boon to him who was offering up libations, sacrificing and beseeching[1].

Zarathu*s*tra stands by Ahura. The fiends come rushing along from hell to kill him, and fly away terrified by his *hv*arenô: Angra Mainyu himself is driven away by the stones he hurls at him[2]. But the great weapon of Zarathu*s*tra is neither the thunder-stones he hurls, nor the glory with which he is surrounded, it is the Word[2].

In the voice of the thunder the Greeks recognised the warning of a god which the wise understand, and they worshipped it as {Greek O?'ssa Dio`s a?'ggelos} 'the Word, messenger of Zeus;' the Romans worshipped it as a goddess, Fama; India adores it as 'the Voice in the cloud,' Vâ*k* Âmbb*r*i*n*î, which issues from the waters, from the forehead of the father, and hurls the deadly arrow against the foe of Brahman, So the word from above is either a weapon that kills, or a revelation that teaches: in the mouth of Zarathustra it is both: now he smites down Angra Mainyu with the Ahuna vairya (Honover) as he would do with stones as big as a house, and he burns him up with the Ashem vohu as with melted brass[3];' now he converses with Ahura, on the mountain of the holy questions, in the forest of the holy questions[4]. Any storm god, whose voice descends from above to the earth, may become a godlike messenger, a lawgiver, a Zarathustra. Nor is Zarathustra the only lawgiver, the only prophet, of whom the Avesta knows: Gayô Maratan, Yima, the bird Kar*s*iptan[5], each of whom, under different names, forms, and functions, are one and the same being with Zarathustra, that is to say, the godlike champion in the struggle for light, knew the law as well as Zarathustra. But as mythology, like language and life, likes to reduce every organ to one function, Zarathustra became the titulary lawgiver[6].

[1. Ya*s*t V, 18.

2. Orm. Ahr. § 162 seq.

3. Ya*s*t XVII, 18.

4. Farg. XXII, 19.

5. Farg. II, 3, 42; Ya*s*t XIII, 87.

6. The law is generally known as Dâtem vîdaêvô-dâtem (cf. V, i); as emanating from Ahura it is Mathra Spe*n*ta, 'the holy word,' which is the soul of Ahura (Farg. XIX, 4).]

As he overwhelmed Angra Mainyu during his lifetime by his spell, he is to overwhelm him at the end of time by the hands of a son yet unborn. 'Three times he came near unto his wife Hrôgvi, and three times the seed fell upon the ground, The Ized Neriosengh took what was bright and strong in it and intrusted it to the Ized Anâhita. At the appointed time, it will be united again with a maternal womb: 99,999 Fravashis of the faithful watch over it, lest the fiends destroy it[1].' A maid bathing in the lake Kãsava will conceive by it and bring forth the victorious Saoshya*nt* (Sôshyôs), who will come from the region of the dawn to free the world from death and decay, from corruption and rottenness, ever living and ever thriving, when the dead shall rise and immortality commence[2].

All the features in Zarathustra point to a god: that the god may have grown up from a man, that pre-existent mythic elements may have gathered around the name of a man, born on earth, and by and by surrounded the human face with the aureole of a god, . may of course be maintained, but only on condition that one may distinctly express what was the real work of Zoroaster. That he, raised a new religion against the Vedic religion, and cast down into hell the gods of older days can no longer be maintained, since the gods, the ideas, and the worship of Mazdeism are shown to emanate directly from the old religion, and have nothing more of a reaction against it than Zend has against Sanskrit.

§ 41. The only evidence in favour of the old hypothesis of a religious schism is reduced to the evidence of a few words which might à priori be challenged, as the life of words is not the same as the life of the things they express, the nature of things does not change with the meaning of the syllables which were attached to them for a while, and the history of the world is not a chapter of grammar. And, in fact, the evidence appealed to, when more closely considered, proves to speak against the very theory it is meant

[1. Bund. XXXIII; Eznik. The whole of the myth belongs to the Avesta period, as appears from Ya*s*t XIII, 61; Vendîdâd XIX, 5.

2. Ya*s*t XIX, 89 seq.]

to support. The word Asura, which in the Avesta means 'the Lord,' and is the name of the supreme God, means 'a demon' in the Brahmanical literature; but in the older religion of the Vedas it is quite as august as in the Avesta, and is applied to the highest deities, and particularly to Varuna, the Indian brother of Ahura. This shows that when the Iranians and Indians sallied forth from their common native land, the Asura continued for a long time to be the Lord in India as well as in Persia; and the change took place, not in Iran, but in India. The descent of the word daêva from 'a god' to 'a demon' is a mere accident of language. There were in the Indo-Iranian language three words expressive of divinity: Asura, 'the Lord,' Ya*g*ata, 'the one who is worthy of sacrifice,' Daêva, the shining one.' Asura became the name of the supreme God, Ya*g*ata was the general name of all gods. Now as there were old Indo-Iranian formulae which deprecated the wrath of both men and devas (gods), or invoked the aid of some god against the hate and oppression of both men and devas[1], that word daêva, which had become obsolete (because Asura and Yagata met all the wants of religious language), took by and by from formulae of this kind a dark and fiendish meaning. What favoured the change was the want of a technical word for

expressing the general notion of a fiend, a want the more felt as the dualistic idea acquired greater strength and distinctness. Etymology was unable to preserve the Daêvas from this degradation, as the root div, 'to shine,' was lost in Zend, and thus the primitive meaning being forgotten, the word was ready to take any new meaning which chance or necessity should give to it. But only the word descended into hell, not the beings it denoted; neither Varu*n*a, nor Mitra, nor the Âdityas, nor Agni, nor Soma, in fact none of the old Aryan deities fell or tottered. Though the word Indra is the name of a fiend in the Avesta, the Vedic god it denotes was as bright and as mighty in Iran as in India under the name of Verethraghna: and as we do not know the etymological meaning

[1. Rig-veda VI, 62, 8; VII, 52, 1; VIII, 19, 6; Ya*s*t X, 34; Yasna IX (60).]

of the name, it may have been such epithet as could be applied to a fiend as well as to a god. The same can be said of N*a*unghaithya. Moreover, both Indra and N*a*unghaithya are in the Avesta mere names: neither the Avesta nor old tradition knows anything about them, which would look very strange, had they been vanquished in a religious struggle, as they should have played the foremost part at the head of the fiends. As to the third comparison established between the Iranian demon Sauru and the Indian god *S*arva, it fails utterly, as Sauru is the Vedic *S*aru, a symbol of death, and both are therefore beings of the same nature.

§ 42. Therefore, so far as the Vedic religion and the Avesta religion are concerned, there is not the abyss of a schism between them. They are quite different, and must be so, since each of them lived its own life, and living is changing; but nowhere is the link broken that binds both to their common source. Nowhere in the Avesta is the effort of any man felt who, standing against the belief of his people, enforces upon them a new creed, by the ascendancy of his genius, and turns the stream of their thoughts from the bed wherein it had flowed for centuries. There was no religious revolution: there was only a long and slow movement which led, by insensible degrees, the vague and unconscious dualism of the Indo-Iranian religion onwards to the sharply defined dualism of the Magi.

It does not follow hence, of course, that there was nothing left to individual genius in the formation of Mazdeism.; the contrary is evident à priori from the fact that Mazdeism expresses the ideas of a sacerdotal caste. It sprang from the long elaboration of successive generations of priests, and that elaboration is so far from having been the work of one day and of one man that the exact symmetry which is the chief characteristic of Mazdeism is still imperfect in the Avesta on certain most important points. For instance, the opposition of six arch-fiends to the six arch-gods which we find in Plutarch and in the Bundahis was still unknown when the Xth Fargard of the Vendîdâd and the XIXth Ya*s*t were composed, and the stars were not yet members

of the Ormazdean army when the bulk of the VIIIth Ya*s*t was written.

The reflective spirit that had given rise to Mazdeism never rested, but continued to produce new systems; and there is hardly any religion in which slow growth and continual change is more apparent. When the Magi had accounted for the existence of evil by the existence of two principles, there arose the question how there could be two principles, and a longing for unity was felt, which found its satisfaction in the assumption that both are derived from one and the same principle. This principle was, according to divers sects, either Space, or Infinite Light, or Boundless Time, or Fate[1]. Of most of these systems no direct trace is found in the Avesta[2], yet they existed already in the time of Aristotle[3].

They came at last to pure monotheism. Some forty years ago when the Rev. Dr. Wilson was engaged in his controversy with the Parsis, some of his opponents repelled the charge of dualism by denying to Ahriman any real existence, and making him a symbolical personification of bad instincts in man. It was not difficult for the Doctor to show that they were at variance with their sacred books, and critics in Europe occasionally wondered at the progress made by the Parsis in rationalism of the school of Voltaire and Gibbon. Yet there was no European influence at the bottom; and long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the

[1. All these four principles are only abstract forms of Ormazd himself, at least in his first naturalistic character of the Heaven God. Heaven is Infinite Space, it is Infinite Light, and by its movement it gives rise to Time and to Fate (Orm. Ahr. §§ 244-259). Time is twofold: there is the limited time that measures the duration of the world (see above, § 39) and lasts 12,000 years, which is Zrvan dareghô-*hv*adâta, 'the Sovereign Time of the long period;' and there is 'the Boundless Time,' Zrvan akarana (Farg. XIX, 9).

2. When Vendîdâd XIX, 9 was written, the Zervanitic system seems to have been, if not fully developed, at least already existent.

3. Eudemos (ap. Damascius, ed. Kopp, 384) knows of {Greek xro'nos} and {Greek to'pos} as the first principles of the Magi; Boundless Time is already transformed into a legendary hero in Berosus (third century B.C.)]

curbing of evil passion and restraining the Ahriman in the heart of man[1]. That idealistic interpretation was current as early as the fifteenth century, and is prevalent now with most of the Dasturs[2] . To what extent that alteration may have been influenced by Islamism, can hardly be decided; there are even some faint signs that it began at a time when the old religion was still flourishing; at any rate, no one can think of ascribing to one man, or to one time, that slow change from dualism to monotheism, which is, however, really deeper and wider than the movement which, in prehistoric times, brought the Magi from an imperfect form of dualism to one more perfect.

CHAPTER V.

THE VENDÎDÂD.

§ 1. According to Parsi tradition the Vendîdâd[3] is the only Nosk, out of the twenty-one, that was preserved in its entirety[4]. This is a statement to which it is difficult to trust; for, if there is anything that shows how right the Parsis are in admitting that the Avesta is only a collection of fragments, it is just the fragmentary character of the Vendîdâd.

The Vendîdâd has often been described as the book of the laws of the Parsis; it may be more exactly called the code, of purification, a description, however, which is itself only so far correct that the laws of purification are the object of the largest part of the book.

[1. Aogemaidê, ed. Geiger, p. 36, § 92; Mirkhond, History of the Early Kings Of Persia, tr. Shea, p. 98. Cf. Revue Critique, 1879, II, 163.

2. 'The Parsis are now strict monotheists, and whatever may have been the views of former philosophical writings, their one supreme deity is Ahura Mazda. Their views of Angra Mainyu seem to differ in no respect from what is supposed to be the orthodox Christian view of the devil.' Haug's Essays, 2nd ed. p. 53, Mandelslo, in the seventeenth century, speaks of Parsiism as a monotheistic religion.

3 The word Vendîdâd is a corruption of Vîdaêvô-dâtem (dâtem), the anti-demoniac law.' It is sometimes applied to the whole of the law (Vendîdâd Sâdah).

4. See above, p. xxxii.]

The first two chapters deal with mythical matter, without any direct connection with the general object of the Vendîdâd, and are remnants of an old epic and cosmogonic literature. The first deals with the creations and counter-creations of Ahura Mazda and Angra Mainyu; the second speaks of Yima, the founder of civilisation. Although there was no particular reason for placing them in the Vendîdâd, as soon as they were admitted into it they were put at the beginning, because they referred to the first ages of the world. Three chapters of a mythical character, about the origin of medicine, were put at the end of the book, for want of any better place, but might as well have been kept apart[1], as was the so-called Hadhokht Nosk fragment. There is also another mythical Fargard, the nineteenth, which, as it treats of the revelation of the law by Ahura to Zarathustra, would have been more suitably placed at the beginning of the Vendîdâd proper, that is, as the third Fargard.

The other seventeen chapters deal chiefly with religious observances, although mythical fragments, or moral digressions, are met with here and there, which are more or less artificially connected with the text, and which were most probably not written along with the passages which they follow[2].

§ 2. A rough attempt at regular order appears in these seventeen chapters: nearly all the matter contained in the eight chapters from V to XII deals chiefly with impurity from the dead and the way of dispelling it; but the subject is again treated, here and there, in other Fargards[3], and matter irrelevant to the subject has also found its way into these same eight Fargards[4]. Fargards XIII and XIV are devoted to the dog, but must be completed with a part of the XVth. Fargards XVI, XVII, and most part of XVIII deal with several sorts of uncleanness, and their proper

[1. As an introduction to a code of laws on physicians; see Farg. VII, 36-44.

2. For instance, Farg. V, 15-20; III, 24-29; 30-32; 33; IV, 47-49.

3. III, 14-22; 36 seq.; XIX, 11-25.

4. The passages on medicine (VII, 36-44), and on the sea Vouru-kasha 15-20).]

place should rather have been after the XIIth Fargard. Fargard III is devoted to the earth[1]; Fargard IV stands by itself, as it deals with a matter which is treated only there, namely, civil and penal laws[2].

No better order prevails within these several parts prescriptions on one and the same subject are scattered about through several Fargards, without any subject being treated at once in a full and exhaustive way; and this occasions needless repetitions[3].

The main cause of this disorder was, of course, that the advantage of order is rarely felt by Orientals; but it was further promoted by the very form of exposition adopted by the first composers of the Vendîdâd. The law is revealed by Ahura in a series of answers to questions put to him by Zarathus*t*ra[4]; and as these questions are not of a general character, but refer to details, the matter is much broken into fragments, each of which, consisting of a question with its answer, stands by itself, as an independent passage.

We shall treat in the following pages, first of the laws of purification, then of the civil laws, and, lastly, of the penalties both religious and civil.

A.

§ 3. The first object of man is purity, yaozd*a*u purity is for man, next to life, the greatest good[5].'

Purity and impurity have not in the Vendîdâd the exclusively spiritual meaning which they have in our languages: they do not refer to an inward state of the

[1. It contains two digressions, the one on funeral laws, the other on husbandry. See Farg. III, Introd.

2. It contains one digression on physical weal, which must have belonged originally to Farg. III. See Farg. IV. Introd.

3. V, 27-30 = VII, 6-9; V, 45-54 = VII, 60-69; V, 57-62 = VII, 17-22.

4. The outward form of the Vendîdâd has been often compared with that of the Books of Moses. But in reality, in the Bible, there is no conversation between God and the lawgiver: the law comes down unasked, and God gives commands, but gives no answers. In the Vendîdâd, on the contrary, it is the wish of man, not the will of God, that is the first cause of the revelation. Man must ask of Ahura, who knows everything, and is pleased to answer (XVIII, 13 seq.); the law is 'the question to Ahura,' âhuri frasnô.

5. Farg. V, 21, from Yasna XLVIII (XLVII), 5.]

person, but chiefly to a physical state of the body. Impurity or uncleanness may be described as the state of a person or thing that is possessed of the demon; and the object of purification is to expel the demon.

The principal means by which uncleanness enters man is death, as death is the triumph of the demon.

When a man dies, as soon as the soul has parted from the body, the Dru*g* Nasu or Corpse-Dru*g* falls upon the dead from the regions of hell, and whoever thenceforth touches the corpse becomes unclean, and makes unclean whomsoever he touches[1].

The Dru*g* is expelled from the dead by means of the Sag-dîd, 'the look of the dog:' 'a four-eyed dog' or a white one with yellow ears' is brought near the body and is made to look at the dead; as soon as he has done so, the Dru*g* flees back to hell[2].

The Dru*g* is expelled from the living, whom she has seized through their contact with the dead, by a process of washings with ox's urine (gômêz or nîrang) and with water, combined with the Sag-dîd[3].

The real import of these ceremonies is shown by the spells which accompany their performance: 'Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Rush away, O Dru*g*! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Thus, in the death of a man, there is more involved than the death of one man: the power of death, called forth from hell, threatens from the corpse, as from a stronghold, the whole world of the living, ready to seize whatever may fall within his reach, and 'from the dead defiles the living, from the living rushes upon the living.' When a man dies in a house, there is danger for three days lest somebody else should die in that house[4].

[1. Farg. VII, 1 seq.

2. In the shape of a fly. 'The fly that came to the smell of the dead body was thought to be the corpse-spirit that came to take possession of the dead in the name of Ahriman' (Justi, Persien, p. 88).

3. Farg. VIII, 35-72; IX, 12-36.

4. Saddar 78.]

The notion or feeling, out of which these ceremonies grew was far from unknown to the other Indo-European peoples what was peculiar to Mazdeism was that it carried it to an extreme, and preserved a clearer sense of it, while elsewhere it grew dimmer and dimmer, and faded away. In fact, when the Greek, going out of a house where a dead man lay, sprinkled himself with water from the {Greek a?rdani'on} at the door, it was death that he drove away from himself. The Vedic Indian, too, although his rites were intended chiefly for the benefit of the dead, considered himself in danger and, while burning the corpse, cried aloud: 'Away, go away, O Death! injure not our sons and our men!' (Rig-veda X, 18, 1.)

§ 4. As to the rites by means of which the Dru*g* is expelled, they are the performance of myths. There is nothing in worship but what existed before in mythology. What we call a practice is only an imitation of gods, an {Greek o!moi'wsis ðew^j}, as man fancies he can bring about the things he wants, by performing the acts which are supposed to have brought about things of the same kind when practised by the gods.

The Parsis, being at a loss to find four-eyed dogs, interpret the name as meaning a dog with two spots above the eyes[1]: but it is clear that the two-spotted dog's services are only accepted for want of a four-eyed one; or of a white one with yellow ears, which amounts to saying that there were myths, according to which the death-fiend was driven away by dogs of that description. This reminds one at once of the three-headed Kerberos, watching at the doors of hell, and, still more, of the two brown, four-eyed dogs of Yama, who guard the ways to the realm of death[2].

The identity of the four-eyed dog of the Parsi with Kerberos and Yama's dogs appears, moreover, from the Parsi tradition that the yellow-eared dog watches at the

[1. In practice they are still less particular: 'the Sag-dîd may be performed by a shepherd's dog, by a house dog, by a Vohunazga dog (see Farg. XIII, 19, n.), or by a young dog (a dog four months old), Comm. ad Farg. VII, 2. As birds of prey are as fiend-smiting as the dog (see above, p. lxxiii, n. 4), they are Nasu-smiters like him, and one may appeal to their services, when there is no dog at hand (see Farg. VII, 3, n. 5).

2 Rig-veda X, 14, 10 seq.]

head of the Kinva*t* bridge, which leads from this to the next world, and with his barking drives away the fiend from the souls of the holy ones, lest he should drag them to hell[1].

Wherever the corpse passes by, death walks with it; all along the way it has gone, from the house to its last resting-place, a spirit of death is breathing and threatening the living. Therefore, no man, no flock, no being whatever that belongs to the world of Ahura, is allowed to pass by that way until the deadly breath, that blows through it, has been blown away to hell[2]. The four-eyed dog is made to go through the way three times, or six times, or nine times, while the priest helps the look of the dog with his spells, dreaded by the Dru*g*.

§ 5. The use of gômêz in cleansing the unclean is also derived from old mythic conceptions[3]. The storm floods that cleanse the sky of the dark fiends in it were described in a class of myths as the urine of a gigantic animal in the heavens. As the floods from the bull above drive away the fiend from the god, so they do from man here below, they make him 'free from the death-demon' (frânasu), and the death-fiend flees away hellwards, pursued by the fiend-smiting spell: 'Perish thou, O Dru*g* . . ., never more to give over to Death the living world of the good spirit!'

§ 6. As uncleanness is nothing else than the contagion of death, it is at its greatest intensity when life is just departing. The Nasu at that moment defiles ten persons around the

[1. Gr. Rav. p. 592. Allusions to this myth are found in Farg. XIII, 9, and XIX, 30. The Commentary ad Farg. XIII, 17 has: 'There are dogs who watch over the earthly regions: there are others who watch over the fourteen heavenly regions.' The birth of the yellow-eared dog is described in the Ravâet (l.c.) as follows: 'Ormazd, wishing to keep the body of the first man, Gayômart, from the assaults of Ahriman, who tried to kill him, cried out: "O thou-yellow-eared dog, arise!" and directly the dog barked and shook his two ears; and the unclean Satan and the fiends, when they saw the dreadful looks of the yellow-eared dog, and heard his barking, were sore afraid and fled down to hell.'

2. Farg. VIII, 14-22.

3. Orm. Ahr. §124. The use of gômêz has been lately found to be known in Basse-Bretagne (Luzel, Le Nirang des Parsis en Basse-Bretagne, Mélusine, 493).]

corpse[1] when a year is over, the corpse defiles no longer[2].

Thus the notion of uncleanness is quite the reverse of what thought elsewhere: the corpse, when rotten, is less unclean than the body still all but warm with life; death defiles least when it looks most hideous, and defiles most when it might look majestic. The cause is that in the latter case the death-demon has just arrived in the fulness of his strength, whereas in the former case time has exhausted his power.

§ 7. As the focus of the contagion is in the corpse, it must be disposed of so that death may not spread abroad. On this point the old Indo-European customs have been completely changed by Mazdeism. The Indo-Europeans either burnt the corpse or buried it: both customs are held to be sacrilegious in the Avesta.

§ 8. This view originated from the notion of the holiness of the elements being pushed to an extreme. The elements, fire, earth, and water are holy, and during the Indo-Iranian period they were already considered so, and in the Vedas they are worshipped as godlike beings. Yet this did not prevent the Indian from burning his dead; death did not appear to him so decidedly a work of the demon, and the dead man was a traveller to the other world, whom the fire kindly carried to his heavenly abode 'on his undecaying, flying pinions, wherewith he killed the demons.' The fire was in that, as in the sacrifice, the god that goes from earth to heaven, from man to god, the mediator, the god most friendly to man. In Persia it remains more distant from him; being an earthly form of the eternal, infinite, godly light[3], no death, no uncleanness can be allowed to enter it, as it is here below the purest offspring of the good spirit, the purest part of his pure creation. Its only function is to repel the fiends with its bright blazing. In every place where Parsis are settled, an everlasting fire is kept, the Bahrâm fire, -which, 'preserved by a more than Vestal

[1. Farg. V, 27; cf. n. 5.

2. Farg. VIII, 33-340

3. Ignem coelitus delapsum (Ammian. Marcel. XXVII, 6); Cedrenus; Elisaeus; Recogn. Clement. IV, 29; Clem. Homil. IX, 6; Henry Lord.]

care[1],' and ever fed with perfumes and dry well-blazing wood, whichever side its flames are brought by the wind, it goes and kills thousands and thousands of fiends, as Bahrâm does in heaven[2]. If the necessities of life oblige us to employ fire for profane uses, it must be only for a time an exile on our hearth, or in the oven of the potter, and it must go thence to the Right-Place of the fire (Dâityô Gâtu), the altar of the Bahrâm fire, there to be restored to the dignity and rights of its nature[3].

At least, let no gratuitous and wanton degradation be inflicted upon it: even blowing it with the breath of the mouth is a crime[4]; burning the dead is the most heinous of sins: in the times of Strabo it was a capital crime[5], and the Avesta expresses the same, when putting it in the number of those sins for which there is no atonement[6].

Water was looked upon in the same light. Bringing dead matter to it is as bad as bringing it to the fire[7]. The Magi are said to have overthrown a king for having built bath-houses, as they cared more for the cleanness of water than for their own[8].

§ 9. Not less holy was the earth, or, at least, it became so. There was a goddess who lived in her, Spe*n*ta Ârmaiti[9]; no corpse ought to defile her sacred breast: burying the dead is, like burning the dead, a deed for which there is no atonement[10]. It was not always so in Persia. the burning of the dead had been forbidden for

[1. J. Fryer, A New Account of East India and Persia, 1698, p. 265.

2. Farg. VIII, 81-96; 79-80. Cf. above, p. lxiv.

3. Extinguishing it is a mortal sin (Ravâets; Elisaeus; cf. Strabo XV, 14).

4. A custom still existing with the Tâzîk, an Iranian tribe in Eastern Persia (de Khanikoff, Ethnographie de la Perse). Strabo XV, 14. Manu has the same prescription (IV, 53). Cf. Farg. XIV, 8, n. 7.

5. Strabo XV, 14; cf. Herod. III, 16.

6. Farg. I, 17; cf. Farg. VIII, 74.

7. Farg. VII, 25-27; Strabo XV, 14; Herod. I, 138.

8. King Balash (Josué le Stylite, traduction Martin, § xx). It seems as if there were a confusion between Balash and Kavât; at any rate, it shows that bathing smacked of heresy. Jews were forbidden to perform the legal ablutions (Fürst, Culturgeschichte der Juden, 9).

9. See above, p. lxxii.

10. Farg. I, 13.]

years[1], while the burying was still general[2]. Cambyses had roused the indignation of the Persians by burning the corpse of Amasis: yet, years later, Persians still buried their dead. But the priests already felt scruples, and feared to defile a god. Later on, with the ascendancy of the Magian religion, the sacerdotal observances became the general law[3].

§ 10. Therefore the corpse is laid on the summit of a mountain, far from man, from water, from tree, from fire, and from the earth itself, as it is separated from it by a layer of stones or bricks[4]. Special buildings, the Dakhmas, were erected for this purpose[5]. There far from the world the dead were left to lie, beholding the sun[6].

§ ix. Not every corpse defiles man, but only those of such beings as belong to the world of Ahura. They are the only ones in whose death the demon triumphs, The corpse of an Ahrimanian creature does not defile; as its life was incarnate death, the spring of death that was in it is dried up with its last breath: it killed while alive, it can

[1. From the reign of Cyrus (cf. above, p. li).

2. Cf. above, p . xlv.

3. Still the worship of the earth seems not to have so deeply penetrated the general religion as the worship of fire, The laws about the disposal of the dead were interpreted by many, it would seem, as intended only to secure the purity of water and fire, and they thought that they might be at peace with religion if they had taken care to bury the corpse, so that no part of it might be taken by animals to fire or water (Farg. III, 41, n, 7).

4. Farg, VI, 44 seq.; VIII, 10, seq. Cf. IX, 11, n 4. Moreover, the Dakhma is ideally separated from the ground by means of a golden thread, which is supposed to keep it suspended in the air (Ravâet, ap. Spiegel, Uebersetzung des Avesta II, XXXVI).

5 'The Dakhma is a round building, and is designated by some writers, "The Tower of Silence." A round pit, about six feet deep, is surrounded by an annular stone pavement, about seven feet wide, on which the dead bodies are placed. This place is enclosed all round by a stone wall some twenty feet high, with a small door on one side for taking the body in. The whole is built up of and paved with stone. The pit has communication with three or more closed pits, at some distance into which the rain washes out the liquids and the remains of the dead bodies' (Dadabhai Naoroji, The Manners and Customs of the Parsecs, Bombay, 1864, p. 16). Cf. Farg. VI. 50. A Dakhma is the first building the Parsis erect when settling on a new place (Dosabhoy Framjee).

4 The Avesta and the Commentator attach great importance to that point: it is as if the dead man's life were thus prolonged, since he can still behold the sun. 'Grant us that we may long behold the sun,' said the Indian *Ri*shi.]

do so no more when dead; it becomes clean by dying[1]. None of the faithful are defiled by the corpse of an Ashemaogha or of a Khrafstra. Nay, killing them is a pious work, as it is killing Ahriman himself[2].

§ 12. Not only real death makes one unclean, but partial death too. Everything that goes out of the body of man is dead, and becomes the property of the demon. The going breath is unclean, it is forbidden to blow the fire with it[3], and even to approach the fire without screening it from the contagion with a Penôm[4]. Parings of nails and cuttings or shavings of hair are unclean, and become weapons in the hands of the demons unless they have been protected by certain rites and spells[5]. Any phenomenon by which the bodily nature is altered, whether accompanied with danger to health or not, was viewed as a work of the demon, and made the person unclean in whom it took place. One of these phenomena, which is a special object of attention in the Vendîdâd, is the uncleanness of women during their menses. The menses are sent by Ahriman[6], especially when they last beyond the usual time: therefore a woman, as long as they last, is unclean and possessed of the demon: she must be kept confined, apart from the faithful whom her touch would defile, and from the fire which her very look would injure; she is not allowed to eat as much as she wishes, as the strength she might acquire would accrue to the fiends. Her food is not given to her from hand to hand, but is passed to her from a distance[7], in a long leaden spoon. The origin of all these notions is in certain physical instincts, in physiological psychology, which is the reason why they are found among peoples very far removed from one another by race or religion[8]. But they took in Persia a new meaning as they were made a logical part of the whole religious system.

§ 13. A woman that has been just delivered of a child

[1. Farg. V, 35 seq.

2 See above, p. lxxiii.

3. See above, p. xc.

4. See Farg. XIV, 8, n. 7.

5. Farg. XVII.

6. Farg. I, 18-19; XVI, II. Cf. Bund. III.

7. Farg XVI, 15,

6. Cf. Leviticus. See Pliny VII, 13.]

is also unclean[1], although it would seem that she ought to be considered pure amongst the pure, since life has been increased by her in the world, and she has enlarged the realm of Ormazd. But the strength of old instincts overcame the drift of new principles. Only the case when the woman has been delivered of a still-born child is examined in the Vendîdâd. She is unclean as having been in contact with a dead creature; and she must first drink gômêz to wash over the grave in her womb. So utterly unclean is she, that she is not even allowed to drink water, unless she is in danger of death; and even then, as the sacred element has been defiled, she is liable to the penalty of a Peshôtanu[2]. It appears from modern customs that the treatment is the same when the child is born alive: the reason of which is that, in any case, during the first three days after delivery she is in danger of death[3]. A great fire is lighted to keep away the fiends, who use then their utmost efforts to kill her and her child[4]. She is unclean only because the death-fiend is in her.

§ 14. Logic required that the sick man should be treated as an unclean one, that is, as one possessed. Sickness, being sent by Ahriman, ought to be cured like all his other works, by washings and spells. In fact, the medicine of spells was considered the most powerful of all[5], and although it did not oust the medicine of the lancet and that of drugs, yet it was more highly esteemed and less mistrusted. The commentator on the Vendîdâd very sensibly observes that if it does not relieve, it will surely do no harm[6], which seems not to have been a matter of course with those who heal by the knife and physic. It

[1. Farg. V, 45, seq.

2. Farg. VII, 70 seq.

3. 'When there is a pregnant woman in a house, one must take care that there be fire continually in it; when the child is brought forth, one must burn a candle, or, better still, a fire, for three days and three nights, to render the Dêvs and Dru*g*s unable to harm the child; for there is great danger during those three days and nights after the birth of the child' (Saddar 16).

4. 'When the child is being born, one brandishes a sword on the four sides, lest fairy Aal kill it' (Polack, Persien I, 223). In Rome, three gods, Intercidona, Pilumnus, and Deverra, keep her threshold, lest Sylvanus come in and harm her (Augustinus, De Civ. D. VI, 9).

5. Farg. VII, 44.

6. Ibid. p. 96, n. 1.]

appears from the last Fargard that all or, at least, many diseases might be cured by spells and Barashnûm washing. It appears from Herodotus and Agathias that contagious diseases required the same treatment as uncleanness: the sick man was excluded from the community of the faithful[1], until cured and cleansed according to the rites[2].

§ 15. The unclean are confined in a particular place, apart from all clean persons and objects, the Armêst-gâh[3], which may be described, therefore, as the Dakhma for the living. All the unclean, all those struck with temporary death, the man who has touched dead matter, the woman in her menses, or just delivered of child, the leper[4], or the man who has made himself unclean for ever by carrying a corpse alone[5], stay there all the time of their uncleanness.

§ 16. Thus far for general principles. From the diversity of circumstances arises a system of casuistry, the development of which may be followed first through the glosses to the Vendîdâd, in which the labours of several generations of theologians are embodied, and, later on, through the Ravâets. We will give a few instances of it, as found in the Vendîdâd itself.

The process of the cleansing varies according to the degree of uncleanness; and, again, the degree of uncleanness depends on the state of the thing that defiles and the nature of the thing that is defiled.

The uncleanness from the dead is the worst of all, and it is at its utmost when contracted before the Nasu has been expelled from the corpse by the Sag-dîd[6]: it can be cured only by means of the most complicated system of cleansing, the nine nights' Barashnûm[7].

[1. Herod. I, 138.

2. Agathias II, 23.

3. The Armêst-gâh for women in their menses is called Dashtânistân.

4. Herod. I. 1.; Farg. II, 29.

5. Farg. III, 21, n. 2.

6. Farg. VIII, 35-36; 98-99; cf. VII, 29-30, and p. 1 to 30.

7. Farg. IX. The Barashnûm, originally meant to remove the uncleanness from the dead, became a general instrument of holiness. Children when putting on the Kôstî (Farg. XVIII, 9, n. 4) perform it to be cleansed from the natural uncleanness they have contracted in the womb of their mothers. It is good for every one to perform it once a year.]

If the Nasu has already been expelled from the corpse, as the defiling power was less, a simple washing once made, the Ghosel, is enough[1].

The defiling power of the Nasu reaches farther, if the death has just taken place, and if the dying creature occupied a higher rank in the scale of beings[2]; for the more recent the victory of the demon, or the higher the being he has overcome, the stronger he must have been himself.

Menstruous women are cleansed by the Ghosel[3].

As for things they are more or less deeply defiled according to their degree of penetrability: metal vessels, can be cleansed, earthen vessels cannot[4]; leather is more easily cleansed than woven cloth[5]; dry wood than soft wood[6]. Wet matter is a better conductor of uncleanness than dry matter, and corpses cease to defile after a year[7].

B.

§ 17. In the cases heretofore reviewed, only religious purposes are concerned. There is another order of laws, in which, although religion interferes, yet it is not at the root; namely, the laws about contracts and assaults, to, which the fourth Fargard is devoted, and which are the only remains extant of the civil and penal legislation of Zoroastrianism.

The contracts were divided into two classes, according to their mode of being entered into, and according to the value of their object[8]. As to their mode they are word-contracts or hand-contracts: as to their object, they are sheep-contracts, ox-contracts, man-contracts, or field-contracts, which being estimated in money value are contracts to the amount of 3, 12, 500 istîrs, and upwards[9].

No contract can be made void by the will of one party

[1. Farg. VIII, 36.

2. Farg. V, 27 seq.; VII, 1 seq.

3. Farg. XVI, 12.

4. Farg. VII, 73 seq.

5. Farg. VII, 14 seq.

6. Farg. VII, 28 seq.

7. Farg VIII, 33-34.

8. See p. 34, n. 3.

9. An istîr ({Greek stath'r}) is as much as four dirhems ({Greek draxmh'}). The dirhem is estimated by modern tradition a little more than a rupee.]

alone; he who breaks a contract is obliged to pay the value of the contract next higher in value.

The family and the next of kin are, it would seem, answerable for the fulfilment of a contract, a principle of the old Indo-European civil law[1].

§ 18. Assaults are of seven degrees: âgerepta, avaoirista[2], stroke, sore wound, bloody wound, broken bone, and manslaughter. The gravity of the guilt does not depend on the gravity of the deed only, but also on its frequency. Each of

these seven crimes amounts, by its being repeated without having been atoned for, to the crime that immediately follows in the scale, so that an âgerepta seven times repeated amounts to manslaughter.

C.

§ 19. Every crime makes the guilty man liable to two penalties, one here below, and another in the next world.

The penalty here below consists of a certain number of stripes with the Aspahê-a*s*tra or the Sraoshô-*k*arana[3].

The unit for heavy penalties is two hundred stripes; the crime and the criminal thus punished are called Peshôtanu or Tanu-peretha (Parsi: Tanâfûhr). The two words literally mean, 'one who pays with his own body,' and 'payment with one's body,' and seem to have originally amounted to

[1. Farg. IV, 5 seq.

2. Two different sorts of menaces; see IV, 54.

3. The general formula is literally 'Let (the priest; probably, the Sraoshâ-varez) strike so many strokes with the Aspahê-a*s*tra, so many strokes with the Sraoshô-*k*arana.' A*s*tra means in Sanskrit 'a goad,' so that Aspahê-a*s*tra may mean 'a horse-goad;' but Aspendiârji translates it by durra, 'a thong,' which suits the sense better, and agrees with etymology too ('an instrument to drive a horse, a whip;' a*s*tra, from the root az, 'to drive;' it is the Aspahê-a*s*tra which is referred to by Sozomenos II, 13: {Greek i!ma'sin w!moi^s xalepw^s au?ton e?basa'nisan oi! ma'goi} (the Sraoshâ-varez), {Greek Biakso'menoi proskuh^sai to`n h!'lion}). Sraoshô *k*arana is translated by kâbuk, 'a whip,' which agrees with the Sanskrit translation of the sî-srôsh*k*aranâm sin, 'yat tribhir go*k*armasa*t*aghâtâis prâyaskityam bhavati tâvanmâtram, a sin to be punished with three strokes with a whip.' It seems to follow that Aspahê-astra and Sraoshô-*k*arana are one and the same instrument. designated with two names, first in reference to its shape, and then to its use (Sraoshô-*k*arana meaning 'the instrument for penalty,' or 'the instrument of the Sraoshâ-varez?). The Aspahê-astra is once called a*s*tra mairya, 'the astra for the account to be given,' that is, 'for the payment of the penalty' (Farg. XVIII, 4).]

worthy of death, worthiness of death;' and in effect the word Peshôtanu is often interpreted in the Pahlavi Commentary by margarzân, 'worthy of death.' But, on the whole, it was attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip[1].' The lowest penalty in the Vendîdâd is five stripes, and the degrees from five stripes to Peshôtanu are ten, fifteen, thirty, fifty, seventy, ninety, two hundred. For instance, âgerepta is punished with five stripes, avaoirista with ten, stroke with fifteen, sore wound with thirty, bloody wound with fifty, broken bone with seventy, manslaughter with ninety; a second manslaughter, committed without the former being atoned for, is punished with the Peshôtanu penalty. In the same way the six other crimes, repeated eight, or seven, or six, or five, or four, or three times make the committer go through the whole series of penalties up to the Peshôtanu penalty.

§ 20. If one reviews the different crimes described in the Vendîdâd, and the respective penalties prescribed for them, one cannot but wonder at first sight at the strange inequality between crime and penalty. Beccaria would have felt uncomfortable while reading the Vendîdâd. It is safer to kill a man than to serve bad food to a shepherd's dog, for the manslayer gets off with ninety stripes, whereas the bad master is at once a Peshôtanu[2], and will receive two hundred stripes. Two hundred stripes are awarded if one tills land in which a corpse has been buried within the year[3], if a woman just delivered of child drinks water[4], if one suppresses the menses of a woman[5], if one performs a sacrifice in a house where a man has just died[6], if one neglects fastening the corpse of a dead man so that birds or dogs may not take dead matter to trees and rivers[7]. Two hundred stripes if one throws on the ground a bone of a man's corpse, of a dog's carcase as big as two ribs, four

[1. Farg. IV, 20, 21, 24, 25, 28, 29, 32, 33, 35, 36, 38, 39, 41 ,42; V, 44; VI, 5, 9, 19, 48, &c.

2. Farg. IV, 40, and XIII, 24.

3. Farg. VI, 5.

4. Farg. VII, 70 seq.

5. Farg. XVI, 13 seq.

6. Farg. V, 39.

7. Farg. VI, 47 seq.]

hundred if one throws a bone as big as a breast bone, six hundred if one throws a skull, one thousand if the whole corpse[1]. Four hundred stripes if one, being in a state of uncleanness, touches water or trees[2], four hundred if one covers

with cloth a dead man's feet, six hundred if one covers his legs, eight hundred if the whole body[3]. Five hundred stripes for killing a whelp, six hundred for killing a stray dog, seven hundred for a house dog, eight hundred for a shepherd's dog[4], one thousand stripes for killing a Vanhâpara dog, ten thousand stripes for killing a water dog[5].

Capital punishment is expressly pronounced only against the false cleanser[6] and the 'carrier alone[7].'

Yet any one who bethinks himself of the spirit of the old Aryan legislation will easily conceive that there may be in its eyes many crimes more heinous, and to be punished more severely, than manslaughter: offences against man injure only one man; offences against gods endanger all mankind. No one should wonder at the unqualified cleanser being put to death who reads Demosthenes' Neaera; the Persians who defiled the ground by burying a corpse were not more severely punished than the Greeks were for defiling with corpses the holy ground of Delos[8], or than the conquerors at Arginousae; nor would the Athenians, who put to death Atarbes[9], have much stared at the awful revenge taken for the murder of the sacred dog. There is hardly any prescription in the Vendîdâd, however odd and absurd it may seem, but has its counterpart or its explanation in other Aryan legislations: if we had a Latin or a Greek Vendîdâd, I doubt whether it would look more rational.

§ 21. Yet, if theoretically the very absurdity of its principles is nothing peculiar to the Mazdean law, nay, is a proof of its authenticity, it may be doubted whether it could

[1. Farg. VI, 10 seq.

2. Farg. VIII, 104 seq.

3. Farg. VIII, 23 seq.

4. Farg, XIII, 8 seq.

5. Farg. XIV, 1 seq.

6. Farg. IX, 47 seq.

7. Farg. III, 14 seq.

8. Yet there were other capital crimes. See below, § 23.

9. Diodor. XII, 58.

9. Aelianus, Hist. Var. V, 17.]

ever have been actually applied in the form stated in the texts. It may be doubted whether the murder of a shepherd's dog could have been actually punished with eight hundred stripes, much more whether the murder of a water dog could have been really punished with ten thousand stripes, unless we suppose that human endurance was different in ancient Persia from what it is elsewhere, or even in modern Persia herself[1]. Now as we see that in modern tradition bodily punishment is estimated in money value, that is to say, converted into fines, a conversion which is alluded to in the Pahlavi translation[2], it may readily be admitted that as early as the time of the last edition of the Vendîdâd, that conversion had already been made. In the Ravâets, two hundred stripes, or a Tanâfûhr, are estimated as equal to three hundred istîrs or twelve hundred dirhems, or thirteen hundred and fifty rupees; a stripe is therefore about equal to six rupees[3]. How far that system prevailed in practice, whether the guilty might take advantage of this commutation of his own accord, or only with the assent of the judge, we cannot decide. It is very likely that the riches of the fire-temples came for the most part from that source, and that the sound of the dirhems often made the Sraoshô-*k*arana fall from the hands of the Mobeds. That the system of financial penalties did not, however, suppress the system of bodily penalties, appears from the customs of the Parsis who apply both, and from the Pahlavi Commentary which expressly distinguishes three sorts of atonement: the atonement by money (khvâstak), the atonement by the Sraoshô-karana, and the atonement by cleansing.

§ 22. This third element of atonement is strictly religious. It consists in repentance, which is manifested by avowal of the guilt and by the recital of a formula of repentance,

[1. In the time of Chardin, the number of stripes inflicted on the guilty never exceeded three hundred; in the old German law, two hundred; in the Hebrew law, forty.

2 Ad Farg. XIV, 2.

3. In later Parsîism every sin (and every good deed) has its value in money fixed, and may thus be weighed in the scales of Rashnu. If the number of sin dirhems outweigh the number of the good deed dirhems, the soul is saved. Herodotus noticed the same principle of compensation in the Persian law of his time (I, 137; cf. VII, 194).]

the Patet. The performance of the Patet has only a religious effect: it saves the sinner from penalties in the other world, but not from those here below: it delivers him before God, but not before man. When the sacrilegious cleanser has repented his sin, he is not the less flayed and beheaded, but his soul is saved[1]. Yet, although it has no efficacy in causing the sin to be remitted, the absence of it has power to cause it to be aggravated[2].

§ 23. Thus far for sins that can be atoned for. There are some that are anâperetha, 'inexpiable,' which means, as it seems, that they are punished with death here below, and with torments in the other world.

Amongst the anâperetha sins are named the burning of the dead, the burying of the dead[3], the eating dead matter[4], unnatural sin[5], and self-pollution[6]. Although it is not expressly declared hat these sins were punished with death, yet we know it of several of them, either from Greek accounts or from Parsi tradition. There are also whole classes of sinners whose life, it would seem, can be taken by any one who detects them in the act, such as the courtezan, the highwayman, the Sodomite, and the corpse-burner[7].

§ 24. Such are the most important principles of the Mazdean law that can be gathered from the Vendîdâd. These details, incomplete as they are, may give us an idea, if not of the Sassanian practice, at least of the Sassanian ideal. That it was an ideal which intended to pass into practice, we know from the religious wars against Armenia, and from the fact that very often the superintendence of justice and the highest offices of the state were committed to Mobeds.

We must now add a few words on the plan of the following translation. As to our method we beg to refer to the second chapter above. It rests on the Parsi tradition, corrected or confirmed by the comparative method. The

[1. Farg. IX, 49, n.; Cf. III, 20 seq.

2. Farg. IV, 20, 24, 28, 32, 35, &c.

3. Farg. I, 13, 17; Strabo XV, 14.

4. Farg. VII, 23 seq.

5. Farg. I, 12; Cf. VIII, 32.

6. Farg. VIII, 27.

7. See p. iii, n. 1; Farg. XVIII, 64.]

Parsi tradition is found in the Pahlavi Commentary[1], the understanding of which was facilitated to us first by the Gujarathi translation and paraphrase of Aspendiârji[2], and by a Persian transliteration and translation belonging to the Haug collection in Munich, for the use of which we were indebted to the obliging kindness of the Director of the State Library in Munich, Professor von Halm. The Ravâets and the Saddar[4] frequently gave us valuable information as to the traditional meaning of doubtful passages. As for the works of European scholars, we are much indebted to the Commentary on the Avesta by Professor Spiegel, and to the translations in the second edition of Martin Haug's Essays.

We have followed the text of the Avesta as given by Westergaard; the division into paragraphs is according to Westergaard; but we have given in brackets the corresponding divisions of Professor Spiegel's edition.

Many passages in the Vendîdâd Sâdah are mere quotations from the Pahlavi Commentary which have crept into the Sâdah text: we have not admitted them into the text. They are generally known to be spurious from their not being translated in the Commentary[5]: yet the absence of a Pahlavi translation is not always an unmistakable sign of such spuriousness. Sometimes the translation has been lost in our manuscripts, or omitted as having already been given in identical or nearly identical terms. When we thought

[1. Our quotations refer to the text given in Spiegel's edition, but corrected after the London manuscript.

2. Bombay, 1842, 2 Vols. in 8°.

3. Unfortunately the copy is incomplete: there are two lacunae, one from I, 11 to the end of the chapter; the other, more extensive, from VI, 26 to IX. The perfect accordance of this Persian translation with the Gujarathi of Aspendiârji shows that both are derived from one and the same source. Their accordance is striking even in mistakes; for instance, the Pahlavi avâstâr ###, a transliteration of the Zend a-vâstra, 'without pastures' (VII. 28), is misread by the Persian translator *hv*âstâr, ###. 'he who wishes,' owing to the ambiguity of the Pahlavi letter ### (av or *hv*), and it is translated by Aspendiârji Kâhânâr, 'the wisher.'

4. The prose Saddar (as found in the Great Ravâet), which differs considerably from the Saddar in verse, as translated by Hyde.

5 Without speaking of their not being connected with the context. See Farg. I, 4, 15, 20; II, 6, 20; V, 1; VII, 53-54.]

that this was the case, we have admitted the untranslated passages into the text, but in brackets[1].

We have divided the principal Fargards into several sections according to the matter they contain: this division, which is meant as an attempt to resolve the Vendîdâd into its primitive fragments, has, of course, no traditional authority, the divisions into paragraphs being the only ones that rest upon the authority of the manuscripts.

The translation will be found, in many passages, to differ greatly from the translations published heretofore[2]. The nature of this series of translations did not allow us to give full justificatory notes, but we have endeavoured in most cases to make the explanatory notes account to scholars for the new meanings we have adopted, and, in some cases, we hope that the original text, read anew, will by itself justify our translation[3].

We must not conclude this introduction without tendering our warmest thanks to Mr. E. W. West, who kindly revised the MS. of the translation before it went to press, and who has, we hope, succeeded in making our often imperfect English more -acceptable to English readers.

JAMES DARMESTETER.

PARIS,
November, 1879.

[1. Farg. VII, 3; VIII, 95. Formulae and enumerations are often left untranslated, although they must be considered part of the text (VIII, 72: XI, 9, 12; XX, 6, &c.)

2. Complete translations of the Vendîdâd have been published by Anquetil Duperron in France (Paris, 1771), by Professor Spiegel in Germany (Leipzig, 1852), by Canon de Harlez in Belgium (Louvain, 1877). The translation of Professor Spiegel was translated into English by Professor Bleeck, who added useful information from inedited Gujarathi translations (Hertford, 1864).

3 The following is a list of the principal abbreviations used in this volume:--

Asp. = Aspendiârji's translation.

Bund. = Bundahis; Arabic numbers refer to the chapter (according to Justi's edition); Roman numbers refer to the page and line.

Comm. = The Pahlavi Commentary.

Gr. Rav. = Le Grand Ravâet (in the Bibliothèque Nationale in Paris, Supplément Persan, No. 47).

Orm. Ahr. = Ormazd et Ahriman, Paris, Vieweg, 1877.]

VENDIDAD.

FARGARD I.

THIS chapter is an enumeration of sixteen lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes[1]. But there is nothing in the text that would authorise us to look to it even for legendary records, much less for real history. We have here nothing more than a geographical description of Iran, such as might be expected in a religious work like the Vendîdâd, that is to say, one that contains mythical lands as well as real countries. It is not easy to decide with perfect certainty, in every case, whether we have to do with a land of the former or of the latter kind, owing partly to our deficient knowledge of the geography of ancient Iran, partly to the fact that names, originally belonging to mythical lands, are often in later times attached to real ones.

Of these sixteen lands there are certainly nine which have really existed, and of which we know the geographical position, as we are able to follow their names from the records of the Achæmenian kings or the works of classical writers down to the map of modern Iran. They are the following:--

[1. Rhode, Die heilige Sage des Zendvolks, p. 61; Heeren, Ideen zur Geschichte, I, p. 498; Lassen, Indische Alterthumskunde I, p. 526; Haug in Bunsen's work, Aegypten's Stellung, V, 2nd part, p. 104; Kiepert, Monatsberichte der Berliner Akademie, 1856, p. 621.--New light was thrown on this record by M. Bréal in his paper 'De la géographie de l'Avesta' (in the Mêlanges de mythologie et de linguistique, p. 187 seq.)]

{p. 2}

ZEND NAME.	OLD PERSIAN.	GREEK.	MODERN NAME.
Sughdha(2)	Suguda	Sogdianh'	(Samarkand)
Môuru (3)	Margu	Margianh'	Merv
Bâkhdhi (4)	Bâkhtri	Ba'ktra	Balkh
Harôyu (6)	Haraiva	A?'reia	Hari-rûd
Vehrkâna (9)	Varkâna	U!rkani'a	Gorgân
Harahvaiti (16)	Harauvati	A?ra'xwtos	Harût
Haêtuma*n*t (11)		E!tu'mandros	Helmend
Ragha (12)	Raga	R!agai'	Raï
Hapta hi*n*du (15)	Hi*n*davas	I?ndoi'	(Pañgâb)

The real existence of Nisâya (5) is certain, although its position cannot be exactly determined (see the note to § 8).

For the other lands we are confined for information to the Pahlavi Commentary. *K*akhra(13) is only transliterated, whether the name was then too much known to require any further explanation or too little to allow of any. Urva (8) is described as being Masân ('the land of Masân' or 'the land of the Great'), a name which applied, in the Sassanian ages, to the land around Ispahân (Firdausi, ed. Mohl, V, 270).

For 'Varena, the four-cornered' (14), the Commentary hesitates between the Padashkhvârgar mountains (the Elborz) and Kirmân, a hesitation easily accounted for by the fact that Varena is the seat of the struggle between Azi*s* Dahâka and Thraêtaona, between the storm serpent and the storm god, and was formerly 'the four-sided Heaven' (see Introd. IV, 12, 23). Modern tradition decides in favour of Padashkhvârgar, probably because the serpent was at last bound to Demavand, the highest peak in that chain. The claims of Kirmân were probably founded on the popular etymology of its name, 'the land of snakes.'

'Vaêkereta, of the evil shadows' (8), is identified with Kapul (Cabul); whether rightly or wrongly, we are unable to decide; yet, as it is spoken of only as the seat of the adventures of Keresâspa (see Introd. IV, 2 1), it may be suspected that this assimilation rests merely on the fact that, in later tradition, the legend of Keresâspa was localised in the table-land of Peshyansâi, in Kabulistan (Bund. XXX).

In the enumeration there is no apparent order whatever, and Ormazd, in his creations, seems to travel all over the map, forward and backward, without the slightest regard to the cardinal points. Yet, the starting point and the final point have not been arbitrarily chosen: the first land created was 'the Airyana Vaêgô by the Vanguhi Dâitya,' and the last was the land by the Rangha. Now,

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the Vanguhi and the Rangha were originally the celestial rivers that came down from heaven (as two heavenly Ganggâs) to surround the earth, the one in the east, the other in the west (Bund. XX); this is why the creation begins with a land by the Vanguhi and ends with a land by the Rangha.

In the Sassanian ages, when the Tigris was definitively the border of Iran in the west, the Rangha was identified with it, and the sixteenth land is accordingly described in the Commentary as being Arvastân-i-Rûm, or Roman Mesopotamia. But all the Avesta passages in which the Rangha is cited refer to its mythical nature, as the river in the far-off horizon, as the surrounding Okeanos, and, now and then, still resembling its Vedic homonym, the Rasa, as the river that divides the gods from the fiends.

The first land, the Airyana Vaê*g*ô by the Vanguhi Dâitya, remained to the last a mythical region. It was originally the abode of Yima and of the righteous, that is to say, a particular-form of paradise (see Introd. IV, 38, and Farg. II). Later on, it was looked for in the countries north of Adarbaijan, probably in order that it should be as near as possible to the seat of the Zoroastrian religion, yet. without losing its supernatural character by the counter-evidence of facts. This brought about the division of the Vanguhi Dâitya into two rivers: as the Airyana Vaêgô was localised in the country north of Adarbaijan, the river in it must become identified with the Araxes (Aras); but, at the same time, it continued to surround the world eastward under the name of Veh (Vanguhi), which was the Sassanian name of the Oxus--Indus[1]. It seems that in the time of Herodotus, the Araxes and the Oxus were considered one and the same river[2], as the Oxus and the Indus were later on; this would account for his strange statement that the Araxes, which is confessedly with him the Oxus or Yaxartes, springs from the land of the Matianians, like the Gyndes, and flows eastwards (I, 202; IV, 40; cf. III, 36; IV, 11); and, at the same time, this would account both for how the Airyana Vaêgô could be localised in the basin of the Araxes and how the Oxus could flow eastwards to fall into the Arabian sea.

[1. The Oxus and the Indus were believed to be one and the same river (Bund. l.c.; see Garrez, journal Asiatique, 1869, II, 195 seq.)

2 Running under the Caspian sea, as Arethusa runs under the Sicilian sea and the Rangha itself under the Persian gulf (Bund. XX; cf. Garrez 1.c.)

3. Whether in the time when this Fargard was written, the Airyana {footnote p. 4} Vaêgô was still believed to be in the far-off lands of the rising sun, or already on the banks of the Aras, we leave undecided.]

It follows hence that no historical conclusions can be drawn from this description: it was necessary that it should begin with the Vanguhi and end with the Rangha. To look to it for an account of geographical migrations, is converting cosmology into history.

Of the counter-creations of Angra Mainyu there is little to be said: they are different vices and plagues, which are generally unconnected with the country to the creation of which they answer. Some of them are expressed by {Greek a?'paks lego'mena}, the meaning of which is doubtful or unknown.

If we assume that only lands belonging to the Iranian world were admitted into the list, the mention of the Seven Rivers would indicate that the first Fargard was not composed earlier than the time when the basin of the Indus became a part of Iran, that is, not earlier than the reign of Darius the First.

1. Ahura Mazda[1] spake unto Spitama[2] Zarathustra[3], saying:

2. I have made every land dear to its dwellers, even though it had no charms whatever in it[4]: had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaê*g*ô[5].

3 (5). The first of the good lands and countries

[1. See Introd. IV, 4.

2. Literally 'the most beneficent,' an epithet of Zarathustra, which was later mistaken for a family name, 'the Spitamide.'

3. See Introd. IV, 40.

4. 'Every one fancies that the land where he is born and has been brought up is the best and fairest land that I have created.' (Comm.)

5. See following clause. Clause 2 belongs to the Commentary; it is composed of quotations that illustrate the alternative process of the creation: 'First, Ahura Mazda would create a land of such kind that its dwellers might like it, and there could be nothing more delightful. Then he who is all death would bring against it a counter-creation.']

which I, Ahura Mazda, created, was the Airyana Vaêgô[1], by the good river Dâitya[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the serpent in the river[3] and winter, a work of the Daêvas[4].

4 (9). There are ten winter months there, two summer months[5]; and those are cold for the waters[6], cold for the earth, cold for the trees[7]. Winter falls there, with the worst of its plagues.

5 (13). The second of the good lands and countries which I, Ahura Mazda, created, was the plains[8] in Sughdha[9].

[1. See the Introd. to the Fargard.

2. 'The good Dâitya.' 'The Dâitîk (Dâitya) comes from Irân Vê*g* (Airyana Vaêgô), it flows through the mountains of Gorgistân (Georgia,' Bund. p. 51, 19). It was therefore, in the time of the Sassanides, a name of the Araxes.

3. There are many Khrafstras in the Dâitîk, as it is said, The Dâitîk full of Khrafstras' (Bund. p. 51, 20). The serpent in the river was originally the mythical Serpent, A*zis*, who overthrew and killed the king of Irân Vê*g*, Yima (see Introd. IV, 18); then it was identified, as appears from the Bundahis, with the snakes that abound on the banks of the Araxes (Morier, A Second journey, p. 250).

4 As Irân Vê*g* is a place of refuge for mankind and all life from the winter that is to destroy the world (see Farg. II, 21 seq.), winter was thought, by a mythical misunderstanding, to be the counter-creation of Irân Vê*g*: hence the glacial description of that strange paradise (see the following clause).

5. 'Vendîdâd Sâdah: 'It is known that [in the ordinary course of nature] there are seven months of summer and five of winter' (see Bund. XXV).

6. Some say: 'Even those two months of summer are cold for the waters . . .' (Comm.; cf. Mainyô-i-khard XLIV, 20, and above, n. 4).

7. Vend. Sâdah: 'There reigns the core and heart of winter.'

8. Doubtful: possibly the name of a river (the Zarafshand).

9. Suguda; Sogdiana.]

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaitya[1], which brings death to the cattle.

6 (17). The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Môuru[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft sinful lusts[3].

7 (21). The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bâkhdhi[4] with high-lifted banners.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Bravara[5].

8 (25). The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisâya[6], that lies between Môuru and Bâkhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of unbelief[7].

9 (29). The sixth of the good lands and countries

[1. A word unknown: possibly 'the cattle fly.' It is a fly that hides itself among the corn and the fodder, and, thence stings with a venomous sting the ox that eats of it (Comm. and Asp.)

2. Margu; Margiana; Merv.

3. Translated according to the Comm. and Asp.

4. Bâkhtri; Bactra; Balkh.

5. 'The corn-carrying ants' (Asp.; cf. Farg. XIV, 5).

6. 'There were several towns of this name, but none between Môuru and Bâkhdhi. But the sentence may be translated also., 'Nisâya between which and Bâkhdhi Môuru lies,' which would point to {Greek Nisai'a}, the capital of Parthia ({Greek Parðau'nisa} Isid. of Charax 12); cf. Pliny 6, 25 (29).

7 'One must believe in the law, and have no doubt whatever about it in the heart, and firmly believe that the good and right law that Ormazd sent to the world is the same law that was brought to us by Zardu*st*' (Saddar I).]

which I, Ahura Mazda, created, was Harôyu[1] with its lake[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the stained mosquito[3].

10 (33). The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaêkereta[4], of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Pairika Knãthaiti, who clave unto Keresâspa[5].

11 (37). The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of pride[7].

12 (41). The ninth of the good lands and countries which I, Ahura Mazda) created, was Khne*n*ta in Vehrkâna[8].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the unnatural sin[9].

13 (45). The tenth of the good lands and countries which I, Ahura Mazda created, was the beautiful Harahvaiti[10].

[1. Haraiva; Areia; the basin of the Hari river, or Herat.

2. Doubtful.

3. Doubtful.

4. 'Kapul' (Comm.; see the Introd. to the Fargard).

5. See Introd. IV, 21.

6. According to Asp. Tus (in Khorasan); more probably the land around Ispahan. See the Introd. to the Fargard.

7. Or better, tyranny: 'the great are proud there' (Comm.)

8. Varkâna; Hyrcania. 'Khne*n*ta is a river in Vehrkâna' (Comm.); consequently the river Gor*g*ân.

9. See Farg. VIII, 31.

10. Harauvati; {Greek A?ra'xwtos}; Harût.]

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burying of the dead[1].

14 (49). The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haêtuma*n*t[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the evil witchcraft of the Yâtus[3].

15 (53). And this is how the Yâtu's nature shows itself: it shows itself by the look[4]; and then, whenever the wizard goes and howls forth his spells[5], most deadly works of witchcraft go forth[6].

16 (59). The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races[7].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of utter unbelief[8].

17 (63). The thirteenth of the good lands and

[1. See Farg. III, 36 seq.

2. The basin of the {Greek E?tu'mandros} or Erymanthus; now Helmend. Cf. Farg. XIX, 39.

3. The wizards; see Introd. IV, 20. The evil eye.

4. As a {Greek Go'es}. Witchcraft is exercised either by the eye or by the voice (Asp.)

5. Vendîdâd Sâdah: 'Then they come forth to kill and to strike to the heart! A gloss cites, as productions of the wizard, I snow and hail' (cf. Hippocrates, De Morbo Sacro I, and Pausanias 2, 34, 4). To that gloss seems to belong the corrupt Zend sentence that follows, and that may mean 'they increase the plague of locusts' (cf. Farg. VII, 2 6).

6. Raï. See Introd. III. 15.

7. They doubt themselves and cause other people to doubt' (Comm.)]

countries which I, Ahura Mazda, created, was the strong, holy *K*akhra[1].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burning of corpses[2].

18 (67). The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena[3], for which was born Thraêtaona, who smote Azi*s* Dahâka.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women[4] and the oppression of foreign rulers[5].

19 (72). The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women and excessive heat.

20 (76). The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the floods of the Rangha[7], where people live without a head[8].

[1. A land unknown. Asp.: China, which is certainly wrong. There was a town of that name in Khorasan (*K*arkh).

2. See Farg. VIII, 73.

3. See the Introd. to the Farg.

4. Farg. XVI, 11 seq.

5. Possibly an allusion to Azi*s* Dahâka (Zohâk), who, as a king, represents the foreign conqueror (in later tradition the Tâzî or Arab; possibly in older tradition the Assyrian).

6. The basin of the affluents of the Indus, the modern Pañgâb (= the Five Rivers).

7. 'Arvastân-i-Rûm (Roman Mesopotamia),' (Comm.; see the Introd. to the Farg.)

8. It is interpreted in a figurative sense as meaning 'people who {footnote p. 10} do not hold the chief for a chief' (Comm.), which is the translation for asraosha (Comm. ad XVI, 18), 'rebel against the law,' and would well apply in the Sassanian ages to the non-Mazdean people of Arvastân-i-Rûm. I think we must adopt the literal meaning, and recognise in this passage the source, or at least the oldest form, of those tales about people without a head, with eyes on their shoulders, which Pliny received from the half-Persian Ctesias (Hist. N. VII, 2; V, 8; cf. Aul. Gell. IX, 4; Sanct. August. De Civit. Dei, XVI, 8). Persian geographers mention such people, they place them in the Oriental islands near China, whence they sent ambassadors to the Khan of the Tatars (Ouseley, Catalogue). The mythical origin of those tales may be traced in Indian and Greek mythology (Orm. Ahr. § 222; cf. Pausanias IX, 20).]

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft winter, a work of the Daêvas[1].

21 (81). There are still other lands and countries, beautiful and deep, desirable and bright, and thriving.

FARGARD II.

Yima (*G*amshêd).

This Fargard may be divided into two parts.

First part (1-20). Ahura Mazda proposes to Yima, the son of Vîvanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which bad become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the seeds of every kind of animals and plants, and the blessed live there a

most happy life under his rule.

The tale in the first part refers to Yima as the first man, the first king, and the founder of civilisation (see Introd. IV, 38); the tale in

[1. Vendîdâd Sâdah: 'And the oppression of the land that comes from taoza(?).']

the second part is a combination of the myths of Yima, as the first dead and the king of the dead over whom he rules in a region of bliss, and of old myths about the end of the world. The world, lasting a long year of twelve millenniums, was to end by a dire winter, like the Eddic Fimbul winter, to be followed by an everlasting spring, when men, sent back to earth from the heavens, should enjoy, in an eternal earthly life, the same happiness that they had enjoyed after their death in the realm of Yima. But as in the definitive form which was taken by Mazdean cosmology the world was made to end by fire, its destruction by winter was no longer the last incident of its life, and therefore, the Var of Yima, instead of remaining, as it was originally, the paradise that gives back to earth its inhabitants, came to be nothing more than a sort of Noah's ark (see Introd. IV, 39, and Orm. Ahr. §§ 94, 131, 184, 185).

1.

1. Zarathustra asked Ahura Mazda:

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse[1], whom thou didst teach the law of Ahura, the law of Zarathustra?

2 (4). Ahura Mazda answered:

The fair Yima, the great shepherd, O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the law of Ahura, the law of Zarathustra.

3 (7) Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vîvanghat, be thou the preacher and the bearer of my law!'

And the fair Yima, O Zarathustra, replied unto me, saying:

[1. 'On the law' (Comm.)]

was not born, I was not taught to be the preacher and the bearer of thy law[1].'

4 (11). Then I, Ahura Mazda, said thus unto him, O Zarathustra:

'Since thou wantest not to be the preacher and the bearer of my law, then make thou my worlds thrive, make my worlds increase: undertake thou to nourish, to rule, and to watch over my world.'

5 (14). And the fair Yima replied unto me, O Zarathustra, saying:

'Yes! I will make thy worlds thrive, I will make thy worlds increase. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death.'

7 (17)[2]. Then I, Ahura Mazda, brought two implements unto him: a golden ring and a poniard inlaid with gold[3]. Behold, here Yima bears the royal sway!

8 (20). Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and

[1. In the Vedas, Yama, as the first man, is the first priest too; he brought worship here below as well as life, and 'first he stretched out the thread of sacrifice.' Yima had once the same right as his Indian brother to the title of a founder of religion: he lost it as, in the course of the development of Mazdeism, Zarathustra became the titular law-giver (cf. Introd. IV, 40; Orm. Ahr. § x56).

2. The § 6 is composed of unconnected Zend quotations, that are no part of the text and are introduced by the commentator for the purpose of showing that 'although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too (?).'

3. As the symbol and the instrument of sovereignty. 'He reigned supreme by the strength of the ring and of the poniard' (Asp.)]

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dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

9. Then I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

10. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun[1], and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti[2], kindly open asunder and stretch thyself afar, to bear flocks and herds and men.

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished[3].

[1. Thence is derived the following tradition recorded by G. du Chinon: 'Ils en nomment un qui s'allait tous les jours promener dans le Ciel du Soleil d'où il aportait la sciance des Astres, aprez les avoir visités de si prez. Ils nomment ce grand persormage Gemachid' (Relations nouvelles du Levant, Lyon, 1671, p. 478). There is no direct connexion, as it seems, between the two acts of Yima, namely, between his going to the heaven of the sun and his enlarging the surface of the earth. The meaning of the first is given, perhaps, by the tale about the dream of Cyrus: 'He saw in a dream the sun at his feet: thrice he tried vainly to seize it with his hands, as the sun was rolling and sliding away. The Magi said to him that the threefold effort to seize the sun presaged to him a reign of thirty years' (Dino ap. Cicero, De Divin. I, 23)Yima goes three times to the sun, to take thence royal power for three times three hundred years. In Aryan mythology, the sun is, as is well known, the symbol and source of royalty: Persian kings in particular are 'the brothers of the sun.'

2. The genius of the earth (see Introd. IV, 33).

3. The happiness which Yima made reign on the earth is also {footnote p. 14} described Ys. IX, 4; Yt. IX, 8 seq.; Yt. XV, 15. In the Shâh Nâmah he is the founder of civilisation, of social order, of arts and sciences, and the first builder (cf. § 25 seq.)]

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12 (23). Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

13. And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

14. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

16 (26). Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

17 (28). And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and, herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

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18 (31). Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.)

19 (37). And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

II.

21 (42)[1]. The Maker, Ahura Mazda, of high renown[2] in the Airyana Vaêgô, by the good river Dâitya[3], called together

a meeting of the celestial gods.

The fair Yima, the good shepherd, of high renown[2] in the Airyana Vaêgô, by the good river Dâitya, called together a meeting of the excellent mortals[4].

To that meeting came Ahura Mazda, of high renown in the Airyana Vaêgô, by the good river Dâitya; he came together with the celestial gods.

To that meeting came, the fair Yima, the good shepherd, of high renown in the Airyana Vaêgô, by the good river Dâitya; he came together with the excellent mortals.

22 (46). And Ahura Mazda spake unto Yima, saying:

'O fair Yima, son of Vîvanghat! Upon the material

[1. § 20 belongs to the Commentary.

2. Or perhaps, 'whose voice was loud,' &c. (while proclaiming the law).

3. See Farg. I, Introd., and notes to § 2.

4. Primitively the souls of the righteous (see Introd. IV, 38).]

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world the fatal winters are going to fall, that shall bring the fierce, foul frost; upon the material world the fatal winters[1] are going to fall, that shall make snow-flakes fall thick, even an aredvî deep on the highest tops of mountains[2].

23 (52). And all the three sorts of beasts shall perish, those that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale, under the shelter of stables.

24 (57). Before that winter, those fields would bear plenty of grass for cattle: now with floods that stream, with snows that melt, it will seem a happy land in the world, the land wherein footprints even of sheep may still be seen[3].

25 (61). Therefore make thee a Vara[4], long as a

[1. The Commentary has here: Malkô*s*ân, which is the plural of the Hebrew Malkô*s*, 'rain;' this seems to be an attempt to identify the Iranian legend with the biblical tradition of the deluge. The attempt was both a success and a failure; Malkô*s* entered the Iranian mythology and became naturalised there, but it was mistaken for a proper noun, and became the name of a demon, who by witchcraft will let loose a furious winter on the earth to destroy it (Saddar 9). What may be called the diluvial version of the myth is thus summed up in the Mainyô-i-khard: 'By him (*G*amshîd) the enclosure of Jam-kard was made; when there is that rain of Malakosãn, as it is declared in the religion, that mankind and the remaining creatures and creations of Hôrmezd, the lord, will mostly perish; then they will open the gate of that enclosure of Jam-kard, and men and cattle and the remaining creatures and creation of the creator Hôrmezd will come from that enclosure and arrange the world again' (XXVII, 27 seq.; edited and translated by E. West).

2. Even where it (the snow) is least, it will be one Vîtasti two fingers deep' (Comm.); that is, fourteen fingers deep.

3. Doubtful.

4. Literally, 'an enclosure.' This Vara is known in later mythology as the Var-*G*am-kard, 'the Var made by Yima.']

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riding-ground on every side of the square[1], and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.

Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long. as a riding-ground on every side of the square, to be a fold for flocks.

26 (65). There thou shalt make waters flow in a bed a hâthra long; there thou shalt settle birds, by the ever-green banks that bear never-failing food. There thou shalt establish dwelling places, consisting of a house with a balcony, a courtyard, and a gallery[2].

27 (70). Thither thou shalt bring the seeds[3] of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

28 (74). Thither thou shalt bring the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring,

two of ever), kind, to be kept inexhaustible there, so .long as those men shall stay in the Vara.

29 (80). There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no

[1. Two hâthras long on every side' (Comm.) A hâthra is about an English mile.

2. The last three words are {Greek a!'paks lego'mena} of doubtful meaning.

3. To be sown in the ground, and to grow up into life in due time (?see § 41, text and note).]

decayed tooth, no leprous to be confined[1], nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

30 (87). In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with the golden ring[2], and thou shalt make a door, and a window self-shining within.

31 (93). Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?'

And Ahura Mazda said unto Yima: 'O fair Yima, son of Vîvanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay[3].'

[32. And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay[4].]

33 (97). And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of

[1. See Introd, V, 14.

2. Doubtful.

3. In the Shah Nâmah *G*amshîd teaches the Dîvs to make and knead clay; and they build palaces at his bidding. It was his renown, both as a wise king and a great builder, that caused the Musulmans to identify him with Solomon.

4. From the Vendîdâd Sâdah.]

dogs, of birds, and of red blazing fires. He made Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

34 (101). There he made waters flow in a bed a hâthra long; there he settled birds, by the evergreen banks that bear never-failing food. There he established dwelling places, consisting of a house with a balcony, a courtyard, and a gallery.

35 (106). There he brought the seeds of men and women, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

36 (110). There he brought the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37 (116) And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no decayed tooth, no leprous to be confined, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38 (123). In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest. part, three hundred. That

Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39 (129). O Maker of the material world, thou Holy One! What [lights are there to give light[1]] in the Vara which Yima made?

40 (131). Ahura Mazda answered: 'There are uncreated lights and created lights[2]. There the stars, the moon, and the sun are only once (a year) seen to rise and set[3], and a year seems only as a day.

41 (33). 'Every fortieth year, to every couple two are born, a male and a female[4]. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life[5].'

[1. From the Vendîdâd Sâdah.

2 Heavenly lights and material lights. The Commentary has here the following Zend quotation: 'All uncreated light shines from above; all the created lights shine from below.'

We give here the description of Irân-vê*g* according to a later source, the Mainyô-i-khard (as translated by West): 'Hôrmezd created *E*rã-vêz better than the remaining places and districts; and its goodness was this, that men's life is three hundred years; and cattle and sheep, one hundred and fifty years; and their pain and sickness are little, and they do not circulate falsehood, and they make no lamentation and weeping; and the sovereignty of the demon of Avarice, in their body, is little, and in ten men, if they eat one loaf, they are satisfied; and in every forty years, from one woman and one man, one child is born; and their law is goodness, and religion the primeval religion, and when they die, they are righteous (=blessed); and their chief is Gôpatshâh, and the ruler and king is Srôsh' (XLIV, 24).

3. Doubtful.

4. From the seeds deposited in the Vara (see §§ 27 seq., 35 seq.); in the same way as the first human couple grew up, after forty years, in the shape of a Reivas shrub, from the seed of Gayômar*d* received by Spe*n*ta Ârmaiti (the Earth. See Bund. XV).

5. 'They live there for 150 years; some say, they never die.' (Comm.) The latter are right, that is to say, are nearer the mythical {footnote p. 21} truth, as the inhabitants of the Vara were primitively the departed and therefore immortal.]

42 (137). O Maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made?

Ahura Mazda answered: 'It was the bird Karshipta[1], O holy Zarathu*s*tra!'

43 (140). O Maker of the material world, thou Holy One! Who is the lord and ruler there?

Ahura Mazda answered: 'Urvata*d*-nara[2], O Zarathu*s*tra! and thyself, Zarathu*s*tra.'

FARGARD III.

The Earth.

I (1-6). The five places where the Earth feels most joy.

II (7-11). The five places where the Earth feels most sorrow.

III (12-35). The five things which most rejoice the Earth.

IV (36-42). Corpses ought not to be buried in the Earth.

There is a resemblance as to words between the first and

[1. 'The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the law into the Var of Yima, and recites the Avesta in the language of birds' (Bund. XIX and XXIV). As the bird, because of the swiftness of his flight, was often considered an incarnation of lighting, and as thunder was supposed to be the voice of a god speaking from above, the song of the bird was often thought to be the utterance of a god and a revelation (see Orm. Ahr. § 157).

2 Zarathu*s*tra had three sons during his lifetime (cf. Introd. IV, 40), Isa*d*-vâstra, Hvare-*k*ithra, and Urvata*d*-nara, who were respectively the fathers and chiefs of the three classes, priests, warriors, and husbandmen. They play no great part in Mazdean mythology, and are little more than three subdivisions of Zarathu*s*tra himself, who was I the first priest, the first warrior, the first husbandman' (Yt. XIII, 88). Zarathu*s*tra, as a heavenly priest, was, by right, the ratu in Airyana Vaê*g*ô, where he founded the religion by a sacrifice (Bund. XXXIII and Introd. III, 15).]

second parts, but there is none as to matter; no clause in the former has its counterpart in the latter. There is more resemblance between the second part and the third; as the first three clauses of the third part (§§ 12, 13, 22) relate to the same things as the second, third, and fourth clauses of the second part (§§ 8, 9, 10).

Parts I and 11 are nothing more than dry enumerations. Part III is more interesting, as it contains two long digressions, the one (§§ 14-21) on funeral laws, the other (§§ 24-33) on the holiness of husbandry. The fourth part of the chapter may he considered as a digression relating to the first clause of the third part (§ 12).

The things which rejoice or grieve the Earth are those that produce fertility and life or sterility and death, either in it or on it.

The subject of this chapter has become a commonplace topic with the Parsis, who have treated it more or less antithetically in the Mainyô-i-khard (chaps. V and VI) and in the Ravaets (Gr. Rav. pp. 434-437).

The second digression (§§ 24-33) is translated in Haug's Essays, p. 235 seq.

I.

1. O Maker of the material world, thou Holy One! Which is the first place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful steps forward, O Spitama Zarathustra! with the holy wood in his hand[1], the baresma[2] in his hand, the holy meat in his hand,

[1. The wood for the fire altar.

2. The baresma (now called barsom) is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers. They were formerly twigs of the pomegranate, date, or tamarind tree, or of any tree that had no thorns, and were plucked with particular ceremonies, which alone made them fit to be used for liturgic purposes (cf. Farg. XIX, 18 seq.) The Parsis in India found it convenient to replace them by brass wires, which, when once consecrated, can be used for an indefinite period. It is the baresma which is alluded to by Strabo, when speaking of the bundle of thin twigs of heath, which the Magi hold in their hand {footnote p. 23} while reciting their hymns ({Greek ta`s dh` e?pfa`s poiou^ntai polu`n xro'non r!a'bdwn muriki'nwn leptw^n de'smhn kate'xoutes, XV, 3, 14).]

the holy mortar[1] in his hand, fulfilling the law with love, and beseeching aloud Mithra, the lord of wide pastures, and Râma *Hv*âstra[2].'

2, 3 (6-10). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle go on thriving, holiness is thriving[3], fodder is thriving, the dog is thriving, the wife is thriving, the child is thriving, the fire is thriving, and every blessing of life is thriving.'

4 (11). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where one of the faithful cultivates most corn, grass, and fruit, O Spitama Zarathustra! where he waters ground that is dry, or dries ground that is too wet.'

5 (15). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where there is most increase of flocks and herds.'

[1. The Hâvana or mortar used in crushing the Haoma or Hom (see Introd. IV, 28).

2. The god that gives good folds and good pastures to cattle (see Introd. IV, 16).

3. By the performance of worship.]

6 (18). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where flocks and herds yield most dung.'

II.

7 (21). O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the neck of Arezûra[1], whereon the hosts of fiends rush forth from the burrow of the Dru*g*[2].'

8 (25). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein most corpses of dogs and of men lie buried[3].

9 (28). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon stand most of those Dakhmas on which corpses of men are deposited[4].'

10. (3 1). O Maker of the material world, thou

[1. The neck of Arezûra (Arezûrahê grîva) is 'a mount at the gate of hell, whence the demons rush forth' (Bund. 22, 16); it is also called I the head of Arezûra' (Farg. XIX, 45), or , the back of Arezûra' (Bund. 21,17). Arezûra was first the name of a fiend who was killed by Gayômar*d* (Mainyô-i-khard XXVII, 15); and mount Arezûra was most likely the mountain to which he was bound, as Azi Dahâka was to Demâvend (see Introd. IV, 18).

2. Hell.

3. See Introd. V, 9.

4. With regard to Dakhmas, see Introd. V, 10. 'Nor is the Earth happy at that place whereon stands a Dakhma with corpses upon it; for that patch of ground will never be clean again fill the day of {footnote p. 25} resurrection' (Gr. Rav. 435, 437). Although the erection of Dakhmas is enjoined by the law, yet the Dakhma in itself is as unclean as any spot on the earth can be, since it is always in contact with the dead (cf. Farg. VII, 55). The impurity which would otherwise be scattered over the whole world, is thus brought together to one and the same spot. Yet even that spot, in spite of the Ravaet, is not to lie defiled for ever, as every fifty years the Dakhmas ought to be pulled down, so that their sites may be restored to their natural purity (V. i. Farg. V11, 49 seq. and this Farg. § 13).]

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Holy One! Which is the fourth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein are most burrows of the creatures of Angra Mainyu[1].'

11 (34). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon the wife and children of one of the faithful[2], O Spitama Zarathu*s*tra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

III.

12 (38). O Maker of the material world, thou Holy One! Who is the first that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men[3].'

13 (41). O Maker of the material world, thou

[1. 'Where there are most Khrafstras' (Comm.); cf. Introd. V, II.

2. Killed by an enemy.

3. There is no counterpart given to the first grief (§ 7), because, as the Commentary naively expresses it, 'it is not possible so to dig out hell, which will be done at the end of the world' (Bund. XXXI, sub fin.)]

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Holy One! Who is the second that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which corpses of men are deposited.'

14 (44). Let no man alone by himself carry a corpse[1]. If a man alone by himself carry a corpse, the Nasu[2] rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organ, from the hinder parts. This Dru*g*, this Nasu, falls upon him, stains him even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

15 (49). O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone[3]?

Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful.'

[1. No ceremony in general can be performed by one man alone. Two Mobeds are wanted to perform the Vendîdâd service, two priests for the Barashnûm, two persons for the Sag-dîd (Anquetil, II, 584 n.) It is never good that the faithful should be alone, as the fiend is always lurking about, ready to take advantage of any moment of inattention. If the faithful be alone, there is no one to make up for any negligence and to prevent mischief arising from it. Never is the danger greater than in the present case, when the fiend is close at hand, and in direct contact with the faithful.

2. See Introd. V, 3.

3. As the Nasu has taken hold of him, he has become a Nasu incarnate, and must no longer be allowed to come into contact with men, whom he would defile.]

6 (55). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

17 (5 7). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

18, 19 (58-63). 'There, on that place, shall the Worshippers of Mazda erect an enclosure', and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra[2].

20, 21 (64-71). 'And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairi*s*ta-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful[3], to flay the skin off his body and cut the head off his neck[4], on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by Ahura Mazda, to the greedy ravens, with these words: "The man here has repented of all his evil thoughts, words, and deeds.

[1. The Arme*s*t-gâh, the place for the unclean; see Introd. V, 15.

2. Hana means, literally, 'an old man;' Zaurura, 'a man broken down by age;' Pairista-khshudra, 'one whose seed is dried up.' These words seem to have acquired the technical meanings of 'fifty, sixty, and seventy years old.'

3. 'Trained to operations of that sort' (Comm.); a headsman.

4. Cf. Farg. IX, 49, text and note.]

If he has committed any other evil. deed, it is remitted by his repentance[1]: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever[2].'"

22 (72). O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who fills up most burrows of the creatures of Angra Mainyu.'

23 (75). O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who cultivates most corn, grass, and fruit, O Spitama Zarathu*s*tra! who waters ground that is dry, or dries ground that is too wet[3].

24 (79). 'Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25 (84). 'He who would till the earth, O Spitama Zarathu*s*tra! with the left arm and the right, with the right arm and the left, unto him will she bring

[1. The performance of the Patet. See Introd. V, 22.

2. It seems as if the law had formerly directed that he should be immediately put to death; but that afterwards, when the rigour of the law had abated, the object which had previously been fulfilled by his death, was then attained by his confinement. He was allowed to live in confinement till he was old and all but dead, and he was put to death by the law, just before he would have died in the usual course of nature (see §§ 19, 20). Certain Ravaets put the 'carrier alone' among the number of the margarzân (East India Office Library, Zend MSS. VIII, 144); he is not only to be punished in this world, but in the other too; he is condemned to feed in hell on corpses of men (Ar*d*â Vîrâf XXXVIII).

3. Cf. § 4.]

forth plenty, like a loving bride on her bed, unto her beloved; the bride will bring forth children, the earth will bring forth plenty of fruit.

26, 27 (87-90). 'He who would till the earth, O Spitama Zarathu*s*tra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left [hither shall people ever come and beg (for bread[1])], here shall I ever go on bearing, bringing forth all manner of food, bringing forth profusion of corn[2]. "

28, 29 (91-95). 'He who does not till the earth, O Spitama Zarathu*s*tra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man I who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; ever shalt thou wait there for the refuse that is brought unto thee[3], brought by those who have profusion of wealth."'

30 (96). O Maker of the material world, thou Holy One! What is the food that fills the law of Mazda[4]?

Ahura Mazda answered: 'It is sowing corn again and again, O Spitama Zarathu*s*tra!

31 (99). 'He who sows corn, sows holiness: he

[1. From the Vendîdâd Sâdah.

2. Or 'bearing corn first for thee.' 'When something good grows up, it will grow up for thee first' (Comm.)

3. They take for themselves what is good and send to thee what is bad' (Comm.)

4. Literally, 'What is the stomach of the law?']

makes the law of Mazda grow higher and higher: he makes the law of Mazda as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices[1].

32 (105). 'When barley is coming forth, the Daêvas start up[2]; when the corn is growing rank[3], then faint the Daêvas hearts; when the corn is being ground[4], the Daêvas groan; when wheat is coming forth, the Daêvas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth[5]. It is as though red hot iron were turned about in their throats, when there is plenty of corn.

33 (111). 'Then let (the priest) teach people this holy saying: "No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away[6]."'

34 (116). O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

[1. The translation 'acts of adoration' and 'oblations' is doubtful: the words in the text {Greek a?'paks lego'mena}, which are traditionally translated 'feet' and 'breasts.' The Commentary has as follows: 'He makes the law of Mazda as fat as a child could be made by means of a hundred feet, that is to say, of fifty servants walking to rock him; of a thousand breasts, that is, of five hundred nurses; of ten thousand sacrifices performed for his weal.'

2. John Barleycorn got up again,
And sore surpris'd them all.

3. Doubtful; possibly, 'When sudhus (a sort of grain) is coming forth.'

4. Doubtful; possibly, 'When pi*s*tra (a sort of grain) is coming forth.'

5. Doubtful.

6. See Farg. IV, 47.]

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Ahura Mazda answered: '[It is he who tilling the earth, O Spitama Zarathustra! kindly and piously gives[1] to one of the faithful.]

35 (118). 'He who tilling the earth, O Spitama Zarathustra! would not kindly and piously give to one of the faithful, he shall fall down into the darkness of Spe*n*ta Ârmaiti[2], down into the world of woe, the dismal realm, down into the house of hell.'

IV.

36 (122). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-a*s*tra[3], five hundred stripes with the Sraoshô-*k*arana.'

37 (126). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-a*s*tra, a thousand stripes with the Sraoshô-*k*arana.'

38 (130). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what

[1. The Ashô-dâd or alms. The bracketed clause is from the Vendîdâd Sâdah.

2. The earth.

3. See Introd. V, 19.]

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is the penalty for it? What is the atonement for it? What is the cleansing from it?

39 (135). Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

40 (137). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it[1]. But if he be not a professor of the law of Mazda, nor one who has been taught in it[2], then this law of Mazda takes his sin from him, if he confesses it[3] and resolves never to commit again such forbidden deeds.

41 (142). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin[4]; it takes away (the sin of) breach of trust[5]; it takes away (the sin of) murdering one of the faithful[6]; it takes away (the sin of) burying a corpse[7]; it takes away (the sin of)

[1. As he must have known that he was committing sin.

2. If he did not know that he was committing sin.

3. If he makes Patet (see Introd. V, 22), and says to himself, 'I will never henceforth sin again' (Comm.)

4. If not knowingly committed; see § 40 and the following notes.

5. Draosha: refusing to give back a deposit (Comm. ad IV, x): 'He knows that it is forbidden to steal, but he fancies that robbing the rich to give to the poor is a pious deed' (Comm.)

6. Or better, 'a Mazdean,' but one who has committed a capital crime; I he knows that it is allowed to kill the margarzân, but he does not know that it is not allowed to do so without an order from the judge! Cf. VIII, 74 note.

7. 'He knows that it is forbidden to bury a corpse; but he fancies that if one manages so that dogs or foxes may not take it to the fire and to the water, he behaves piously' (Comm.) See Introd. V, 9.]

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deeds for which, there is no atonement; it takes away the heaviest -penalties of sin[1]; it takes away any sin that may be

sinned.

42 (149). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain[2].

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the-law of Mazda.'

FARGARD IV.

Contracts and Outrages.

1-16. Contracts (see Introd. V, 17):--

2. Classification of contracts;

3-4. Damages for breach of contract;

5-10. Kinsmen responsible;

11-16. Penalties for breach of contract.

17-55. Outrages (see Introd. V, 18)

18-21. Menaces;

22-25. Assaults;

26-29. Blows;

30-33. Wounds;

34-36. Wounds causing blood to flow;

37-39. Broken bones;

40-43. Manslaughter;

46, 49 (bis)-55. False oaths.

Clauses 44-45 refer to contracts, and ought to be placed after § 16. Clauses 47-49, which are in praise of physical weal, have been probably misplaced here from the preceding Fargard (see Farg. III, 33). The right order of this chapter would, therefore, seem to be as follows: 1-16; 44-45 17-43; 46; 49 (bis)-55.

[1. Or, possibly, 'the sin of usury.' He knows that it is lawful to take high interest' but 'he does not know that it is not lawful to do so from the faithful, (Comm.)

2 'From chaff' (Comm.)]

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I.

1. He that does not restore (a thing lent), when it is asked for back again, steals the thing; he robs the man[1]. So he does every day, every night, as long as he keeps in his house his neighbour's property, as. though it were his own[2].

II a.

2 (4). O Maker of 'the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda?

Ahura Mazda answered: 'They are six in number[3]. The first is the word-contract[4]; the second

[1. 'He is a thief when he takes with a view not to restore; he is a robber when, being asked to restore, he answers, I will not'(Comm.)

2. Every moment that he holds it unlawfully, he steals it anew. 'The basest thing with Persians is to lie; the next to it is to be in debt, for

this reason among many others, that he who is so, must needs sink to lying at last' (Herod. I, x83). The debtor in question is of course the debtor of bad faith, 'he who says to a man, Give me this, I will restore it to thee at the proper time, and he says to himself, I will not restore it' (Comm.)

The following classification is in fact twofold, the contracts being defined in the first two clauses by their mode of being entered into, and in the last four by their amount. Yet it appears from the following clauses that even the word-contract and the hand-contract became at last, or were misunderstood as, indicative of a certain amount. The commentators, however, were unable to determine that amount, or, at least, they do not state how much it was, which they do with regard to the last four.

4. The contract entered into by simple word of mouth. 'The immortal Zartust Isfitamân asked of the good, beneficent Hormazd, "Which is the worst of the sins that men commit?" The good, beneficent Hormazd answered, "There is no sin worse than when a man, having given his word to another, there being no witness but myself, Hormazd, one of them breaks his word and says, I don't know anything about it...there is no sin worse than this?' (Gr. Rav. 94).]

is the hand-contract[1]; the third is the contract to the amount of a sheep[2]; the fourth is the contract to the amount of an ox[3] the fifth is the contract to the amount of a man[4] the sixth is the contract to the amount of a field[5], a field in good land, a fruitful one, in good bearing[6]."

II b.

3 (13). If a man make the Word-contract a mere word[7], it shall be redeemed by the hand-contract; he shall give in pledge[8] the amount of the hand-contract.

4 (16). The hand-contract[9] shall be redeemed by the sheep-contract; he shall give in pledge the amount of the sheep-contract. The sheep-contract shall be redeemed by the ox-contract; he shall give in pledge the amount of the ox-contract. The ox-contract shall be redeemed by the man-contract; he

[1. 'When they strike hand in hand and make then agreement by word' (Gr. Rav. 1. 1.) It would be of interest to know whether word and hand are to be taken in the strict meaning or if they allude to certain formulas and gestures like those in the Roman stipulatio.

2. 'Viz. to the amount of 3 istîrs [in weight],' (Comm.) An istîr ({Greek stath'r}) is as much as 4 dirhems ({Greek draxmh'}). On the value of the dirhem, see Introd. V, 22.

3. 'To the amount of 12 istîrs (=48 dirhems),' (Comm.)

4. 'To the amount of 500 istîrs. (= 2000 dirhems).' The exact translation would be rather, 'The contract to the amount of a human being,' as the term is applied to promises of marriage and to the contract between teacher and pupil.

5. 'Upwards of 500 istîrs.'

6. A sort of gloss added to define more accurately the value of the object and to indicate that it is greater than that of the preceding one.

7. If he fail to fulfil it.

8. Or, 'as damages (?).'

9. 'The breach of the hand-contract.']

shall give in pledge the amount of the man-contract. The man-contract shall be redeemed by the field-contract; he shall give in pledge the amount of the field-contract.

II c.

5 (24). O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin[1]?

Ahura Mazda answered: 'His sin makes, his Nabânazdistas[2] answerable for the[3] three hundred-fold atonement.'

6 (26). O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the six hundred-fold atonement[4].'

[1. Literally, how much is involved? The joint responsibility of the family was a principle in the Persian law, as it was in the old German law, which agrees with the statement in Am. Marcellinus: 'Leges apud eos impendio formidatae, et abominandae aliae, per quas ob noxam

unius omnis propinquitas perit' (XXIII, 6).

2. The next of kin to the ninth degree.

3. See § 11. This passage seems to have puzzled tradition. The Commentary says, 'How long, how many years, has one to fear for the breach of a word-contract?--the Nabânazdi*s*tas have to fear for three hundred years;' but it does not explain farther the nature of that fear; it only tries to reduce the circle of that liability to narrower limits: 'only the son born after the breach is liable for it; the righteous are not liable for it; when the father dies, the son, if righteous, has nothing to fear from it.' And finally, the Ravaets leave the kinsmen wholly aside; the penalty falling entirely upon the real offender, and the number denoting only the duration of his punishment in hell: 'He who breaks a word-contract, his soul shall abide for three hundred years in hell' (Gr. Rav. 94).

4. See § 12. 'His soul shall abide for six hundred years in hell' (Gr. Rav. 1. 1.)]

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7 (28). O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdi*s*tas answerable for the seven hundred-fold atonement[1]!

8 (30). O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdi*s*tas answerable for the eight hundred-fold atonement[2].'

9 (32). O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdi*s*tas answerable for the nine hundred-fold atonement[3].'

10 (34). O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdi*s*tas answerable for the thousand-fold atonement[4].'

II d.

11 (36). O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Three hundred stripes

[1. See § 13. 'His soul shall abide for seven hundred years in hell' (Gr. Rav. 1. 1.)

2. See § 14. 'His soul shall abide for eight hundred years in hell.'

3. See § 15. His soul shall abide for nine hundred years in hell.'

4. See § 16. His soul shall abide for a 'thousand years in hell.']

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with the Aspahê-a*s*tra, three hundred stripes with the Sraoshô-*k*arana[1].'

12 (39). O Maker of the material world, thou Holy One[1] If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-a*s*tra, six hundred stripes with the Sraoshô-*k*arana[2].'

13 (42). O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-a*s*tra, seven hundred stripes with the Sraoshô-*k*arana[3].'

14 (45). O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-a*s*tra, eight hundred stripes with the Sraoshô-*k*arana[4].'

15 (48). O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall

pay?

Ahura Mazda answered: 'Nine hundred stripes with the Aspahê-a*s*tra, nine hundred stripes with the Sraoshô-*k*arana[5].'

16 (51). O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

[1. One tanâfûhr and a half, that is 1800, dirhems.

2. Three tanâfûhrs, or 3600 dirhems.

3. Three tanâfûhrs and a half, or 4200 dirhems.

4. Four tanâfûhrs, or 4800 dirhems.

5. Four tanâfûhrs and a half, or 5400 dirhems.]

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Ahura Mazda answered: 'A thousand stripes with the Aspahê-a*s*tra, a thousand stripes with the Sraoshô-*k*arana[1].'

III a.

17 (54). If a man rise up to smite a man, it is an Âgerepta[2]. If a man come upon a man to smite him, it is an Avaoirista. If a man actually smite a man with evil aforethought, it is an Aredu*s*. Upon the fifth Aredu*s*[3] he becomes a Peshôtanu[4].

18 (58). O Maker of the material world, thou Holy One! He that committeth an Âgerepta, what penalty shall he pay?

Ahura Mazda answered: 'Five stripes with the Aspahê-a*s*tra, five stripes with the Sraoshô-*k*arana; on the second Âgerepta, ten stripes with the Aspahê-a*s*tra, ten stripes with the Sraoshô-*k*arana; on the third, fifteen stripes with the Aspahê-a*s*tra, fifteen stripes with the Sraoshô-*k*arana.

19 (63). 'On the fourth, thirty stripes with the

[1. Five tanâfûhrs, or 6000 dirhems.

In this paragraph are defined the first three of the eight outrages with which the rest of the Fargard deals. Only these three are defined, because they are designated by technical terms. We subjoin the definitions of them found in a Sanskrit translation of a Patet (Paris, Bibl. Nat. f. B. 5, 154), in which their etymological meanings are better preserved than in the Zend definition itself:--

Âgerepta, 'seizing,' is when a man seizes a weapon with a view to smite another.

Avaoirista, 'brandishing,' is when a man brandishes a weapon with a view to smite another.

Aredus is when a man actually smites another with a weapon, but without wounding him, or inflicts a wound which is healed within three days.

3. Viz. on the sixth commission of it, as appears from § 28.

4. He shall receive two hundred stripes, or shall pay 1200 dirhems (see Introd. V, 19).]

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Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; on the fifth, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; on the sixth, sixty stripes with the Aspahê-a*s*tra, sixty stripes with the Sraoshô-*k*arana; on the seventh, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

20 (67). If a man commit an Âgerepta for the eighth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

21 (70). If a man commit an Âgerepta[1] and refuse to atone for it[2], what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

22 (73). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta, what penalty shall he pay?

Ahura Mazda answered: 'Ten stripes with the Aspahê-a*s*tra, ten stripes with the Sraoshô-*k*arana; on the second Avaoiri*s*ta, fifteen stripes with the Aspahê-a*s*tra, fifteen stripes with the Sraoshô-*k*arana.

23 (75). 'On the third, thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; on the fourth, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; on the fifth, seventy stripes with the Aspahê-a*s*tra, seventy

[1. Even though the Âgerepta has been committed for the first time.

2. If he does not offer himself to bear the penalty, and does not perform the Patet (see Introd. V, 22).]

stripes with the Sraoshô-*k*arana; on the sixth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

24 (76). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta for the seventh time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

25 (77). O Maker of the material world, thou Holy One! If a man commit an Avaoirista, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.

26 (79). O Maker of the material world, thou Holy One! If a man commit an Aredus, what penalty shall he pay?

Ahura Mazda answered: 'Fifteen stripes with the Aspahê-a*s*tra, fifteen stripes with the Sraoshô-*k*arana.

27 (81). 'On the second Aredu*s*, thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; on the third, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; on the fourth, seventy stripes, with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana; on the fifth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.

28. O Maker of the material world, thou Holy One! If a man commit an Aredu*s* for the sixth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

29 (82). O Maker of the material world, thou Holy One! If a man commit an Aredu*s*, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

30 (85). O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31 (87). Ahura Mazda answered: 'Thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; the second time, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; the third time, seventy stripes with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana; the fourth time, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

32 (89). If a man commit that deed for the fifth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

33 (90). If a man commit that deed and refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

34 (93). O Maker of the material world, thou Holy One! If a man smite another so that the

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blood comes, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; the second time, seventy stripes with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana; the third time, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

35 (95). If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

36 (96). O Maker of the material world, thou Holy One! If a man smite another so that the blood comes, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

57 (99). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-*k*arana; the second time, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

38 (102). If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu:

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two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

39 (104). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

40 (106). O Maker of the material world, thou Holy One! If a man smite another so that he ,gives up the ghost, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

41 (109). If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

42 (112). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

43 (115). And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

II e[1].

44 (118). If men of the same fait h, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods[2], or a wife[3], or knowledge[4], let him who wants to have goods have them delivered to him; let him who wants to have a wife receive and wed her; let him who wants to have knowledge be taught the holy word.

45 (123). He shall learn on, during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in knowledge and wax strong in holiness: so shall he sit up, giving thanks and praying to the gods, that he may be increased in knowledge: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aêthrapaitis[5] have said.

III b.

46 (128). Before the water and the blazing fire

[1. We return here to contracts; the proper place of §§ 44-45 is after § 16.

2. The goods-contract is a general expression for the sheep, ox, and field-contracts (see above, § 2).

3. Woman is an object of contract, like cattle or fields; she is disposed of by contracts of the fifth sort, being more valuable than cattle and less so than fields. She is sold by her father or her guardian, often from the cradle. 'Instances are not wanting of the betrothal of a boy of three years of age to a girl of two' (see Dosabhoy Framjee's work on The Parsecs, p. 77; cf. 'A Bill to Define and Amend the Law relating to Succession, Inheritance, Marriage, &c.,' Bombay, 1864).

4 The contract between pupil and teacher falls into the same class (the man-contract, see p. 35, n. 4).

5. A teaching priest (Parsi Hêrbad).

6. Doubtful. This clause is intended, as it seems, against false {footnote p. 46} oaths. The water and the blazing fire are the water and the fire before which the oath is taken (see § 54 n.); putting aside §§ 47-49, which are misplaced from Farg. III, 34, one comes to § 50, in which the penalty for a false oath is described.]

O Spitama Zarathustra! let no one make bold to deny having received from his neighbour the ox or the garment (he has received from him).

47 (130).... Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons[1]; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

48 (1324). And of two men, he who fills himself with meat is filled with the good spirit[2] much more than he who does not do so[3]; the latter is all but dead; the former is above him by the worth of an Asperena[4] , by the worth of a sheep, by the worth of an ox, by the worth of a man.

49 (137). It is this man that can strive against the onsets of Astô-vîdhôtu[5]; that can strive against

[1. 'In Persia there are prizes given by the king to those who have most children' (Herod. I, 136). . 'He who has no child, the bridge (of paradise) shall be barred to him. The first question the angels there will ask him is, whether he has left in this world a substitute for himself; if he answers, No, they will pass by and he will stay at the head of the bridge, full of grief and sorrow'(Saddar 18; Hyde 19). The primitive meaning of this belief is explained by Brahmanical doctrine; the man without a son falls into hell, because there is nobody to pay him the family worship.

2. Or, 'with Vôhu Manô,' who is at the same time the god of good thoughts and the god of cattle (see Introd. IV, 33).

3. 'There are people who strive to pass a day without eating, and who abstain from any meat; we strive too and abstain, namely, from any sin in deed, thought, or word: ... in other religions, they fast from bread; in ours, we fast from sin' (Saddar 83; Hyde 25).

4. A dirhem.

5. See Introd. IV, 26.]

the self-moving arrow[1]; that can strive against the winter fiend, with thinnest garment on; that can strive against the

wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha who does not eat[2].'

49 (bis).... The very first time when that deed[3] has been done, without waiting until it is done again[4].

50 (143). Down there[5] the pain for that deed shall be as hard as any in this world: should one cut off the limbs from his perishable body with knives of brass, yet still worse shall it be.

51 (146). Down there the pain for that deed shall be as hard as any in this world: should one nail[6] his perishable body with nails of brass, yet still worse shall it be.

52 (149). Down there the pain for that deed shall be as hard as any in this world: should one by force throw his perishable body headlong down a precipice a hundred times the height of a man, yet still worse shall it be.

53 052). Down there the pain or that deed shall be as hard as any in this world: should one by force impale[7] his perishable body, yet still worse shall it be.

54 (154). Down there the pain for that deed shall be as hard as any in this world: to wit, that deed which is done, when a man, knowingly lying, confronts the brimstoned, golden[8], truth-knowing[9]

[1. See Introd. IV, 26.

2 See Introd. III, 10.

3. The taking of a false oath.

4. See Introd. V, 18.

5. In hell.

6. Doubtful.

7. Doubtful.

8. The water before which the oath is taken contains some incense, brimstone, and one danak of molten gold (Gr. Rav. 101).

9. Doubtful. Possibly 'bright!]

water with an appeal unto Rashnu[1] and a lie unto Mithra[2].

55 (156). O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay[3]?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-a*s*tra, seven hundred stripes with the Sraoshô-*k*arana.'

FARGARD V.

This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

The subjects treated in this Fargard are as follows:--

I (1-7). If a man defile the fire or the earth involuntarily, or unconsciously, it is no sin.

II (8-9). Water and fire do not kill.

III (10-14). Disposal of the dead during winter.

IV (15-20). How the Dakhmas are cleansed by water from the heavens.

V (21-26). On the excellence of purity and of the law that shows how to recover it, when lost.

VI (27-38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies.

VII (39-44). On the management of sacrificial implements defiled by the dead.

[1. The god of truth. The formula is as follows: 'Before the Amshaspand Bahman, before the Amshaspand Ardibehesht, here lighted up . . . &c., I swear that I have nothing of what is thine, N. son of N., neither gold, nor silver, nor brass, nor clothes, nor an), of the things created by Ormazd' (l. l. 96).

2. See Introd. IV, 8. He is a Mithra-dru*g*, 'one who lies to Mithra.'

3. In this world.]

VIII (45-62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes.

I a.

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it eats up the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits, it deposits dung, it drops pieces from the corpse.

2 (7). Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he wants to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the. fire, the son of Ahura Mazda. What is the penalty that he shall pay[1]?

3 (11). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4 (12). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness,

[1. For defiling the fire by bringing dead matter into it, see Farg. VII, 25 seq. The Vendîdâd Sâdah has here, 'Put ye only proper and well-examined fuel (in the fire).' For the purification of unclean wood, see Farg. VII, 28 seq.

2. 'People. guilty of death' (Comm.; cf. Introd. V, 19).]

whose souls will cry and wail[1]! so numberless are the beings that die upon the face of the earth.'

I b.

5 (15). O Maker of the material world, thou Holy One! Here is a man watering a corn field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries a corpse into the bed of the stream: what is the penalty that the man shall pay[2]?

6 (19). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

7 (20). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of, holiness, whose souls will cry and wail! so numberless are the beings that die upon the face of the earth.'

II a.

8 (23). O Maker of the material world, thou Holy One! Does water kill[3]?

[1. After their death, 'When the soul, crying and beaten off, is driven far away from paradise' (Comm.) Possibly, 'Whose soul shall fly (from paradise) amid howls' (cf. Farg. XIII, 8).

2. For defiling the earth and the water: 'If a man wants to irrigate a field, he must first look after the water-channel, whether there is dead matter in it or not . . . . . If the water, unknown to him, comes to a corpse, there is no sin upon him. If he has not looked after the rivulet and the stream, he is unclean' (Saddar 75; Hyde 85).

3. Water and fire belong to the holy part of the world, and come {footnote p. 51} from God: how then is it that they kill? 'Let a Gueber light a sacred fire for a hundred years, if he once fall into it, he shall be burnt.' Even the Mobeds, if we may trust Elisaeus, complained that the fire would burn them without regard for their piety, when to adore it they came too near (Vartan's War, p. 211 of the French translation by l'Abeeé Garabed). The answer was that it is not the fire nor the water that kills, but the demon of Death and Fate. 'Nothing whatever that I created in the world, said Ormazd, does harm to man; it is the bad Nâi (lege Vâi) that kills the man' (Gr. Rav. 124).]

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Ahura Mazda answered: 'Water kills no man: Astô-vîdhôtu[1] ties the noose around his neck , and, thus tied, Vaya[2] carries him off: then the flood takes him up[3], the flood takes him down[4], the flood throws him ashore; then birds feed upon him, and chance brings him here, or brings him there[5].'

II b.

9 (29). O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered: 'Fire kills no man: Astô-vîdhôtu ties the noose around his neck, and, thus tied, Vaya carries him off The fire burns up life and limb, and then chance brings him here, or brings him there[6].'

10 (34). O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do[7]?

[1. Literally, 'binds him;' see Introd. IV, 26; cf. Farg. XIX, 29. 2 'The bad Vâi' (Comm.); see Introd. IV, 17.

3. To the surface.

4 To the bottom.

5. Or perhaps, 'When he departs, it is by the will of Destiny that he departs' (Comm.)

6. See preceding note.

7 In case a man dies during the snowy season, while it is difficult {footnote p. 52} or impossible to take the corpse to the Dakhma, which usually stands far from inhabited places. The same case is treated more clearly and fully in Farg. VIII, 4 seq.]

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Ahura Mazda answered: 'In every house? in every borough[1], they shall raise three small houses for the dead[2].'

11 (37). O Maker of the material world, thou Holy One! How large shall be those houses for the dead?

Ahura Mazda answered: 'Large enough not to strike the skull, or the feet, or the hands of the man, if he[3] should stand erect, and hold out his feet, and stretch out his hands: such shall be, according to the law, the houses for the dead.

12 (41). 'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds-begin to fly[4], the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth[5].

13 (44). 'And as soon as the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun.

14 (46). 'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma),

[1. In every isolated house, in every group of houses.

Thence is derived the modern usage of the Zâd-marg, a small mud house where the corpse is laid, to lie there till it can be taken to the Dakhma (Anquetil, Zend-Avesta II, 583). The object of that provision is to remove the uncleanness of the dead from the place of the living. An older form of the same provision is found in Farg. VIII, 8.

2. 'Being in life' (Comm.)

3. To come back.

4. 'Until the winter is past' (Comm.)]

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his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful. [And there shall it lie] until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains

have been rained on, until the birds have eaten up the corpse.

IV.

15 (49). O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, sendest the waters from the sea Vouru-kasha[1] down with the wind and with the clouds?

16 (51). That thou, Ahura Mazda, makest them flow down to the corpses[2]? that thou, Ahura Mazda, makest them flow down to the Dakhmas? that thou, Ahura Mazda, makest them flow down to the unclean remains? that thou, Ahura Mazda, makest them flow down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Pûitika[3]?

17 (53). Ahura Mazda answered It is even so

[1. The sea above, the clouds. See Introd. IV, 11.

2. Zoroaster seems to wonder that Ormazd fears so little to infringe his own laws by defiling waters with the dead. In a Ravaet, he asks him bluntly why he forbids, men to take corpses to the water, while he himself sends rain to the Dakhmas (Gr. Rav. 125).

3. The sea where waters are purified before going back to their heavenly seat, the sea Vouru-kasha (see § 19). Pûitika, 'the clean,' is very likely to have been originally a name or epithet of the sea Vouru-kasha. When the mythic geography of Mazdeism was reduced into a system, the epithet took a separate existence, as it gave a ready answer to that question, which, it may be, was raised first by the name itself: 'Where are the waters cleansed which have been defiled her below, and which we see falling again to us pure and clean?']

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as thou hast said, O righteous Zarathu*s*tra! I, Ahura Mazda, send the waters from the sea Vouru-kasha down with the wind and with the clouds.

18 (55). I, Ahura Mazda, make them stream down to the corpses; I, Ahura Mazda, make them stream down to the Dakhmas; I, Ahura Mazda, make them stream down to the unclean remains; I, Ahura Mazda, make them stream down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika[1].

19 (56). 'The waters stand there boiling, boiling up in the heart of, the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree[2], whereon grow the seeds of my plants of every kind [by hundreds, by thousands, by hundreds of thousands].

20(60). 'Those plants, I, Ahura Mazda, rain down upon the earth[2], to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow.'

[1. In later mythology, the sea Vouru-kasha and the sea Pûitika were assimilated to the Arabian sea and to the gulf of Oman: the moving to and fro of the waters from heaven to earth and from the earth to heaven was interpreted as the coming and going of the tide (Bund. XIII).

2. The tree of all seeds (Harvisptokhm), which grows in the middle of the sea Vouru-kasha; the seeds of all plants are on it. There is a godlike bird, the Sinamru, sitting on that tree; whenever he flies off the tree, there grow out of it a thousand boughs; whenever he alights on it, there break a thousand boughs, the seeds of which are scattered about, and rained down on the earth by Ti*s*tar (Ti*s*trya), the rain-god (Yt. XII, 17; Minokhired LXII, 37 seq.; Bundahis XXVII; cf. Farg. XX, 4 seq.)]

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V

21 (63). 'This[1] is the best of all things, this is the fairest of all things, even as thou hast said, O righteous Zarathu*s*tra!'

With these words the holy Ahura Mazda rejoiced the holy Zarathu*s*tra[2]: 'Purity is for man, next to life, the greatest good[3], that purity that is procured by the law of Mazda to him who cleanses his own self with good thoughts, words, and deeds[4].'

22 (68). O Maker of the material world, thou Holy One! This law, this fiend-destroying law of Zarathu*s*tra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23 (69). Ahura Mazda answered: 'As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathu*s*tra.

24 (70). 'As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathu*s*tra.

'As high as the great tree[5] stands above the small plants it overshadows, so high above all other

[1. The cleansing, the purification.

2. 'When Zoroaster saw that man is able to escape sin by performing good works, he was filled with joy' (Comm.)

3. As uncleanness is nothing less than a form of death (see Introd. V, 3).

4. That is to say, 'Who performs the rites of cleansing according to the prescriptions of the law.'

5. 'The royal cypress above small herbs' (Comm.)]

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utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathu*s*tra.

25, 26 (73-81). 'As high as heaven is above the earth that it compasses around, so high above all other utterances is this law, this fiend-destroying law of Mazda.

'[Therefore], when the Ratu has been applied to when the Sraoshâ-varez has been applied to[2]; whether for a draona-service[3] that has been undertaken[4], or for one that has not been undertaken[5]; whether for a draona that has been offered up, or for one that has not been offered up; whether for a draona that has been shared, or for one that has not been shared[6]; the Ratu has power to remit him

[1. 'To take the rule' (Comm.), which probably means, 'to know what sort of penance he must undergo;' as, when a man has sinned with the tongue or with the hand, the Dastur (or Ratu) must prescribe for him the expiation that the sin requires. The Ratu is the chief priest, the spiritual head of the community.

2. 'To weep for his crime' (Comm.), which may mean, 'to recite to him the Patet, or, to receive at his hand the proper number of stripes.' It is difficult to say exactly what were the functions of the Sraoshâ-varez, which seem to have been twofold. The cock is compared to him, as being 'the one who sets the world in motion,' and wakes men for prayer (Farg. XVIII, 14, text and note), which would make him a sort of Zoroastrian Muezzin; at the same time he is the priest of penance. His name may refer to either of his functions, according as, it is translated, 'the one who causes hearing,' or 'the executor of punishment;' in the, first case he would be the priest who pronounces the favete linguis, the srâusha*t*; in the other case he would be the priest who wields the Sraoshô-karana (see Introd. V, 19).

3 A service in honour of any of the angels, or of deceased persons, in which small cakes, called draona, are consecrated in their names, and then. given to those present to eat.

4 When it ought not to be.

5. When it ought to be.

6. The meaning of the sentence is not certain; it alludes to {footnote p. 57} religious customs which are not well known. The Commentary interprets it as amounting to, 'Whether he has thought what he ought not to have thought, or has not "thought what he ought to have thought; whether he has said what he ought not to have said, or has not said what he ought to have said; whether he has done what he ought not to have done, or has not done what he ought to have done.']

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one-third of the penalty he had to pay[1]: if he has committed any other evil deed, it is remitted by his repentance; if he has committed, no other evil deed, he is absolved by his repentance for ever and ever[2].'

VI.

27 (82). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Dru*g* Nasu envelope with infection, pollution, and uncleanness[3]?

28 (86). Ahura Mazda answered: 'If the dead one be a priest, the Dru*g*-Nasu rushes forth[4], O Spitama Zarathu*s*tra! she falls on the eleventh and defiles the ten[5].

[1. When the Ratu remits one-third of the sin, God remits the whole of it (Saddar 29).

2. Cf. Farg. III, 21.

3. See Introd. V, 3.

4. In opposition to the. case when the dead one is an Ashemaogha (§ 35), as no Nasu issues then.

5. Literally, 'If she falls on the eleventh, she defiles the tenth.' The word if refers to the 'supposition that there are eleven persons at least, and the words 'she defiles the tenth' must be understood to mean 'she defiles to the tenth.' In the Ravaets, the Avesta distinctions are lost, and the defiling power of the Nasu is the same, whatever may have been the rank of the dead: 'If there be a {footnote p. 58} number of people sleeping in the same place, and if one of them happen to die, all those around him, in any direction, as far as the eleventh, become unclean if they have been in contact with one another' (Gr. Rav. 470).]

'If the dead one be a warrior, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the ninth and defiles the eight.

29 (92). 'If it be a shepherd's dog, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the eighth and defiles the seven.

'If it be a house dog, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the seventh and defiles the six.

30 (96). 'If it be a Vohunazga dog[1], the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the sixth and defiles the five.

'If it be a young dog[2], the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the fifth and defiles the four.

31 000). 'If it be a Sukuruna dog[3], the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the fourth and defiles the three.

'If it be a Gazu dog[4], the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the third and defiles the two.

32 (104). 'If it be an Aiwizu dog, the Dru*g*

[1. A dog without a master (see Farg. XIII, 19). A dog not more than four months old.

3 According to Aspendiârji, a siyâ-gosh, or 'black-eared' lynx, the messenger of the lion.

4 This name and the two following, Aiwizu and Vîzu, are left untranslated, not being clear, in the Pahlavi translation.]

Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the second and defiles the next.

'If it be a Vîzu dog, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the next, she defiles the next.'

33 (108). O Maker of the material world, thou Holy One! If it be an Urupi dog[1], how many of the creatures of the good spirit does it directly defile, how many does it indirectly defile in dying?

34 (110). Ahura Mazda answered: 'An Urupi dog does neither directly nor indirectly defile any of the creatures of the good spirit, but him who smites and kills it; to him the uncleanness clings for ever and ever[2].'

35 (113). O Maker of the material world, thou Holy One! If the dead one be a wicked, two-footed ruffian, an ungodly Ashemaogha[3] how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile in dying?

36 (115). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year[4]. Whilst alive, indeed, O Spitama Zarathu*s*tra! that wicked, two-legged

[1. A weasel. The weasel is one of the creatures of Ahura, for 'it has been created to fight against the serpent garza and the other khrafstras that live in holes' (Bund. 47, 8).

2. Not that the unclean one cannot be cleansed, but that his uncleanness does not pass from him to another.

3. See Introd. IV, 10; V, 11.

4. The frog is a creature of Ahriman's, and one of the most hateful; for, in the sea Vouru-kasha, it goes swimming around the white Hom, the tree of everlasting life, and would gnaw it down, but for the godlike fish Kar-mâhî, that keeps watch and guards the tree wherever the frog would slip in (Bund. XVIII; cf. Orm. Ahr. § 146).]

ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

37 (119). 'Whilst alive he smites the water[1]; whilst alive he blows out the fire[2]; whilst alive he carries off the cow[3]; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body[4]; not so will he do when dead.

38 (120). 'Whilst alive, indeed, O Spitama Zarathus*t*ra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels[5]; not so will he do when dead.'

VII.

39 (122). O Maker of the material world, thou Holy One! When into Our houses here below we have brought the fire, the baresma, the cups, the Haoma, and the mortar[6], O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40 (125). Ahura Mazda answered: 'Out of the house, O Spitama Zarathus*t*ra! shall they take the fire, the baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place[7] whereto, according to the law, corpses must be brought, to be devoured there.'

41 (128). O Maker of the material world, thou

[1. By defiling it (a capital crime; see Introd. V, 8, and Farg. VII, 25).

2. He extinguishes the Bahrâm fire (a capital crime; Introd. V, 9).

3. As a cattle-lifter.

4 As an assassin.

5. By defiling or by stealing them.

6. In order to perform a sacrifice.

7 The Dakhma.]

Holy One! When shall they bring back the fire into the house wherein the man has died?

42 (129). Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer, and then they shall bring back the fire to the house wherein the man has died.'

43 030. O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44 (134). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

VIII.

45 (135)[1]. O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

40 (139). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by. flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'--

47 (143). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

[1. §§ 45-54 = Farg. VII, 60-69.]

48 (144). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from. the consecrated bundles of baresma; three paces from the faithful;--

49 (145). 'On that place shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish her with food, therein shall they establish her with clothes.'

50 (147). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51 (148). Ahura Mazda answered: 'She shall drink gômêz[2] mixed with ashes, three cups of it, or six, or nine, to wash over the grave within her womb.

52 (151). 'Afterwards she may drink boiling[3] milk of mares, cows, sheep, or goats, with pap or without pap[4]; she may take cooked meat without water, bread without wafer, and wine without water[5].'

53 (154). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

54 (155). Ahura Mazda answered: 'Three nights

[1. The Armêst-gâh (cf. Farg. III, 15 seq., and Introd. V, 15).

2. Urine of the ox: it destroys the Nasu in her womb (Introd. V, 5). The ashes work to the same end, as they are taken from the Bahrâm fire (Comm.), the earthly representative of the fire of lightning, and the most powerful destroyer of fiends (see Introd. V, 8, and Farg. VIII, 80 seq.) Three cups, or six, or nine, according to her strength' (Asp.)

3. Doubtful.

4. Doubtful.

5. See Introd. V, 13. 'The water would be defiled;' cf. Farg. VII, 70 seq.]

long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes[1], and thus shall she be clean.'

55 (15 7). O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

56 (158). Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gômêz and water[2].'

57 (160)[3]. O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbere*d*, or by an Âsnâtar, or by a

[1. She shall perform the nine nights' Barashnûm, for the details of which see Farg. IX.

2. The modern custom is somewhat different: 'If a woman brings forth a still-born child, after a pregnancy of one month to ten months, the first food she shall take is nîrang (= gômêz) ... fire and ashes; and she is not allowed until the fourth day to take water or salt, or any food that is cooked with water or salt: on the fourth day they give her nîrang, that she may cleanse herself and wash her clothes with it, and she is not allowed to wash herself and her clothes with water until the forty-first day' (Gr. Rav. 568).

3. §§ 57-62 = Farg. VII, 7-22.]

Rathwiskar, or by a Sraoshâ-varez[1], or by any priest, warrior, or husbandman[2]?

58 (162). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by w Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

59 (164). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work[3], and who must sit in the place of infirmity[4], those clothes shall serve for their coverings and for their sheets[5], until they can withdraw and move their hands[6].

[1. These are the names of the different priests who were engaged in the sacrifices. The Hâvanan strains the Haoma; the Âtare-vakhsha kindles the fire; the Frabaretar brings all that is necessary for the sacrifice (Anquetil); the Âbere*d* brings the water (Anquetil and Zand-Pahlavi Glossary, 21); the Âsnâtar cleanses the vessels. Those are the priests who are entrusted with the preparatory or accessory proceedings; the essential duties are performed by the Zaotar and the Rathwiskar, the former chanting the hymns and saying the prayers, the latter performing the various operations during the sacrifice. Nowadays there are only two priests, the Zaotar (Zûtî) and the Rathwiskar (Raspî), the latter performing all the accessory services formerly performed by several priests. As to the Sraoshâ-varez, see above, § 25, note 2.

2 In short, by any of the faithful, when in state of purity.

3 An Armêst; literally, 'an infirm person,' that is to say, one who is unclean, during the time of his uncleanness (Farg. IX, 33 seq.), when all work is forbidden to him (cf. Introd. V, 15).

4. The Armêst-gâh (cf. Introd. V, x5).

5. The clothing defiled by the dead can only serve for Dashtân women, even after it has been washed and exposed for six months to the light of the sun and of the moon (Saddar 91 , cf. Farg. VII, 10 seq.)

6. Until they are clean. The unclean must have their hands {footnote p. 65} wrapped in an old piece of linen, lest they should touch and defile anything clean.]

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60 (168). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's[1] weight of thread, not even so much as a maid lets fall in spinning.

61 (170). 'Whosoever throws any clothing on a dead body[2], even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm[3].

62 (174). 'He shall go away into the world of the fiends, into that dark world[4], made of darkness, the offspring of darkness[5]. To that world, to the

[1. See Farg. IV, 48, note 4.

2. Cf. Farg. VIII, 23 seq. It appears from those passages that the dead must lie on the mountain naked, or 'clothed only with the light or heaven' (Farg. VI, 51). The modern custom is to clothe them with old clothing (Dadabhai Naoroji, Manners and Customs of the Parsis, p. 15). 'When a man dies and receives the order (to depart), the older the shroud they make for him, the better. It must be old, worn out, but well washed: they must not lay anything new on the dead. For it is said in the Zend Vendîdâd, If they put on the dead even so much as a thread from the distaff more than is necessary, every thread shall become in the other world a black snake clinging to the heart of him who made that shroud, and even the dead shall rise against him and seize him by the skirt, and say, That shroud which thou madest for me has become food for worms and vermin' (Saddar 12). The Greeks entertained quite different ideas, and dressed the dead in their gayest attire, as if for a feast. Yet the difference is only in appearance; for, after the fourth day, when the soul is in heaven, then rich garments are offered up to it, which it will wear in its celestial life (Saddar 87, Hyde 64).

3. The Behesht or paradise.

4. 'Where darkness can be seized with the hand' (Comm.; cf. Aogemaidê 28); something more than the 'visible darkness.'

5. The Commentary has, 'the place of those who impregnate {footnote p. 66} darkness, for the Dru*g* who conceives seed from the sinner comes from that place' (cf. Farg. XVIII, 30 seq.)]

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dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

FARGARD VI.

I (1-9). How long the earth remains unclean, when defiled by the dead.

II (10-25). Penalties for defiling the ground with dead matter.

III (26-41). Purification of the different sorts of water, when defiled by the dead.

IV (42-43). Purification of the Haoma.

V (44-51). The place for corpses; the Dakhmas.

I.

1. How long shall the ground lie fallow whereon dogs or men have died?

Ahura Mazda answered: 'A year long shall the ground lie fallow whereon dogs or men have died, O holy Zarathu*s*tra!

2 (3). 'A year long shall no worshipper of Mazda sow or water that part of the ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes[1].

3 (5). 'If within the year they shall sow or water the ground whereon dogs or men have died, the sin is the same as if they had brought dead matter to the water, to the earth., and to the plants[2].'

4 (7). O 'Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water,

[1. Cf. Farg. VII, 45 seq.

2. To the water which they pour out, to the earth which they plough, to the plants which they sow' (Comm.)]

within the year, the ground whereon dogs or men have died, what is the penalty that they shall pay?

5 (9). Ahura Mazda answered: 'They are Peshôtanus: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.

6 (10). O Maker of the material world, thou Holy One! If worshippers of Mazda want to make the ground fit to be tilled again[2], that they may water it, sow it, and plough it, what shall they do?

7 (12). Ahura Mazda answered: 'They shall look on the ground for any bones, hair, flesh, dung, or ,blood that may be there.'

8 (13). O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, flesh, dung, or blood that may be there, what is the penalty that they shall pay?

9 (15). Ahura Mazda answered: 'They are Peshôtanus: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

II.

10. (16). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11 (18). Ahura Mazda answered: 'Thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana.'

[1. 'If they plough and sow it, one tanâfûhr (see Introd. V, 19); if they pour water on it, one tanâfûhr; if they, plough, sow, and water it 'two tanâfûhrs' (Comm.)

2 Even when a year's space is past, the ground is not free ipso facto.]

12 (20). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13 (24). Ahura Mazda answered: 'Fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana.'

14 (25). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15 (29). Ahura Mazda answered: 'Seventy stripes with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana.'

16 (30). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

17 (34). Ahura Mazda answered: 'Ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

18 (35). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

19 (39). Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

20 (40). (Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

21 (44). Ahura Mazda answered . 'Four hundred stripes with the Aspahê-a*s*tra, four hundred stripes with the Sraoshô-*k*arana.'

22 (45). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

23 (49). Ahura Mazda answered: 'Six hundred stripes with the Aspahê-a*s*tra, six hundred stripes with the Sraoshô-*k*arana.'

24 (50). O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

25 (53). Ahura Mazda answered: 'A thousand stripes with the Aspahê-a*s*tra, a thousand stripes with the Sraoshô-*k*arana.'

III.

26 (54). O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

27 (56). Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, boldly, O Zarathu*s*tra! he shall enter the river, and take the dead out of the water; he shall go down into the water

ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body[1].'

28 (61). O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29 (63). Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, flesh, dung, or blood that may drop back into the water.'

30 (65). O Maker of the material world, thou Holy One! What part of the water in a pond does the Dru*g* Nasu defile with infection, pollution, and uncleanness?

31 (66). Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.

32 (69). 'And of the water they shalt draw off the half, or the, third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

33 (72). O Maker of the material world, thou

[1. If he is able to draw out the corpse and does so, it is a pious deed worth a tanâfûhr (that is, one by which a tanâfûhr sin can be cancelled); if he is able to draw it out and does not do so, it is a tanâfûhr sin. Gûgôsa*s*p says, It is a margarzân sin (a capital crime).']

(Comm.)]

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Holy One! What part of the water in a well does the Dru*g* Nasu defile with infection, pollution, and uncleanness?

34 (73). Ahura Mazda answered: 'As long as the corpse has not been taken out of the water[1], so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.

35 (73). 'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been .drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

36 (74). O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Dru*g* Nasu defile with infection, pollution, and uncleanness?

37 (75). Ahura Mazda answered: 'Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

38 (78). 'After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

39 (79). O Maker of the material world, thou Holy One! What part of the water of a running

[1. All the water in the well is unclean, 'as the well has the length and breadth of a man's stature' (Brouillons d'Anquetil, Vendîdâd, p. 206).]

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does the Dru*g* Nasu defile with infection pollution, and uncleanness?

40 (80). Ahura Mazda answered: 'Three steps down the stream, nine steps tip the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

41 (83). 'After the corpse has been taken out and the stream has flowed three times', the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

IV.

42 (84). O Maker of the material world, thou Holy One! Can the Haoma that has been touched by the corpse of a dead dog, or the corpse of a dead man, be made clean again?

40 (85). Ahura Mazda answered: 'It can, O holy Zarathu*s*tra! If it has been strained for the Sacrifice, no corpse that has been brought unto it, makes corruption or death enter it[2]. If it has not been strained for the sacrifice, the stem is defiled the length of four fingers. That length of stem shall be buried in the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before.'

V.

44 (92). O Maker of the material world, thou

[1. When three waves have passed.

2. Because the Haoma is the plant of life; when strained for the sacrifice, it is the king of healing plants (Bund. XXIV); the dead shall become immortal by tasting of the white Haoma (ib. XXXI).]

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Holy One! Whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?

45 (93). Ahura Mazda answered: 'On the highest summits[1], where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathu*s*tra!

46 (95). 'There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or lead, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

47 (98). 'If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?'

48 (100). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

49 (101). O Maker of the material world, thou Holy-one[2]! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

50 (102). Ahura Mazda answered: the worshippers of Mazda shall erect a building[3] out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay[4].

[1. 'On the top of a mountain' (Comm.) See Introd. V, 10; cf. VIII, 10.

2. The foregoing clauses (§§ 44-47) refer to the place where the corpse must be laid; the following (49-51) refer to the building, which must be erected on that place, if possible, to receive the corpse.

3. The Dakhma.

4. The rain-water that washes away the remains of corpses (V, 16 seq.) must not remain on the Dakhmas (cf. Comm. ad VIII, 7), {footnote p. 74} but is brought out through trenches dug , for that purpose (cf. Introd. V,10).]

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51 (105). 'Such a building shall they erect, if they can afford it, with stones, mortar, and earth'; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun.'

FARGARD VII.

I (1-5). How long after death the Nasu falls upon the dead.

II (6-9). How far the defiling power of the Nasu extends.

III (10-22). Cleansing of clothes defiled by the dead.

IV (23-24). Eating of corpses an abomination.

V (25-27). Bringing corpses to fire or water an abomination.

VI (28-35). Cleansing of wood and corn defiled by the dead.

VII a (36-40). Physicians; their probation.

VII b (40-44). Their fees.

VIII (45-59). Purification of the earth, of the Dakhmas. The Dakhmas and the Daêvas.

IX (60-72). Treatment of a woman who has brought forth a still-born child.

X (73-75). Cleansing of vessels defiled by the dead.

XI (76). Cleansing of the cow.

XII (77). Unclean libations.

This chapter would offer tolerable unity, but for a digression on medicine, which would be better placed as an introduction to the last three chapters, Sections II and IX, parts of which have already been found in Fargard V, are more suitably placed here. This chapter, as a whole, deals with the action of the Dru*g* Nasu, from the moment she takes hold of the corpse, and shows how and when the several objects she has defiled become clean, namely, clothes, wood, corn, earth, women, vessels, and cows.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material

[1. This word is doubtful.]

world, thou Holy One! When a man dies, at what moment does the Dru*g* Nasu rush upon him[1]?'

2 (3). Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathu*s*tra! the Dru*g* Nasu comes and rushes upon him, from the regions of the north[2], in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[3].

[3. 'On him she stays until the dog has seen the corpse[4] or eaten it up, or until the flesh-eating birds have taken flight towards it[5]. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Dru*g* Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.']

4 (5). O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred[6], or by falling down a precipice, or by the law[7], or by a murderer, or by the noose[8], how long after death does the Dru*g* Nasu come and rush upon the dead?

[1. See Introd. V, 3.

2. Hell lies in the north; cf. XIX, 1; Yt. XXII, 25; Bundahis 36, 12.

3. See Introd. V, 3.

4. Until the Sag-dîd has been performed (see Introd. V, 4).

5. The Sag-dîd may be performed by birds of prey as well as by dogs (see Introd. V, 4). The dog smites the Nasu when it brings its muzzle near to the dead, the bird (mountain hawk, sparrow or eagle) when its shadow passes over the body (Comm. ad § 2; Cf. § 29). § 3 is from the Vendîdâd Sâdah.

6. 'By poison' (Comm.).

7. Literally, 'by men;' that is to say, put to death by the community according to law (Comm.)

8. If he has strangled himself. Or possibly, 'by want.']

5 (6). Ahura Mazda answered: 'At the next watch after death[1], the Dru*g* Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.'

II[2].

6 (7). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Dru*g* Nasu envelope with infection, pollution, and uncleanness?

7 (11). Ahura Mazda answered If the dead one be a priest, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the eleventh and defiles the ten.

'If the dead one be a warrior, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the ninth and defiles the eight.

8 (17). 'If it be a shepherd's dog, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the eighth and defiles the seven.

[1. The day is divided into five watches or ratu. If the man dies a natural death, the Dru*g* comes directly; if the death be violent and unlocked for, the Dru*g* is taken unawares, and it requires time for her to be warned of it and to come.

2. §§ 6-9 = Farg. V, 27-30.]

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If it be a house dog, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the seventh and defiles the six.

9 (21). 'If it be a Vohunazga dog, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the sixth and defiles the five.

If it be a young dog, the Dru*g* Nasu rushes forth, O Spitama Zarathu*s*tra! she falls on the fifth and defiles the four[1].'

. . . 'those clothes shall serve for their coverings and for their sheets[2].' . . .

10 (26). O Maker of the material world, thou Holy One! What part of his bedding[3] and pillow does the Dru*g* Nasu defile with infection, uncleanness, and pollution?

11 (27). Ahura Mazda answered: 'The Dru*g* Nasu defiles with infection, uncleanness, and pollution the upper sheet and the inner garment[4].'

12 (28). O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcase of a dog or the corpse of a man?

13 (29). Ahura Mazda answered: 'It can, O holy Zarathu*s*tra!'

How so?

[1. This enumeration is less complete than that in the fifth Fargard, as it comprises only the first four sorts of dogs, viz. only those that can perform the Sag-dîd (Comm. ad § 2).

2. This phrase, which forms part of § 19, is wrongly inserted here.

3. The bedding on which he has died.

4. That is to say, only those clothes which have been in direct contact with the dead.]

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'If, indeed, the garment has been defiled with seed, or sweat, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground[1].

14 (33). 'But if it has not been defiled with seed, or sweat, or dirt, or vomit, then the worshippers of Mazda shall wash it with gômêz.

15 (35). 'If it be leather, they shall wash it with gômêz three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

'If it be woven cloth, they shall wash it with gômêz six times[2], they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

16 (37). 'The spring named Ardvî Sûra, O Spitama Zarathu*s*tra! that spring of mine, purifies the seed in man, the fruit in a woman's womb, the milk in a woman's breast[3].'

17[4] (41). O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbere*d*, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman?

[1. According to the Commentary only that part which has been defiled is rent off; the rest may still be used.

2. See Introd. V, 16.

3. This clause is a quotation from Yasna LXV, 5, intended {to} illustrate the cleansing power of water. Ardvî Sûra is the Goddess of the waters.

4. §§ 17-22 = Farg. V, 57-62.]

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18 (43). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or

by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbere*d*, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

19 (45). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw and move their hands.

20 (49). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

21 (52). 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm.

22 (55). 'He shall go away into the world of the fiends, into that dark world, made of darkness, the offspring of darkness. To that world, to the dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

IV.

2 (59). O 'Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcase of a dog or of the carcase of a man[1]?

[1. The carcase-eater lodges the Nasu in himself; he becomes a Nasu, and therefore must be destroyed; cf. infra § 76 seq.]

24 (60). Ahura Mazda answered: 'He cannot, O holy Zarathu*s*tra! His burrow[1] shall be dug out, his life shall be torn out, his bright eyes shall be put out; the Dru*g* Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever[2].'

V.

25 (65). O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26 (66). Ahura Mazda answered: 'He cannot, O holy Zarathu*s*tra! Those wicked ones it is, those men turned to Nasus[3], that most increase gnats and locusts,; those wicked ones it is, those men turned to Nasus, that most increase the grass-destroying drought.

27 (69). 'Those wicked ones it is, those men turned to Nasus, that increase most the power of the winter, produced by the fiends, the cattle-killing, thick-snowing, overflowing, the piercing,

[1. His house, as he is assimilated to a devouring Khrafstra.

2 Till the resurrection. 'It is prescribed in the Vendîdâd that if a man shall eat of a carcase, his house and family shall be destroyed, his heart shall be torn out of his body, his eyes shall be put out, and his soul shall abide in hell till the resurrection' (Saddar 71, Hyde 7 9). 'He who eats of a carcase with sinful intent is both unclean and margarzân; Barashnûm and Nîreng are of no avail for him, he must die. If there has been no sinful intent, he may wash himself; one may give him the ashes and the gômêz (Comm.); he is unclean, he is not margarzân' (Old Rav. 115 b).

3. Doubtful; possibly, 'those Nasu-makers.'

4. 'It is said in the Avesta that when there are many gnats and locusts it is owing to corpses having been brought to water and to fire' (Saddar 72, Hyde 80).]

fierce, mischievous winter[1]. Upon them comes and rushes the Dru*g* Nasu, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever[2].

VI.

28 (72). O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

29 (73). Ahura Mazda answered: 'It can, O holy Zarathu*s*tra!'

How so?

'If the Nasu has not yet been smitten[3] by the corpse-eating dogs, or by the corpse-eating birds[4], they shall lay down, apart on the (,round, the wood on the length of a Vîtasti[5] all around the dead matter, if the wood be dry; on the length of a Frârâthni[6] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean[7].

[1. 'In the same way (by the bringing of corpses to water and to fire), winter grows colder, and summer grows warmer' (Saddar 72, Hyde 80).

2 Whoever shall do that deed, shall pay for it in this world and in the next; they shall flay his body in the presence of the assembly, they shall tear him limb from limb, and his corpse shall be thrown away to dogs and ravens, . . . and when his soul comes to the other world, he shall suffer tortures from the dêvs (Gr. Rav. p. 123).

3. That is to say, if the Sag-dîd has not yet been performed.

4. See above, p. 75, n. 5.

5. Twelve fingers.

6. The Frârâthni is, as it seems, as much. as one foot (fourteen fingers, Vd. II, 22, Comm.)

7. 'After a year,' according to the Commentary.]

30 (78). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the wood on the length of a Frârâthni all around the dead matter, if the wood be dry; on the length of a Frâbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

31 (81). 'This is the quantity of wood around the dead matter, that they shall lay down, apart on the ground, according as the wood is dry or wet; according as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean.'

32 (83). O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

33 (84). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frârâthni all around the dead matter, if the corn be dry; on the length of a Frâbâzu all

[1. It appears from the similar passages (VIII, 35, 36, and 98, 99) and from the general principles of uncleanness (see Introd. V, 16) that the words 'If the Nasu has not yet been smitten,' in § 29, have been misplaced there from § 30, and that the corresponding words in § 30 belong to § 29; because uncleanness spreads less far, when the Sag-dîd has taken place.

2 A measure of unknown extent; 'an arm's length,' it would seem.]

around if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

34 (89). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frâbâzu all around the dead matter, if the corn be dry; on the length of a Vîbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

35 (92). 'This is the quantity of corn around the dead matter, that they shall lay down, apart on the ground, according as the corn is dry or wet; according as it is sown or not sown; according as it is reaped or not reaped; according as it is ground or not ground[3]; according as it is (kneaded)[4] or not kneaded; they shall sprinkle it once over with water, And it shall be clean.'

VII a.

36 (94). O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practice the art of healing, on whom shall he first his skill? on worshippers of Mazda or on worshippers of the Daêvas?

37 (96). Ahura Mazda answered: 'On worshippers of the Daêvas shall he first prove himself,

[1. The same observation applies to the first words of §§ 33, 34, as was observed of §§ 29, 30.

2. A measure of unknown extent; 'an ell,' it would seem.

3. This clause is preceded and followed, in the Vendîdâd Sâdah, by clauses which seem to refer to the process of grinding being more or less advanced.

4. This word is supplied, as it appears, from the context, and from the Pahlavi translation, to be wanting.]

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rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daêvas and he die; if he treat with the knife a second worshipper of the Daêvas and he die; if he treat with the knife for the third time a worshipper of the Daêvas and he die, he is unfit to practise the art of healing for ever and ever.

38 (99). 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife any worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for it the same penalty as is paid for wilful murder[1].

39 (102). 'If he treat with the knife a worshipper of the Daêvas and he recover; if he treat with the knife a second worshipper of the Daêvas and he recover; if for the third time he treat with the knife a worshipper of the Daêvas and he recover; then he is fit to practise the art of healing for ever and ever[2].

40 (104). 'He may henceforth at his will, attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife.

VII b.

41 (105). 'A healer shall heal a priest for a holy

[1. For baodhô-varsta, which word is wrongly understood by the Parsis as the designation of a penalty, consisting in the amputation of six fingers (Asp.)

2. 'Some say, One who has been qualified may become disqualified; one who has been disqualified shall never become qualified' (Comm. ad § 43).]

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blessing[1]; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough[2] for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four[3].

42 (110). 'He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

43 (114) 'He shall heal the son of the lord of a borough for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of average value; he shall heal an ox of average value for that of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a meal of meat[4].

44 (118). 'If several healers offer themselves together, O Spitama Zarathustra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the holy word[5], it is this one

[1. 'Thus he will become holy (i.e. he will go to paradise); there no equivalent in money. Some say, It is given when the priest has not 3000 stîrs' (Comm.)

2. A group of several houses; Aspendiârji and Anquetil say, 'a street.'

3. 'A value of seventy stîrs' (Comm.)

4. Cf. the tariff of fees for the. cleanser, Farg. IX, 37 seq.

5. 'By spells' (Comm.; cf. Odyssea XIX, 457). This classification was not unknown to Asclepios: he relieved the sick 'now with caressing spells, now with soothing drink or balsam, now with the knife' (Pindaros, Pyth. III, 51).]

who will best drive away sickness from the body of the faithful[1].'

VIII.

45 (122). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, Is the ground itself again[2]?

46 (123). Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is itself again, O holy Zarathu*s*tra[3]!'

47 (124). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth itself again?

48 (125). Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years, O Spitama Zarathu*s*tra! then the earth is itself again[4].'

49 (126). O Maker of the material world, thou Holy One! How long after the corpse of a dead

[1. 'It may be that he may not relieve, but he will not harm' (Comm.) The Vendîdâd Sâdah, instead of 'it is this one,' &c, reads as follows: 'Let them address themselves to the one who heals with the holy word; for he is the best healer among all healers, who heals by the holy word; this one it is who will drive away sickness from the body of the faithful.' The treatment by the holy word seems not to consist only in the recitation of spells, but the spells must be accompanied by the ceremony of the Barashnûm (see Farg. XXII and Introd. V, 14).

2. Restored to the purity of its nature, and fit to till; as it remains Nasu till that time.

3. See Farg. VI, 1 seq.

4. Cf. Farg. III, 36 seq.]

man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, itself again?

50 (127). Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathu*s*tra! has mingled with the dust of the earth'. Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas[2].

51 (129). 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are atoned for[3]

52 (132). 'Not for his soul shall the two spirits ,wage war with one another[4]; and when he enters the blissful world, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one!"'

55[5] (137). O Maker of the material world, thou

[1. A space of time estimated at fifty years (Comm.) Cf. Farg. III, 13.

2. Cf. Farg. III, 9, text and note, and § 13.

3. 'A tanâfûhr sin is remitted thereby' (Comm.)

4 When a man dies, hell and paradise, fiends and gods struggle for the possession of his soul: Astôvîdhôtu*s*, Vîzaresha, and the bad Vayu drag the souls of the wicked to hell; Mithra, Sraosha, Rashnu, and the good Vayu take the souls of the good to paradise (see Farg. XIX, 29 seq.; Yt. XXII; Mainyô-i-khard II). The struggle lasts for three days and three nights (the sadis), during which time the relatives of the dead offer up prayers and sacrifices to Sraosha, Rashnu, and Vayu, to assure him their protection (cf. IX, 56).

5. §§ 53, 54 belong to the Commentary; they are composed of disconnected quotations, part of which refers to the different deeds by which a tanâfûhr sin may be redeemed, while the other part refers to the rules of what may be called the book-keeping of good actions and sins.]

Holy One! Where are the fiends? Where are the worshippers of the fiends? What is the place whereon the troops of fiends rush together? What is the place whereon the troops of fiends come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?

56 (138). Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses Of dead men, that is the place where the fiends are, that is the place whereon the troops of fiends rush together, that is the place whereon the troops of fiends come rushing along, that is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

57 (140). 'On those Dakhmas, O Spitama Zarathustra! those fiends take food and void filth, (eating up corpses) in the same way as you, men, in the material world, eat cooked meal and cooked meat. It is, as it were, the smell of their feeding that you smell there, O men!

58 (143). 'Thus the fiends revel on there, until that stench is rooted in the Dakhmas. Thus from the Dakhmas arise the infection of diseases, itch, hot fever, humours[1], cold fever, rickets, and hair untimely white. There death has most power on man, from the hour when the sun is down.

[1. Doubtful (naêza).]

59 (148). 'And if there be people of evil spirit who do not seek for better spirit, the *G*ainis[1] make those diseases grow stronger by a third[2], on their thighs, on their hands, on their plaited hair[3].'

IX.

60[4] (151). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

61 (155). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'--

62 (158). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

63 (159). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma three paces from the faithful;'--

[1. 'The *G*ahi' (Comm.) The *G*aini seems to be the *G*ahi as bringing sickness (cf. Farg. XXI, 2).

2. The general meaning of the sentence is that the Dakhmas are seats of infection, of which the action becomes worse and stronger when people live in impiety and vices.

3 Doubtful.

4. §§ 60-69 = Farg. V, 45-54.]

64 (160). 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

65 (162). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

66 (163). Ahura Mazda answered: 'She shall drink gômêz mixed with ashes, three cups of it, or six, or nine, to wash over the grave in her womb.

67 (166). 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked meat without water, bread without water, and wine without water.'

68 (169). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

69 (170). Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes, and thus shall she be clean.'

70 O 72). O Maker of the material world, thou Holy One! But if fever befall her unclean body, if that twofold plague, hunger and thirst, befall her, may she be allowed to drink water?

71 (175). Ahura Mazda answered: 'She may; the first thing for her is to have her life saved. Having been allowed by one of the holy men, by a holy faithful man, who knows the holy

knowledge[1], she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraoshâ-varez being applied to[2], shall prescribe the penalty to be paid[3].'

72 (181). What is the penalty to be paid?

Ahura Mazda answered: 'The deed is that of a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana[4].'

X.

73 (183). O Maker of the material world, thou Holy One! Can the eating vessels be made clean that have been touched by the carcase of a dog, or by the corpse of a man?

74 (184). Ahura Mazda answered: 'They can, O holy Zarathu*s*tra!'

How so?

'If they be of gold, you shall wash them once with gômêz, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

'If they be of silver, you shall wash them twice with gômêz, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

[75. 'If they be of brass, you shall wash them thrice with gômêz, you shall rub them thrice with

[1. The Dastur.

2. See Farg. V, 25.

3. For the water having been defiled.

4. A penalty to be undergone by the husband, at least in modern practice: 'If through fear of death or of serious illness she has drunk water before the appointed time, her husband shall make Patet for her fault before the Dastur' (Old Rav. 98 b).]

earth, you shall wash them thrice with water, and they shall be clean.

'If they be of steel, you shall wash them four times with gômêz, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.

'If they be of stone, you shall wash them six times with gômêz, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean[1].]

'If they be of earth, of wood, or of clay, they are unclean for ever and ever[2].'

XI.

76 (189). O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcase of a dog, or of the corpse of a mail?

77 (190). Ahura Mazda answered: 'She can, O holy Zarathu*s*tra! The priest shall not, within a year, take from her to the baresma neither the milk and cheese that accompany the libation, nor the meat that accompanies the libation[3]. When a year has passed, then the faithful may eat of her as before[4].'

XII.

78 (193), Who is he, O holy Ahura Mazda! who,

[1. From the Vendîdâd Sâdah.

2 See Introd. V, 16.

3. The offering of the libation waters (Zaothra) is accompanied with offerings of milk, cheese, and meat, which the priest eats holding the baresma in his hand.

4. 'Whatever comes from her, if dropped, is clean; if taken, unclean. If she be big with young, the young is born clean, if conceived before her eating of the corpse; if conceived afterwards, it is born unclean' (Comm.)]

with a godly intent, with a godly wish, goes astray from the ways of God? Who is he who, with a godly intent, falls into the ways of the Dru*g*[1]?

79 (194). Ahura Mazda answered: 'The one who, with a godly intent, with a godly wish, goes astray from the ways of God; the one who with a godly intent falls into the ways of the Dru*g*, is he who offers up for libation water defiled by the dead; or who 'Offers up libations in the dead of the night[2].'

FARGARD VIII.

I (1-3). Purification of the house where a man has died.

II (4-13). Funerals.

III (14-22). Purification of the ways along which the corps-has been carried.

IV (23-25). No clothes to be wasted on a corpse.

V (26-32). Unlawful lusts.

VI (33-34). A corpse when dried up does not contaminate.

VII (35-72). Purification of the man defiled by the dead.

VIII (73-80). Purification of the fire defiled by the dead.

IX (81-96). The Bahrâm fire.

X (97-107). Purification in the wilderness.

This chapter, putting aside section V, may be entitled: Funerals and Purification. Logical order may easily be introduced into it, by arranging the sections as follows: I, IV, II, III, VI, VII, X, VIII, IX.

I.

1. If a dog or a man die under the timber-work of a house or the wattlings of a hut, what shall the worshippers of Mazda do?

[1. Possibly, works for the Dru*g*.

2. 'From what hour may the good waters be offered up? From sunrise to sunset. He who offers up the good waters after sunset, before sunrise, does no better deed than if he should shed them downright into the jaws of the venomous snake' (Nîrangistân, in the Zand-Pahlavi Glossary, p. 76).]

2 (4). Ahura Mazda answered: 'They shall look for a Dakhma, they shall look for a Dakhma all around. If they find it easier, to remove the dead than to remove the house, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant[1].

3 (8). 'If they find it easier to remove the house than to remove the dead[2], they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant.'

II.

4 (11). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining[3], or snowing, or blowing[4], or the darkness is coming on, when flocks and men lose their way, what shall the worshippers of Mazda do[4]?

[1. 'So, when a dog or a man dies, the first thing to do is to take the corpse out (from the house), and to purify the house, inside and outside, with perfumes burnt on the fire' (Comm.) Cf. XI, 4. Urvâsni is the râsan plant, a sort of garlic; Vohu-gaona, Vohu-kereti, and Hadhâ-naêpata are respectively (according to Aspendiârji) benzoin, aloe, and pomegranate.

2. If the house is simply a hut or a tent.

3. 'No corpse must be taken to the Dakhma when rain is falling, or threatening. If one is overtaken by rain on the way, if there be a place to lay it down, they shall lay it down; if there be none, they must go on and take it to the Dakhma, they must not retrace their steps. . . . When arrived at the Dakhma, if they find it full of water, they may nevertheless lay down the corpse' (Comm.)

4. If it is the season of rain or snow, Cf. V, 10. seq.]

5 (14). Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'--

6 (16). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

7 (17). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;--

8 (18). 'On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; [they shall cover the surface of the grave with ashes or cowdung][1]; they shall cover the surface of it with dust of bricks, of stones, or of dry earth[2].

9 (21). 'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth.

10 (23). 'And when the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall make a breach in the wall

[1. Vendîdâd Sâdah.

2. In the similar case in V, 10, it is prescribed to isolate the corpse in a permanent dead house (the Zâd-marg); the rule prescribed here seems to be older, as it is now obsolete; it was besides less convenient.]

of the house[1], and they shall call for two men, strong and skilful[2], and those, having stripped their clothes off[3], shall take the body to the building of clay, stones, and mortar[4], raised on a place where they know there are always corpse-eating dogs and corpse-eating birds.

11 (29). 'Afterwards the corpse-bearers shall sit down, three paces from the dead; then the holy Ratu[5] shall proclaim to the worshippers of Mazda thus: "Let the worshippers of Mazda here bring the urine wherewith the corpse-bearers there shall wash their hair and their bodies!"'

12 (32). O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

13 (35). Ahura Mazda answered: 'It is of sheep or of oxen; not of man nor of woman, except these two: the nearest kinsman (of the dead) or his nearest kinswoman. The worshippers of Mazda

[1. 'The master and mistress of the house are carried away through a breach (made in the wall of the house); others through the door' (Comm.) In some parts of Germany the dead must not be carried away through the usual house-door, as the dead and the living must not pass through the same door.

2. The corpse-bearers or nasu-kasha. 'The corpse must be carried by two persons (see Farg. III, 13 seq.), no matter who they are; they may be a man and a woman, or two women' (Comm.)

3. 'As they are exchanged for the special clothes in which they carry corpses' (Comm.), the so-called *g*âmah-i dakhma, 'the Dakhma clothes.'

4. The Dakhma (see Farg. VI, 50 seq.)

5. The priest who directs the funerals, the chief of the Nasu-kashas' (Comm.)]

shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies[1].'

III.

14 (38). O Maker of the material world, thou Holy One! Can the way, whereon the carcases of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful?

15 (40). Ahura Mazda answered: 'It cannot be passed through again by flocks and herds, nor by men and women, nor by Fire, the son of Ahura Mazda, nor by the consecrated bundles of baresma, nor by the faithful.

16 (41). 'You shall therefore cause the yellow dog with four eyes, or the white dog with yellow ears[2], to go three times through that way[3]. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Dru*g* Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[4].

17 (45). 'If the dog goes unwillingly, they shall use the yellow dog with four eyes, or the white

[1. When back in the village they perform the regular Barashnûm with consecrated gômêz (Comm.)

2. See Introd. V, 4.

3. 'Afrag says, the dog goes straight along the length of the way. Maidyô-mâh says, he goes across it from side to side' (Comm.)

4. Cf. Farg. VII, 3.]

dog with yellow ears: to go six times[1] through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Dru*g* Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

18 (47). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or. the white dog with yellow ears, has been brought there, then the Dru*g* Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

19 (49). 'An Âthravan shall first go along the way and shall say aloud these fiend-smiting words: "Yathâ ahû vairyô[2]:--the will of the Lord is the law of holiness; the riches of Vohu-manô[3] shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

20 (52). '"K*e*m nâ mazdâ:--whom hast thou placed to protect me, O Mazda! while the hate of

[1. 'Three times suffice if the dog goes of his own accord; if he goes by force, it counts as nothing; if he goes but with reluctance, that shall suffice' (Comm. ad § 18).

2. A prayer in frequent use, and considered of great efficacy, generally known as the Ahuna Vairya or Honover. It was by reciting it that Ormazd in his first conflict with Ahriman drove him back to hell (Bund. I).

3. Of paradise, as Vohu-manô (Good Thought) is the doorkeeper of heaven (cf. Farg. XIX, 31).]

the fiend is grasping me? Whom but thy Âtar and Vohu-manô[1], by whose work the holy world goes on? Reveal to me the rules of thy law!

'"K*e* verethrem *g*â:--who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha[2] may come with Vohu-manô and help whomsoever thou pleasest.

21 (60). '"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Rush away, O Dru*g*! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"

22.(63). 'Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of baresma, and the faithful.

'The worshippers of Mazda may afterwards[3] prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.'

IV.

23 (65). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of

[1. When Ahriman broke into the world he was repelled by Âtar and Vohu-manô (Yasht XIII, 77; cf. Orm. Ahr. § 107).

2. Sraosha fights for the soul of the good after death (see p. 87, note 4). K*e*m nâ mazdâ and k*e* verethrem *g*â are lines taken the Gâthas (Yasna XLVI, 7; XLIV, 16) and diverted from their primitive meaning to suit the present case.

3. On the fourth day. For three days and nights after the death it is forbidden to cook meat in the house (Comm.)]

skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay[1]?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-a*s*tra, four hundred stripes with the Sraoshô-*k*arana.'

24 (68). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-a*s*tra, six hundred stripes with the Sraoshô-*k*arana.'

25 (71). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-a*s*tra, a thousand stripes with the Sraoshô-*k*arana.'

V.

26 (74). O Maker of the material world, thou Holy One! If a man involuntarily emits his seed, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-a*s*tra, eight hundred stripes with the Sraoshô-*k*arana.'

27 (77). O Maker of the material world, thou Holy One! If a man voluntarily emits his seed, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

[1. See Farg. V, 60; VII, 2 0.]

Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

28 (83). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it. But if he be not a professor of the law of Mazda, nor one who has been taught in it, then this law of Mazda takes his sin from him, if he confesses it and resolves never to commit again such forbidden deeds.

29 (88). 'The law of Mazda indeed, O Spitama Zarathu*s*tra! takes away from him who confesses it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the heaviest penalties of sin; it takes away any sin that may be sinned.

30 (95). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda[1].'

31 (98). O Maker of the material world, thou only One! Who is the man that is a Daêva? Who is he that is a worshipper of the Daêva? that is a male paramour of the Daêvas? that is a female paramour of the Daêvas? that is a she-Daêva?

[1. See Farg. III, 38-42, text and notes.]

{p. 102} that is in his inmost self a Daêva? that is in his whole being a Daêva[1]? Who is he that is a Daêva before he dies, and becomes one of the unseen Daêvas after death[2]?

32 (102). Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daêva; this one is the man that is a worshipper of the Daêvas, that is a male paramour of the Daêvas, that is a female paramour of the Daêva, that is a she-Daêva; this is the man that is in his inmost self a Daêva, that is in his whole being a Daêva; this is the man that is a Daêva before he dies, and becomes one of the unseen Daêvas after death: so is he, whether he has lain with mankind as mankind, or as womankind[3].'

[1. The text has a Vîspô-daêva, a curious expression which comes from the time when daêva still meant 'a god' (see Introd. IV, 4I). In the time of the Indo-Iranian, nay, as early as the time of the Indo-European religion, it was the custom, beside special invocations to the several gods, to address one to all the gods, for fear of the resentment of those who might have been forgotten or ignored; thus the Greeks never failed to invoke all gods and goddesses ({Greek ðeoi^s pa^si kai` pa'sais}); in the same way the Indian invoked visvê devâs, 'all the gods,' which, in course of time, gave rise to a special class of gods. Hence, in Mazdeism, arose a class of fiends, the vîspê daêva; but tradition lost the meaning of the word, and the vîspô daêva became 'one who is entirely a Daêva by his wickedness' (Comm.)

2 Demons are often the restless souls of the wicked, excluded from heaven. The Persian sect of the Mahâbâdians believed that the soul that had not spoken and done good became an Ahriman or *g*in (Dabistân).

3. The guilty may be killed by any one, without an order from the Dastur (see § 74 n.), and by this execution, an ordinary capital crime may be redeemed (Comm. ad VII, 52).]

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VI.

33 (107). O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?

34 (108). Ahura Mazda answered: 'He shall. The dry mingles not with the dry[1]. Should the dry mingle with the dry, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, and whose souls will cry and wail! so numberless are the beings that die upon the face of the earth[2].'

VII.

35 (111). O Maker of the material world, thou Holy One! Can the man be made clean that is touched the corpse of a dog or the corpse of a man?

36 (113). Ahura Mazda answered: 'He can, O holy Zarathustra!'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs, or by the corpse-eating birds,

[1. See Introd. V. This principle still prevails even with Musulman Persians: 'Pour encourir leur immondicité dans l'attouchement des Chretiens et autres idolatres, il est nécessaire que s'ils les touchent, leurs vétements soient mouillés. C'est à cause, disent-ils, qu'étans secs l'immondicité ne s'attache pas; . . . . ce qui est cause que dans les villes où leurs Mullas et Docteurs ont plus d'autorité, ils font par fois défendre par leurs Kans que lorsqu'il pleut, les Chrétiens ne sortent pas de leurs maisons, de crainte que par accident, venans à les heurter, ils ne soient rendus immondes' (G. du Chinon, p. 88 seq.; cf. Chardin).

2. See Farg. V, 4.]

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he shall cleanse his body with gômêz and water, and he shall be clean[1].

37 (117). 'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds[2], then the worshippers of Mazda shall dig three holes in the ground[3], and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog[4], they shall bring him (thus shall it be done and not otherwise) in front of the man[5].

38 (121). 'The worshippers of Mazda shall dig three other holes[6] in the ground, and he shall thereupon, wash his body with gômêz, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front of the man. Then they shall wait until he is dried[7] even to the last hair on the top of his head.

39 (125). 'They shall dig three more holes[8] in the ground, and he shall thereupon wash his body with water, not with gômêz.

40 (127). 'He shall first wash his hands; if his

[1. If the Sag-dîd has been performed, a simple ghosel is enough (see Introd. V, 16).

2. If the Sag-dîd has not been performed, the Barashnûm is necessary (see Introd. V, 16).

3. The first three holes, which contain gômêz. For the disposition of the holes, see the following Fargard.

4. Three times; every time that the unclean one passes from one hole to another (Comm. ad IX, 32).

5. To look at him, or, rather, at the Nasu in him, whilst the priest sings the 'fiend-smiting spells.'

6. Containing gômêz too.

7. He rubs himself dry with handfuls of dust (see IX, 29 seq.)

8. Containing water.]

hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water the forepart of his skull.'

41 (131). O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Dru*g* Nasu rush[1]?

Ahura Mazda answered: 'In front, between the brows, the Dru*g* Nasu rushes.'

42 (134). O Maker of the material world, thou Holy One! When the good waters reach in front between the brows, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'On the back part of the skull the Dru*g* Nasu rushes.'

43 (13 7). O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'In front, on the jaws, the Dru*g* Nasu rushes.'

44 (140). O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right ear the Dru*g* Nasu rushes.'

45 (143). O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Dru*g* Nasu rush?

[1. The Nasu is expelled symmetrically, from limb to limb, from the right side of the body to the left, from the forepart to the back parts, and she flies, thus pursued, downwards from the top of the head to the tips of the toes.]

Ahura Mazda answered: 'Upon the left ear the Dru*g* Nasu rushes.'

46 (146). O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right shoulder the Dru*g* Nasu rushes.'

47 (149). O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left shoulder the Dru*g* Nasu rushes.'

48 (152). O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right arm-pit the Dru*g* Nasu rushes.'

49 (155). O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left arm-pit the Dru*g* Nasu rushes.'

50 (158). O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered In front, upon the chest, the Dru*g* Nasu rushes.'

51 (161). O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the back the Dru*g* Nasu rushes.'

52 (164). O Maker of the material world, thou

Holy One! When the good waters reach the back, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right nipple the Dru*g* Nasu rushes.'

53 (167). O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Dru*g* Nasu rush?'

Ahura Mazda answered: 'Upon the left nipple the Dru*g* Nasu rushes.'

54 (170). O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right rib the Dru*g* Nasu rushes.'

55 (173). O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left rib the Dru*g* Nasu rushes.'

56 (176). O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right hip the Dru*g* Nasu rushes.'

57 (179). O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left hip the Dru*g* Nasu rushes.'

58 (182). O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the sexual parts the Dru*g* Nasu rushes. If the unclean one be a

man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.

59 (187). O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right thigh the Dru*g* Nasu rushes.'

60 (190). O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left thigh the Dru*g* Nasu rushes.'

61 (193). O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right knee the Dru*g* Nasu rushes.'

62 (196). O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left knee the Dru*g* Nasu rushes.'

63 (199). O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right leg the Dru*g* Nasu rushes.'

64 (202). O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left leg the Dru*g* Nasu rushes.'

65 (205). O Maker of the material world, thou

Holy One! When the good waters reach the left leg, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right ankle the Dru*g* Nasu rushes.'

66 (208). O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left ankle the Dru*g* Nasu rushes.'

67 (211). O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the right instep the Dru*g* Nasu rushes.'

68 (214). O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'Upon the left instep the Dru*g* Nasu rushes.'

69 (217). O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Dru*g* Nasu rush?

Ahura Mazda answered: 'She is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

70 (220). 'He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Dru*g* Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Dru*g* Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

71 (225). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt

sprinkle his right toe with water; then the Dru*g* Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Dru*g* Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

[72. 'And thou shalt say aloud these fiend-smiting and most-healing words:

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Rush away, O Dru*g*! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[2]!"']

VIII.

73 (229). O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a corpse-burning fire, whereon a corpse is being cooked or roasted, what shall they do?

74(233). Ahura Mazda answered: 'They shall kill the man that burns the corpse; surely they shall

[1. As in §§ 19, 20. From the Vendîdâd Sâdah.]

kill him[1]. They shall take off the cauldron, they shall take off the tripod.

75 (237). 'Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; and they shall separate and disperse it, that it may die out the sooner.

76 (242). 'Thus they shall lay a first bundle on the ground[2], a Vîtasti[3] away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

77 (245). 'They shall lay down, a second bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a third bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a fourth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

[1. 'He who burns Nasâ (dead matter) must be killed. Burning or roasting Nasâ from the dead is a capital crime. . . . Four men can be put to death by any one without an order from the Dastur: the Nasâ-burner, the highwayman, the Sodomite, and the criminal taken in the deed' (Comm.)

2. In a hole dug for that purpose; such is at least the custom nowadays. The ceremony seems to be an imitation of the Barashnûm. The unclean fire, represented by the nine bundles, passes through the nine holes, as the unclean man does (see above, § 37 seq. and Farg. IX, 12 seq.), and leaves at each of them some of the uncleanness it has contracted.

3. A span of twelve fingers.]

'They shall lay down a fifth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a sixth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it -may die out the sooner.

'They shall lay down a seventh bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate

and disperse it, that it may die out the sooner.

'They shall lay down an eighth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

78 (245). 'They shall lay down a ninth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

79, 80 (246). 'If a man shall then piously bring unto the fire, O Spitama Zarathustra! wood of Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling wood, wheresoever the wind shall bring the perfume of the fire, thereunto Fire, the son of Ahura Mazda, shall go and kill thousands of unseen Daêvas, thousands of fiends, the brood of darkness, thousands of couples of Yâtus and Pairikas[1].'

IX.

81 (251) O Maker of the material world, thou Holy One! If a man bring a corpse-burning fire

[1. See Introd. IV, 20-21.]

to the Dâityô-gâtu[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Dâityô-gâtu.'

82 (254). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein excrement has been burnt[2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Dâityô-gâtu.'

83 (257). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein cowdung has been burnt[3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Dâityô-gâtu.'

84 (258). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the kiln of a brick-maker[4], what shall be

[1. 'The proper abode,' the Bahrâm fire (see Introd. V, 8). The Bahrâm fire is composed of a thousand and one fires belonging to sixteen different classes (ninety-one corpse-burning fires, eighty dyers' fires, &c.) As the earthly representative of the heavenly fire, it is the sacred centre to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement.

2. 'The fire of the lac-makers and of the dyers' (Asp. and Gr. Rav. 120).

3. 'The fire of a bath,' according, to Aspendiârji; but see Introd. V, 8.

4. Or, 'from a lime-kiln' (Comm.)]

his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Dâityô-gâtu'

85 (259). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from a potter's kiln, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were pots baked in that fire[1].'

86 (260). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the reapers[1], what

shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were plants in the crop[1].'

87 (261). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a goldsmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Dâityô-gâtu.'

88 (262). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a silversmith, what shall be his reward when his soul has parted with his body?

[1. Doubtful.]

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire-brands to the Dâityô-gâtu.'

89 (263). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a worker in brass, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire-brands to the Dâityô-gâtu.'

go (264). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire-brands to the Dâityô-gâtu.'

91 (265). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of an oven[1], what shall be his reward when his soul has parted from his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire-brands to the Dâityô-gâtu.'

92 (266). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under a cauldron[2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought fifty fire-brands to the Dâityô-gâtu.'

93 (267). O Maker of the material world, thou

[1. A baker's fire.

2. The kitchen-fire.]

Holy One! If a man bring to the Dâityô-gâtu the fire from an encampment[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire-brands to the Dâityô-gâtu.'

94 (268). O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Dâityô-gâtu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as it he had, here below, brought thirty fire-brands to the Dâityô-gâtu.'

[95 (269)[2]. O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the field[3], what

shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire-brands to the Dâityô-gâtu.']

96 (270). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of his own hearth, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire-brands to the Dâityô-gâtu.'

X.

97 (270) O Maker of the material world, thou Holy One! Can a man be made clean, O holy

[1. Doubtful.

2. From the Vendîdâd Sâdah.

3. The hunter's fire.]

Ahura Mazda! who has touched a corpse in a distant place in the fields[1]?

98 (272). Ahura Mazda answered: 'He can, O holy Zarathu*s*tra.'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head[2].

99 (278). 'If the Nasu has not yet been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times 3.

100 (280). Then he shall run a distance of a Hâthra[4]. He shall run until he meets some man on his way, then he shall cry out aloud: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he takes upon his own head the third of his trespass.

101 (287). 'Then he shall run another Hâthra, he shall run off again until he overtakes a man; if

[1. Where the regular process of purification cannot be performed.

2. If the Sag-dîd has been performed, the Sî-shû (thirtyfold washing) is enough. Cf. above, ff. 35, 36.

3. If the Sag-dîd has not been performed, he cleanses himself in a summary way till he comes to a place where the Barashnûm can be performed.

4. See p. 17, n. 1.]

the man will not cleanse him, he takes upon his own head the half of his trespass.

102 (291). 'Then he shall run a third Hâthra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he takes upon his own head the whole of his trespass.

103 (294). 'Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." If they will not cleanse him, he shall cleanse his body with gômêz and water; thus shall he be clean[1].'

104 (300). O Maker of the material world, thou Holy One! If he found water on his way, the water requires an atonement[2]; what is the penalty that he shall pay?

105 (303). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-a*s*tra, four hundred stripes with the Sraoshô-*k*arana. '

106 (304). O Maker of the material world, thou Holy One! If he found trees[3] on his way, the fire requires an atonement; what is the penalty he shall pay?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-a*s*tra, four hundred stripes with the Sraoshô-*k*arana.

[1. 'He may then attend to his business; be may work and till; some say he must abstain from sacrifice (till he has undergone the Barashnûm),' (Comm.)

2. As he defiled it by crossing it.

3. 'Trees fit for the fire' (Comm.) If he touches those trees, the fire to which they are brought becomes unclean by his fault.]

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107 (308). 'This is the penalty, this is the atonement, which saves him who submits to it; he who does not submit to it, shall surely be an inhabitant in the mansion of the Dru*g*[1].'

FARGARD IX.

The nine nights' Barashnûm.

I a (1-11). Description of the place for cleansing the unclean (the Barashnûm-gâh).

I b (12-36). Description of the cleansing.

II (37-44). Fees of the cleanser.

III (47-57). The false cleanser; his punishment.

§§ 45, 46 belong better to the following Fargard.

The ceremony described in this Fargard is known among the Parsis as Barashnûm nû shaba, or 'nine nights' Barashnûm, because it lasts for nine nights (see § 35)[2]. It is the great purification, the most efficacious of all; it not only makes the defiled man clean, but it opens to him the heavens (see Farg. XIX, 33; cf. Introd. V, 16). So, although it was formerly intended only for the man defiled by the dead, it became, during the Parsi period, a pious work which might be performed without any corpse having been touched; nay, its performance was prescribed, once at least, at the time of the Nû zûdî (at the age of fifteen, when the young Parsi becomes a member of the community), in order to wash away the natural uncleanness that has been contracted in the maternal womb (Saddar 36, Hyde 40)[3].

I a.

1. Zarathustra asked Ahura Mazda: 'O most

[1. Hell. cf. Farg. XIV, 18.

2. As to the word Barashnûm, it seems not to refer to the ceremony itself, and to be nothing more than the Zend word bareshnûm, 'the top of the head, the skull,' the part of the body that is first to be washed (§ 15).

3. For the plan of the Barashnûm-gâh, see Anquetil II, p. 450.]

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beneficent Spirit, Maker of the material world, thou Holy One! How shall they manage here below; who want to cleanse the body of one defiled by the dead?'

2 (4). Ahura Mazda answered: 'A godly man, O Spitama Zarathustra! who speaks truth, who learns the Holy Word, and who knows best the rites of cleansing according to the law of Mazda[1], such a man shall fell the trees off the surface of the ground on a space of nine Vîbâzus[2] square.

3 (9). 'It should be the part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and the least passed through by sheep and oxen, and by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful.'

4 (11). How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

5 (12). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

6 (13). 'Then thou shalt dig a hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come[3].

7 (14). 'Thou shalt dig a second hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a third hole, two fingers deep if

[1. A priest.

2. The Vîbâzu seems to have been as much as ten paces. See Introd. V, 16.]

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the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fourth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fifth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a sixth hole[1], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

8 (14). How far from one another?

'One pace.'

How much is the pace?

'As much as three feet.

9 (16). 'Then thou shalt dig three holes more[2], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

How far from the former six?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

How much are those (three) paces?

'As much as nine feet.

10 (22). 'Then thou shalt draw a furrow all around with a metal knife.'

How far from the holes?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

[1. These six holes contain gômêz. 'The holes must be dug from the north to the south' (Comm.)

2. The three holes to contain water.]

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How much are those (three) paces?

9 As much as nine feet.

11 (24). 'Thou shalt draw twelve furrows[1]; three of which thou shalt draw around (the first) three holes; three thou shalt draw around (the first) six holes; three thou shalt draw around the nine holes; three thou shalt draw around the three holes, outside the six holes[2] . At each of the three times nine feet[3], thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter[4].'

I b.

12 (31). 'Then the unclean one shall walk to the holes; thou, O Zarathu*s*tra! shalt stand outside by the furrow, and thou shalt recite, Nemas*k*â yâ

[1. 'The furrows must be drawn during the day; they must be drawn with a knife; they must be drawn with recitation of spells. While drawing the furrows the cleanser recites three Ashem-vohus ("holiness is the best of all good," &c.), the Fravarânê ("I declare myself a worshipper of Mazda, a follower of Zarathustra, a foe of the fiend," &c.), the Khshnûman of Serosh, and the Big of Serosh; they must be drawn from the north' (Comm. ad § 32). The furrow, or kesh, plays a greater part in the Mazdean liturgy than in any other. By means of the furrow, drawn with proper spells, and according to the laws of spiritual war, man either besieges the fiend or intrenches himself against him (cf. Farg. XVII, 5). In the present case the Dru*g*, being shut up inside the kesh and thus excluded from the world outside, and being driven back, step by step, by the strength of the holy water and spells, finds at last no place of refuge but hell, and the world is freed from her presence.

2. 'The three holes for water, the six holes for gômêz' (Comm.)

3. The nine feet between the holes containing gômêz and those containing water, the nine feet between the first holes and the furrows, and the nine feet between the last hole and the furrows.

4. That the foot of the unclean one may not touch the earth (see Introd. V, 10).]

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ârmaiti*s* îzâ*k*â[1]; and the unclean one shall repeat, Nemas*k*â yâ ârmaitis îzâ*k*â.

13 (35). 'The Dru*g* becomes weaker and weaker at every one of those words which are to smite the fiend Angra Mainyu, to smite Aêshma of the bloody spear[2], to smite the Mâzainya fiends[3], to smite all the fiends.

14 (40). 'Then thou shalt sprinkle him with gômêz from a spoon of brass or of lead; thou shalt take a stick with nine knots[4], O Spitama Zarathu*s*tra! and thou shalt fasten the leaden spoon to the upper part of the stick.

15 (43). 'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull; then the Dru*g* Nasu rushes in front, between his brows[5].

16 (50). 'Thou shalt sprinkle him in front between the brows; then the Dru*g* Nasu rushes upon the back part of the skull.

'Thou shalt sprinkle the back part of the skull; then the Dru*g* Nasu rushes upon the jaws.

'Thou shalt sprinkle the jaws; then the Dru*g* Nasu rushes upon the right ear.

17 (56). 'Thou shalt sprinkle the right ear; then the Dru*g* Nasu rushes upon the left ear.

'Thou shalt sprinkle the left ear; then the Dru*g* Nasu rushes upon the right shoulder.

[1. Yasna XLIX, 10.

2. See Introd. IV, 22.

3. See Introd. IV, 23.

4. So long that the cleanser may take gômêz or water from the holes, and sprinkle the unclean one, without touching him and without going inside the furrows.

5. Cf. Farg. VIII, 40-71.]

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'Thou shalt sprinkle the right shoulder; then the Dru*g* Nasu rushes upon the left shoulder.

'Thou shalt sprinkle the left shoulder; then the Dru*g* Nasu rushes upon the right arm-pit.

18 (64). 'Thou shalt sprinkle the right armpit; then the Dru*g* Nasu rushes upon the left arm-pit.

'Thou shalt sprinkle the left arm-pit; then the Dru*g* Nasu rushes upon the chest.

'Thou shalt sprinkle the chest; then the Dru*g* Nasu rushes upon the back.

19 (70). 'Thou shalt sprinkle the back; then the Dru*g* Nasu rushes upon the right nipple.

'Thou shalt sprinkle the right nipple; then the Dru*g* Nasu rushes upon the left nipple.

'Thou shalt sprinkle the left nipple; then the Dru*g* Nasu rushes upon the right rib.

20 (76). 'Thou shalt sprinkle the right rib; then the Dru*g* Nasu rushes upon the left rib.

'Thou shalt sprinkle the left rib; then the Dru*g* Nasu rushes upon the right hip.

'Thou shalt sprinkle the right hip; then the Dru*g* Nasu rushes upon the left hip.

21 (82). 'Thou shalt sprinkle the left hip; then the Dru*g* Nasu rushes upon the sexual parts.

'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Dru*g* Nasu rushes upon the right thigh.

22 (88). 'Thou shalt sprinkle the right thigh; then the Dru*g* Nasu rushes upon the left thigh.

'Thou shalt sprinkle the left thigh; then the Dru*g* Nasu rushes upon the right knee.

Thou shalt sprinkle the right knee; then the Dru*g* Nasu rushes upon the left knee.

23 (94). 'Thou shalt sprinkle the left knee; then the Dru*g* Nasu rushes upon the right leg.

'Thou shalt sprinkle the right leg; then the Dru*g* Nasu rushes upon the left leg.

'Thou shalt sprinkle the left leg; then the Dru*g* Nasu rushes upon the right ankle.

'Thou shalt sprinkle the right ankle; then the Dru*g* Nasu rushes upon the left ankle.

24 (102). 'Thou shalt sprinkle the left ankle; then the Dru*g* Nasu rushes upon the right instep.

'Thou shalt sprinkle the right instep; then the Dru*g* Nasu rushes upon the left instep.

'Thou shalt sprinkle the left instep; then the Dru*g* Nasu is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

25 (108). 'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Dru*g* Nasu rushes upon the left sole.

'Thou shalt sprinkle the left sole; then the Dru*g* Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

26 (113). 'He shall press his heels upon the ground And shall raise up his toes; thou shalt sprinkle his right toe; then the Dru*g* Nasu rushes upon the left toe.

'Thou shalt sprinkle the left toe; then the Dru*g* Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

27 (118). 'And thou shalt say those fiend-smiting and most-healing words:--

'"Yathâ ahû vairyô:--The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

'"K*e*m nâ mazdâ':--Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom, but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'"K*e* verethrem *g*â:--Who is he who will smite the fiend in order to maintain thy ordinances.? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Rush away, O Dru*g*! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[1]!"

28 (119). 'At the first hole the man becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:--"Yathâ ahû vairyô," &c.[2]

'At the second hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:--"Yathâ ahû vairyô," &c.

[1. Cf. Farg. VIII, 19-21.

2. As in preceding clause.]

'At the third hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:--"Yathâ ahû vairyô," &c.

'At the fourth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:--"Yathâ ahû vairyô," &c.

'At the fifth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:--"Yathâ ahû vairyô," &c.

'At the sixth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:--"Yathâ ahû vairyô," &c.

29 (120). 'Afterwards the unclean one shall sit down, inside the furrows[1], outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

30 (123). 'Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

31 (125). 'When his body is dry, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

32 (130). 'Then he shall perfume (his body)[2] with perfumes from Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or from any sweet-smelling

[1. Between the furrows of the six holes containing gômêz and the furrows of the holes containing water.

2. Or, possibly, 'his clothes' (see Farg. XIX, 24).]

plant; then he shall put on his clothes, and shall go back to his house.

33 (133). 'He shall sit down there in the place of infirmity[1], inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

34 (137). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

35 (141). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

36 (145). 'He may thenceforth go near the fire, near the water, near the earth, near the cow, near

[1. The Armêst-gâh (see Introd. V, 15).]

the trees, and near the faithful, either man or woman.

II.[1]

37 (146). 'Thou shalt cleanse a priest for a holy blessing[2]; thou shalt cleanse the lord of a province for the value of a camel of high value; thou shalt cleanse the lord of a town for the value of a stallion; thou shalt cleanse the lord of a borough for the value of a bull; thou shalt cleanse the master of a house for the value of a cow three years old.

38 (150). 'Thou shalt cleanse the wife of the master of a house for the value of a ploughing[3] cow; thou shalt cleanse a menial for the value of a draught cow[4]; thou shalt cleanse a young child for the value of a lamb.

39 (154). 'These are the different cattle that the worshippers of Mazda shall give to him who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other reward that may make him leave their houses well-pleased with them, and free from anger.

40 (157). 'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Dru*g* Nasu enters them by the nose, by the eyes, by the tongue, by the jaws, by the sexual organs, by the hinder parts.

41 (159). 'And the Dru*g* Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever.

'It grieves the sun indeed, O Spitama Zarathustra!

[1. Cf. the tariff for the fees of physicians, Farg. VII, 41-43.

2. See Farg. VII, 41, note.

3. Doubtful.

4. Doubtful.]

to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.

42 (162). 'That man delights them, O Spitama Zarathustra! who cleanses from the Nasu those whom she has defiled; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'

43 (164). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu any one defiled by her?'

44 (166). Ahura Mazda answered: 'The welfare of the blessed abode thou canst promise to that man, for his reward in the other world.'

45[1] (167). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! How shall I fight against that Dru*g* who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?'

46 (169). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice; say aloud those words in the Gâthas that are to be said thrice; say aloud those words in the Gâthas that are to be said four times; and the Dru*g* shall fade away like the self-moving arrow[2], like the carpet of the earth[3] when the year is over like its garment[3] which lasts a season.'

[1. This clause and the following one as far as 'and the Dru*g*' are further developed in the following Fargard.

2. See Introd. IV, 26.

3. The grass.]

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III.

47 (172). O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, what shall the worshippers of Mazda do? How shall I then fight against that Dru*g* who from the dead rushes upon the living? How shall I fight against that Dru*g* who from the dead defiles the living?'

48 (175). Ahura Mazda answered: 'Then, O Spitama Zarathu*s*tra! the Dru*g* Nasu waxes stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before.'

49 (177). O Maker of the material world, thou Holy One! What is the penalty that he shall pay?

Ahura Mazda answered: 'The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall flay him alive, they shall cut off his head, and they shall give over his corpse unto the greediest of the birds of the beneficent spirit, unto the corpse-eating birds, unto the ravens, with these words[1]:--

'"The man here has repented of all his evil thoughts, words, and deeds.

50 (183). '"If he has committed any other evil

[1. 'The cleanser who has not performed the cleansing according to the rites, shall be taken to a desert place; there they shall nail him with four nails, they shall take off the skin from his body, and cut off his head. If he has performed Patet for his sin, he shall be holy (that is, he shall go to paradise); if he has not performed Patet, he shall stay in hell till the day of resurrection' (Fraser Ravaet, p. 398). Cf. Farg. III, 20 seq.]

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deed it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever[1].'"

51 (18 7). Who is he, O Ahura Mazda! who threatens to take away fulness and increase from the world, and to bring in sickness and death?

52 (188). Ahura Mazda answered: 'It is the ungodly Ashemaogha[2], O Spitama Zarathu*s*tra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.

53 (190). 'For until then, O Spitama Zarathu*s*tra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass[3].'

54 (191). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

55, 56 (192, 193). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been put to death, and the holy Sraosha has been in that place, offered up a sacrifice[4], for three

[1. See Farg. III, 20 seq., and Introd. V.

2. See Introd. IV.

3. Cf. XIII, 52 seq.

4. The so-called zanda ravân, 'the sacrifice that makes the soul living,' that is to say, that makes it enter heaven. It is probably to be performed only in case the sinner has performed the Patet (see the note to § 49).]

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days and three nights, with fire blazing, with baresma tied up, and with Haoma uplifted.

57 (196). 'Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

FARGARD X.

During the process of cleansing, the voice works with the hand. The spells which must be recited while the unclean one is cleansing himself have already been mentioned in the preceding Fargard, but we find here a detailed list of spells which are to be spoken twice, or thrice, or four times. The exact time when they are to be uttered is not mentioned, and we do not know whether they are to accompany those prescribed in the last Fargard, and are, therefore, to be repeated as often as the unclean one is washed, or whether they are only intended to close the whole ceremony.

These spells, like the former ones, are taken from the hymns or Gâthas, the oldest and holiest part of the Avesta. They were not written for this particular purpose, but, as happens in all religions, advantage was taken of whatever there might be in the old sacred hymns which could be more or less easily applied to the special circumstances of the case. The recitation of these lines is followed by an exorcism, written in the ordinary language of the Avesta, which has been expressly composed for the occasion.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I fight against that Dru*g* who from the dead rushes upon the living? How shall I fight against that Dru*g* who from the dead defiles the living?'

2 (3). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice[1]; say

[1. The so-called bi*s*-âmrûta.]

aloud those words in the Gâthas that are to be said thrice[1]; say aloud those words in the Gâthas that are to be said four times[2].'

3 (7). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said twice?

4 (10). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said twice, and thou shalt twice say them aloud:--

ahyâ yâsâ ... urvânem (Yasna XXVIII, 2),

humatenãm . . . mahî (Yas. XXXV, 2),

ashahyâ âa*d* sairê . . . ahubyâ (Yas. XXXV, 8),

yathâ tû î . . . ahurâ (Yas. XXXIX, 4),

humâim thwâ. . . hud*a*ustemâ (Yas. XLI, 3),

thwôi staotaras*k*â . . . ahurâ (Yas. XLI, 5),

ustâ ahmâi ... mananghô (Yas. XLIII, 1),

spe*n*tâ mainyû . . . ahurô (Yas. XLVII, 1),

vohu khshathrem . . . vareshânê (Yas. LI, 1),

vahi*s*tâ î*s*ti*s* . . . skyaothanâ*k*â (Yas. LIII, 1).

5 (10). 'And after thou hast twice said those words, thou shalt say aloud these fiend-smiting and most-healing words:--

'"I drive away Angra Mainyu from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

6 (12). '"I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town,

[1. The thri*s*-âmrûta.

2. The kathru*s*-âmrûta.]

from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead;

from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."'

7 (13). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said thrice?

8 (16). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said thrice, and thou shalt thrice say them aloud:--

ashem vohu ... (Yas. XXVII, 14),

y*e* sevistô ... paitî (Yas. XXXIII, 11),

hukhshathrôtemâi . . . vahi*s*tâi (Yas. XXXV, 5),

duzvarenâis . . . vahyô (Yas. LIII, 9).

9 (16). 'After thou hast thrice said those words, thou shalt say aloud these fiend-smiting and most-healing words:--

"'I drive away Indra[1], I drive away Sauru[1], I drive away the daêva N*a*unghaithya[1], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

10 (18). I drive away Tauru[2], I drive away Zairi[2], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the

[1. See Introd. IV, 41.

2. See Introd. IV, 34.]

woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."'

11 (19). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said four times?

12 (22). Ahura Mazda answered These are the words in the Gâthas that are to be said four times, and-thou shalt four times say them aloud:--

yathâ ahû vairyô . . .[1] (Yas. XXVII, 13),

mazdâ a*d* môi . . . d*a*u ahûm[2] (Yas. XXXIV, 15),

â airyamâ ishyô . . . masatâ mazd*a*u[3] (Yas. LIV, 1).

13 (22). 'After thou hast said those words four times, thou shalt say aloud these fiend-smiting and most-healing words:--

"'I drive away Aêshma, the fiend of the wounding spear[4], I drive away the daêva Akatasha[5], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

14 (24). I drive away the Varenya daêvas[6], I drive away the wind-daêva[7], from this house, from

[1. Translated Farg. VIII, 19.

2. Translated Farg. XI, 14

3. Translated Farg. XX, 11.

4. See Introd. IV, 22.

5. 'The worker of evil,' a personification of the evil powers, it may be a mere name of Ahriman.

6. See Introd. IV, 23. The demon Vâteh, who raises storms (Brouillons d'Anquetil).]

this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."

15 (25). 'These are the words in the Gâthas that are to be said twice; these are the words in the Gâthas that are to be said thrice; these are the words in the Gâthas that are to be said four times.

16 (26). 'These are the words that smite down Angra Mainyu; these are the words that smite down Aêshma, the fiend of the wounding spear; these are the words that smite down the Mâzainya daêvas[1]; these are the words that smite down all the daêvas.

17 (30). 'These are the words that stand against that Dru*g*, against that Nasu, who from the dead rushes upon the living, who from the dead defiles the living.

18 (32). 'Therefore, O Zarathustra! thou shalt dig nine holes[2] in the part of the ground where there is least water and where there are fewest trees; where there is nothing that may be food either for man or beast; for purity, is for man, next to life, the greatest good; that purity that is procured

[1. According to tradition, 'the Dîvs in Mazanderan;' Mazanderan is known, in fact, as a land of fiends and sorcerers; a reputation for which it is very likely indebted to the neighbouring mount Damâvand, to which Azi*s* Dahâka is said to be bound. Yet one may doubt whether it gave its name to the Mâzainya daêvas, or if it took its name from them. Mâzainya was, most probably, like Varenya, an epithet of the Dîvs, which, in course of time, became the name of a class of demons.

2. The nine holes for the Barashnûm; see above, p. 120, § 6 seq.]

by the law of Mazda for him who cleanses himself with good thoughts, words, and deeds.

19 (38). 'Make thyself pure, O righteous man! any one in the world here below can win purity for himself, namely, when he cleanses himself with good thoughts, words, and deeds.

20. 'The will of the Lord is the law of holiness,' &c.[1]

'Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?' &c.

'Who is he who will smite the fiend in order to maintain thy ordinances?" &c.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! . . . Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

FARGARD XI.

This chapter, like the preceding, is composed of spells intended to drive away the Nasu. But they are of a more special character, as they refer to the particular objects to be cleansed, such as the house, the fire, the water, &c. Each incantation consists of two parts, a line from the Gâthas which alludes, or rather is made to allude, to the particular object, and a general exorcism, in the usual dialect, which is the same for all the objects.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman? how the stars? how the moon? how the sun? how the boundless light?

[1. The rest as in Farg. VIII, 19, 20.]

how all good things, made by Mazda, the offspring of the holy principle?'

2 (4). Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man. and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.

3 (7). 'So thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Ahuna-Vairya five times: "The will of the Lord is the law of holiness," &c.

'The Ahuna-Vairya preserves the person of man: "The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta!" &c.,

4 (9). 'If thou wantest to cleanse the house, say these words aloud: "He is my greatest support as long as lasts this dreary world[2]."

'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda[3]!"

[1. As in Farg. VIII, 19, 20.

2. Yasna XLIX, 1, The allusion is not quite clear, but there seems to be a comparison between the small house of. man and that great house the world.

3. Yasna, XXXVI, 1.]

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5 (13). 'If thou wantest to cleanse the water, say these words aloud: "Waters we worship, the waters in the tree, the waters in the stream, the waters in the rain[1]."

'If thou wantest to cleanse the earth, say these words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura[2]!"

6 (17). 'If thou wantest to cleanse the cow, say these words aloud: "For the cow we order thee to do these most excellent deeds, that she may have a resting place and fodder[3]."

'If thou wantest to cleanse the trees, say these words aloud: "Out of him[4], through his holiness Mazda made the plants grow up[5]."

7 (21). 'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the beloved Airyaman come hither, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura[6]!"

[1. Yasna XXXVIII, 3.

2. Yasna XXXVIII, 1. 'Who are thine,' that is, 'who are thy wives;' these women are, or rather were, the rivers in heaven, which were considered as the wives of the heaven-god; the rain waters are called 'Ahura's spouses,' Ahurânîs (Yasna LXVIII); cf. Orm. Ahr. § 32 and Introd. IV. Tradition wrongly recognises in these women the Faroers of godly men.

3. Yasna XXXV, 4. 'Let those excellent deeds be done for the behoof of cattle, that is to say, let stables be made, and water and fodder be given' (Comm.)

4. The first-born bull from whose body, after his death, grew up all kinds of plants (Bund. IV; cf. Orm. Ahr. § 129 seq.)

5. Yasna XLVIII, 6.

6. Cf. Farg. XVII, 5.

7. Yasna LIV, 1. Cf. Farg. XX, 11. There is no special spell for the cleansing of the sun, the moon, the stars, and the boundless {footnote p. 141} light (see §§ I, 2), because they are not defiled by the unclean one, they are only pained by seeing him (Farg. IX, 41); as soon as he is clean, they are freed from the pain.]

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8 (25). 'Then thou shalt say these fiend-smiting and most-healing words. Thou shalt chant the Ahuna-Vairya eight times:--

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[1]

9 (26). 'I drive away Aêshma[2], I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.

[I drive away Khrû, I drive away Khrûighni[3]; I drive away Bûidhi, I drive away Bûidhiza[4]; I drive away Ku*n*di, I drive away Ku*n*diza.[5]]

'I drive away the yellow Bûshyãsta, I drive away the long-handed Bûshyãsta[6]; [I drive away Mûidhi[7], I drive away Kapasti.[8]]

[1. As in Farg. VIII, 19, 20.

2. See Introd. IV, 22.

3. 'Khrû and Khrûighni are not met with elsewhere; their names mean, apparently, 'wound' and 'the wounding one;' whether they belonged to concrete mythology, or were mere abstractions, is difficult to decide. They may have been mere names or epithets of Aêshma khrûidru, 'Aêshma of the wounding spear.'

4. Bûidhiza is 'the offspring of Bûidhi,' but the meaning of Bûidhi is unknown.

5. Ku*n*diza is 'the offspring of Ku*n*di;' Ku*n*di is contracted from Kava*n*di or Kava*n*da; the Indian homonym kavandha means literally 'a tub,' and by a mythical metaphor 'a raining cloud' (Rig-veda V, 85, 3; IX, 74, 7); he becomes then the demon in the cloud (Farg, XIX, 41). He is known in Greek mythology under the name of {Greek Ka'avðos}; (Kuhn, Herabkunft des Feuers, p. 134).

6. See Introd. IV, 24; cf. Farg. XVIII, 16.

7. A demon unknown. Aspendiârji translates it by 'Destruction.'

8. Unknown. Aspendiârji calls it 'Revenge.']

'I drive away the Pairika[1] that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the demon of uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

10 (32). 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

11 (33). 'Then thou shalt say these fiend-smiting and most-healing -words; thou shalt chant four Ahuna-Vairyas:--

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[2]

12 (34). 'Away is Aêshma driven; away is the Nasu driven; away is direct defilement; away is indirect defilement driven.

['Away is Khrû, away is Khrûighni driven; away is Bûidhi, away is Bûidhiza driven; away is Ku*n*di, away is Ku*n*diza driven.]

'Away is Bûshyãsta driven, the yellow; away is Bûshyãsta driven, the long-handed; [away is Mûidhi, away is Kapasti driven.]

'Away is the Pairika driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. Away is the demon of uncleanness driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

[1. See Introd, IV, 21.

2. As in Farg. VIII, 19, 20.]

13 (40). 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

14 (41). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant "Mazdâ a*d* môi" four times: "O Mazda! teach me excellent words and excellent works, that through the good thought and the holiness of him who offers thee due praise, thou mayest, O Lord! make the world thrive for ever and ever, at thy will, under thy sovereign rule[1]."

15. 'I drive away Aêshma, I drive away the Nasu,' &c.[2]

16. 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' &c.[3]

17. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Airyama-ishyô four times: "May the beloved Airyaman come hither!" &c.[4]

18. 'Away is Aêshma driven; away is the Nasu driven,' &c.[5]

19. 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water,' &c.[6]

20. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant five Ahuna-Vairyas:--

"The will of the Lord is the law of holiness," &c.

[1. Yasna XXXIV, 15.

2. The rest as in § 9.

3. The rest as in § 10.

4 As in § 7.

5. As in § 12.

6. As in § 13.]

'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Rush away, O Dru*g*! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit! "'

FARGARD XII.

This chapter is found only in the Vendîdâd Sâdah; it is missing in the Zend-Pahlavi Vendîdâd. This is owing, as it seems, only to the accidental loss of some folios in the one manuscript from which all the copies as yet known have been derived; and, in fact, even in the most ancient manuscripts the following Fargard is numbered the thirteenth (Westergaard, Zend-Avesta, preface, p. 5).

The directions in the preceding chapter are general, and do not depend on the relationship of the faithful with the deceased person; but those in this Fargard are of a special character, and apply only to the near relatives of the dead. Their object is to determine how long the time of 'staying' (upaman) should last for different relatives. What is meant by this word is not explained; but, as the word upaman is usually employed to indicate the staying of the unclean in the Armê*s*t-gâh, apart from the faithful and from every clean object, it seems to follow that the relatives of a dead person were considered unclean from the mere fact of being related to him, and were, on this account, shut out of the frequented parts of the house. So, besides the general uncleanness arising from actual contact with a corpse, there was another form of uncleanness arising from relationship with the dead. The natural link that connects the members of one and the same family is of such a kind that no one can die without death entering all of them. Whether this is the primitive form of mourning, or only a later form of it, we will not discuss here.

[1. See Farg. VIII, 19, 20.]

On the other hand, the house is unclean too, at least with regard to the relatives; for the time of 'staying' is followed by a purification of the house, that is not to be confounded with that described in the eighth Fargard, which takes place directly after the death and, as it appears, opens the house again only to those who were not connected with the dead man. Even nowadays, in Persia, the house where a relative has died is unlucky, and is looked upon with even more repugnance than is shown in the Avesta. The son deserts the house where his father has died; he could not live and walk in it, 'the unlucky step,' the bad qadîm is in it; 'every man's house must die with him;' therefore, he lets it fall into ruin, and builds another house farther off[1]; a custom to which there seems to be some allusion in the Pahlavi Commentary (ad I, 9).

1. If one's father or mother dies, how long shall they stay[2], the son for the father, the daughter for her mother? How long for the righteous? How long for the sinners[3]?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

2 (5). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter[4], O Spitama Zarathu*s*tra!'

[1. Chardin, Voyages, III, p. 7, 33 (ed. d'Amsterdam, 1711). Cf. Polack, Persien (I, p. 52).

2. See the Introd. to the Farg.

3. How long if the dead person died in a state of holiness? Now long if in the state of a Peshôtanu?

4. All the other objects over which the Amesha-Spe*n*tas preside (such as the cow, the metals, &c.)]

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(9). If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

4 (13). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

5 (17). If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

6 (21). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then

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the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

7 (25). If the master of the house[1] dies, or if the mistress of the house dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They[2] shall stay six months for the righteous, a year for the sinners.'

8 (28). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they

shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

9 (31). If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

10 (34). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their

[1. The chief of the family, the pater familias.

2. All the familia, both relatives and servants.]

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bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

11 (37). If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

12 (40). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters-may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

13 (43). If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty days for the righteous, forty days for the sinners.'

14 (45). O Maker of the material world, thou

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Holy One! How shall I cleanse the house? How shall it be clean again?'

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

15 (48). If one's male cousin or female cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

16 (50). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

17 (53). If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

18 (55). O Maker of the material world, thou

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Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall, offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

19 (58). If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay five days for the righteous, ten days for the sinners.'

20 (60). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

21 (63). If a stranger dies who does not profess the true faith, or the true law[1], what part of the

[1. The case of a stranger (no relative) who professes the true faith is not provided for here, because it has been sufficiently considered in the preceding chapters.]

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creation of the good spirit does he directly defile (in dying)? What part does he indirectly defile?

22[1] (65). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathu*s*tra! that wicked, two-legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

23 (70). 'Whilst alive he smites the, water; whilst alive he blows out the fire; Whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

24 (71). 'Whilst alive, indeed, O Spitama Zarathu*s*tra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels; not so will he do when dead.'

FARGARD XIII.

The Dog.

I (1-7). The dog of Ormazd and the dog of Ahriman.

(a. 1-4). The dog Vanghâpara ('the hedge-hog').

(b. 4-7). The dog Zairimyangura (' the tortoise').

II (8-16). Offences against the dog.

III (17-19). On the several duties of the dog.

IV (20-28). On the food due to the dog.

V (29-38). On the mad dog; how he is to be kept, and cured.

VI (39-40). On the excellence of the dog.

VII (41-43). On the wolf-dog.

[1. §§ 22-24 are the same as Farg. V, 36-38.]

VIII (44-48). On the virtues and vices of the dog.

IX (49-50). Praise of the dog.

X (50-54). The water dog.

See Introd. IV, 35.

I a.

1. Which is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit?

2 (3). Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara[1], which evil-speaking people call the Duzaka[2]; this is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit.

3 (6). 'And whosoever, O Zarathustra! shall kill, the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, kills his own soul for nine generations, nor shall he find a way over the *K*inva*d* bridge[3], unless he has, while alive, atoned for his sin by offering up a sacrifice to Sraosha[4].

[1. The hedge-hog. As it struggles from midnight till the dawn, this supposes the existence of a myth, in which the rays of the sun, beginning from midnight to pierce the veil of darkness, were compared to the prickles of a heavenly hedge-hog.

2. Duzaka is the popular name of the hedge-hog (Pets. zuzah). The name Vanghâpara must have referred to its mythical qualities. It is not without importance which name is given to it: 'When called by its high name, it is powerful' (Comm.); cf. § 6, and Farg. XVIII, 15. The nature of every being lies partly in its name.

3 The bridge leading to paradise; see Farg. XIX, 30.

4. Cf. § 54. Aspendiârji translates: 'He cannot atone for it in his life even by performing a sacrifice to Sraosha.']

4 (10). O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-a*s*tra, a thousand stripes with the Sraoshô-*k*arana.'

I b.

5 (13). Which is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit?

6 (15). Ahura Mazda answered: "The daêva Zairimyangura[1], which evil-speaking people call the Zairimyâka[2], this is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit.

7 (18). 'And whosoever, O Zarathustra! shall kill the daêva Zairimyangura, which evil-speaking people call the Zairimyâka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.

II.

8 (21). 'Whosoever shall smite either a shepherd's dog, or a house dog, or a Vohunazga dog[3], or

[1. The tortoise (Asp.)

2. 'When not so called it is less strong' (Comm.) Zairimyâka is a lucky name, as it is connected with a word (zairimya) which denotes the freshness of water and verdure; and it seems to designate the tortoise as 'the fresh-water creature' (Asp.); therefore the name is corrected

into I the injurer (?) of fresh water.'

3. See § 19 n.]

a trained dog[1], his soul when passing to the other world, shall fly[2] amid louder howling and fiercer pursuing than the sheep does when the wolf rushes upon it in the lofty forest.

9 (24). 'No soul will come and meet his departing soul and help it through the howls and pursuit[3] in the other world; nor will the dogs that keep the *K*inva*d* bridge[4] help his departing soul through the howls and pursuit in the other world.

10 (26). 'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away sheep from the fold, without the dog giving any warning, the man shall pay for the lost sheep, and he shall pay for the wound of the dog as for wilful wounding[5].

11 (31). 'If a man shall smite a house dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away goods from the house, without the dog giving any warning, the man shall pay for the lost goods, and he shall pay for the wound of the dog as for wilful wounding.'

12 (36). O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog. so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-a*s*tra, eight hundred stripes with the Sraoshô-*k*arana.'

[1. A hunting dog(?).

2 'From paradise'(Comm.)

3. Of the Dîvs.

4. See Introd. V, 4.

5. 'Baodhô-varsta; see Farg. VII, 38 n.]

13 (39). O Maker of the material world, thou Holy One! If a man shall smite a house dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-a*s*tra, seven hundred stripes with the Sraoshô-*k*arana.'

14 (42). O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-a*s*tra, six hundred stripes with the Sraoshô-*k*arana.'

15 (45). O Maker of the material world, thou Holy One! If a man shall smite a young dog[1] so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-a*s*tra, five hundred stripes with the Sraoshô-*k*arana.'

16 (48). 'This is the penalty for the murder of a Gazu dog, of a Vîzu dog[2], of a Sukuruna dog[3], of a sharp-toothed Urupi dog[4], of a swift-running Raopi[5] dog; this is the penalty for the murder of any kind of dog but the water dog[6]'

[1. A dog not older than four months.

2. Unknown. Cf. V, 31, 32.

3. A lynx. Cf. V, 3

4. A weazel. Cf. V, 33.

5. A fox. The fox belongs to the good creation, as he fights against the demon Khava (Bund. XIX; cf. Orm. Ahr. § 228).

6. The beaver. 'For the penalty in that case is most heavy' (Comm.) Cf. § 52 seq. and Farg. XIV.]

III.

17 (49). O Maker of the material world, thou Holy One! Which is the dog that must be called a shepherd's dog?

Ahura Mazda answered: 'It is the dog who goes a Yu*g*yêsti[1] round about the fold, watching for the thief and the wolf.'

18 (51). O Maker of the material world, thou Holy One! Which is the dog that must be called a house dog?

Ahura Mazda answered: 'It is the dog who goes a Hâthra round about the house, watching for the thief and the wolf.'

19 (53). O Maker of the material world, thou Holy One! Which is the dog that must be called a Vohunazga dog?

Ahura Mazda answered: 'It is the dog who claims none of those talents, and only seeks for his subsistence[2].'

IV.

20 (55). O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of the first rank[3].'

[1. A measure unknown; it seems to have been the average distance of fourteen houses (see the gloss ad § 17 in the Introd. V, 4, Farg. XV, 45, and Bund. p. 31, 7).

2. 'He cannot do the same as the shepherd's dog and the house dog do, but he catches Khrafstras and smites the Nasu' (Comm.) It is 'the dog without a master' (gharîb), the vagrant dog; he is held in great esteem (§ 22) and is one of the dogs who can be used for the Sag-dîd (Introd. V, 4).

3. Invited as a guest.]

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21 (57). O Maker of the material world, thou Holy One! If a man give bad food to a house dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of middle rank.'

22 (59). O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a holy man, in the character of a priest[1], who should come to his house.'

23 (61). O Maker of the material world, thou Holy One! If a man give bad food to a young dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a young man, born of pious parents, and who can answer for himself[2].'

24 (63). O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana[3].'

[1. The Vohunazga dog has no domicile, therefore he is not compared with the master of a house; as he smites the Nasu, he is like a holy man, of the wandering class, a sort of begging friar.

2. Probably, 'Who has performed the nû-zûd, fifteen years old.' The young dog enters the community of the faithful at the age of four months, when he can smite the Nasu.

3. 'I also saw the soul of a man, whom demons, just like dogs, ever tear. That man gives bread to the dogs, and they eat it not; {footnote p. 158} but they ever devour the breast, legs, belly, and thighs of the man. And I asked thus: What sin was committed by this body, whose soul suffers so severe a punishment? Srôsh the pious and Âtarô the angel said thus: This is the soul of that wicked man who, in the world, kept back the food of the dogs of shepherds and householders; or beat and killed them' (Ardai Virâf XLVIII, translated by Haug).]

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25 (66). O Maker of the material world, thou Holy One! If a man shall give bad food to a house dog, what is the penalty

that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

26 (69). O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana.'

27 (72). O Maker of the material world, thou Holy One! If a man shall give bad food to a young dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana.

28 (75). 'For it is the dog, of all the creatures of the good spirit, that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat; this is the right food for the dog[1].'

[1. 'Whenever one eats bread one must put aside three mouthfuls and give them to the dog . . . for among all the poor there is none poorer than the dog' (Saddar V; Hyde 35).]

V.

29 (80). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog, or one that bites without barking, what shall the worshippers of Mazda do?

30 (82). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an a*s*ti[1] thick if the wood be hard, two a*s*tis thick if it be soft. To that post they shall tie him; by the two sides[2] of the collar they shall tie him.

31 (86). 'If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, the dog shall pay for it as for wilful murder[3].

32 (88). 'If the dog shall smite a sheep or wound a man, they shall cut off his right ear. If he shall smite another sheep or wound another man, they shall cut off his left ear.

33 (90). If he shalt smite a third sheep or wound a third man, they shall cut off his right foot[4]. If he shall smite a fourth sheep or wound a fourth man, they shall cut off his left foot.

[1. A measure of unknown amount. Aspendiârji reads i*s*ti, 'a brick' thick.

2. By the forepart and the back part of it.

3. As there is no essential difference between man and beast, the beast must answer for its guilt. According to Solon's law, the dog who has bitten any one must be delivered to him tied up to a block four cubits long (Plutarchus, Solon 24); the horse who has killed a man is put to death (Eusebius, Prep. Evang. 5).

4. They only cut off a piece of flesh from the foot' (Brouillons d'Anquetil).]

34 (92). 'If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail.

'Therefore they shall tie him to the post; by the two sides of the collar they shall tie him. If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, he shall pay for it as for wilful murder.'

35 (97). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a scentless dog, or a mad dog, what shall the worshippers of Mazda do?

Ahura Mazda answered: 'They shall attend him to heal him, in the same manner as they would do for one of the faithful.'

36 (100). O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshippers of Mazda do?

37 (102). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an asti thick if the wood be hard, two astis thick if it be soft. To that post they shall tie him; by the two sides of the collar they shall tie him.

38 (102). 'If they shall not do so, and the scentless dog fall into a hole, or a well, or a precipice, or a river, or a canal, and he be wounded and die thereof, they shall be Peshôtanus.

VI.

39 (106). 'The dog, O Spitama Zarathustra! I, Ahura Mazda, have made self-clothed and self-shod, watchful, wakeful, and sharp-toothed, born to take his food from man and to watch over man's goods. I, Ahura Mazda, have made the dog strong of body

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against the evil-doer, and watchful over your goods, when he is of sound mind.

40 (112). 'And whosoever shall awake at his voice, neither shall the thief nor the wolf steal anything from his house, without his being warned, the. wolf shall be smitten and torn to pieces; he is driven away, he flees away.'

VII.

41 (115). O Maker of the material world, thou Holy One! Which, of the two wolves deserves more to be killed, the one that is born of a he-dog and of a she-wolf, or the one that is born of a she-dog and of a he-wolf?

Ahura Mazda answered: 'Of these two wolves, the one that is born of a he-dog and of a she-wolf deserves more to be killed than the one that is born of a she-dog and of a he-wolf.

42 (117). 'For there are born of a he-dog and of a she-wolf such dogs as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such dogs are born as are more murderous, more mischievous, more destructive to the folds than any other dogs.

43 (121). 'And there are born of a he-dog and of a she-wolf such wolves as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are born as are more murderous, more mischievous, more destructive to the folds than any other wolves.

VIII.

44 (124). 'A dog has the characters of eight different sorts of people --

He has the character of a priest,

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'He has the character of a warrior,

'He has the character of a husbandman,

'He has the character of a strolling singer,

'He has the character of a thief,

'He has the character of a wild beast,

'He has the character of a courtezan,

'He has the character of a child.

45 (126). 'He eats broken food, like a priest[1]; he is grateful, like a priest; he is easily satisfied[2], like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

'He marches in front, like a warrior; he fights for the beneficent cow, like a warrior[3]; he goes first out of the house, like a warrior[4]; in these things he is like unto a warrior.

46 (135). 'He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman[5]; he returns last into the house, like a husbandman[6]; in these things he is like unto a husbandman.

'He sings like a strolling singer; he is intrusive[7], like a strolling singer; he is meagre, like a strolling singer; he is poor, like a strolling singer; in these things he is like unto a strolling singer.

47 (143). 'He likes darkness, like a thief; he prowls about in darkness, like a thief; he is a shameless

[1. A wandering priest (see p. 157, n. 1).

2. Doubtful.

3. 'He keeps away the wolf and the thief' (Comm.)

4. This clause is, as it seems, repeated here by mistake from § 46.

5. When taking the cattle out of the stables.

6. When bringing the cattle back to the stables.

7. Doubtful.]

eater, like a thief;. he is an unfaithful keeper, like a thief[1]; in these things he is like unto a thief

'He likes darkness, like a wild beast[2]; he prowls about in darkness, like a wild beast; he is a shameless eater, like a wild beast; he is an unfaithful keeper, like a wild beast; in these things he is like unto a wild beast.

48 (153). 'He sings, like a courtezan; he is intrusive, like a courtezan; he walks about the roads, like a courtezan; he is meagre, like a courtezan; he is poor, like a courtezan; in these things he is like unto a courtezan.

'He likes sleeping, like a child; he is apt to run away[3], like a child; he is full of tongue, like a child; he goes on all fours[4], like a child; in these things he is like unto a child.

IX.

49 (163). 'If those two dogs of mine, the shepherd's dog and the house dog, pass by the house of any of my faithful people, let them never be kept away from it.

'For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house dog[5].'

X.

50 (166). O Maker of the material world, thou

[1. 'When one trusts him with something, he eats it' (Comm.)

2. According to Asp.

3. He is fearful.

4. Doubtful.

5. 'But for the dog not a single head of cattle would remain in existence' (Saddar 31; Hyde 35).]

Holy One! When a dog dies, with marrow and seed[1] dried up, whereto does his ghost go?

5 1 (167). Ahura Mazda answered: 'It passes to the spring of the waters[2], O Spitama Zarathustra! and there out of every thousand dogs and every thousand she-dogs, two water dogs are formed, a water dog and a water she-dog[3].

52 (170). 'He who kills a water dog brings about a drought that dries up pastures. Before that time, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.

53 (171). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

54, 55 (172). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water dog has been smitten to death and the holy soul of the dog has been offered up a sacrifice, for three days

[1. Marrow is the seat of life, the spine is 'the column and the spring of life' (Yt. X, 7 1); the sperm comes from it (Bundahis XVI). The same theory prevailed in India, where the sperm 'is called ma*gg*â-samudbhava, 'what is born from marrow;' it was followed by Plato (Timaeus 74, 91; cf. Plut. De Plac. Philos. V, 3, 4), and disproved by Aristotle (De Part. Anim. III, 7).

2. To the spring of Ardvî Sûra, the goddess of waters.

3. There is therefore in a single water dog as much life and holiness as in a thousand dogs. This accounts for the following.]

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and three nights with fire blazing, with baresma tied up, and with Haoma uplifted[1].

56 (174). ['Then sweetness and fatness will come back again to the land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass[2].]

FARGARD XIV.

This Fargard is nothing more than an appendix to the last clauses in the preceding Fargard (§ 50 seq.) How the murder of a water dog may be atoned for is described in it at full length. As the water dog is the holiest of all dogs[3], and, as it were, a link between the dog and God, the process of atonement must be one of an extraordinary character. It is this chapter, more than any other, which may make it doubtful whether the legislation of the Vendîdâd has ever existed as real and living law. See, however, Introduction V, 20.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water dogs that are born one from a thousand dogs and a thousand she-dogs[4], so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'

2 (4). Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahê-a*s*tra, ten thousand stripes with the Sraoshô-*k*arana[6].

[1. The zanda ravân, the same sacrifice as is offered up for three days and three nights after the death of a man for the salvation of his soul. Cf. p. 132, n. 4.

2. Cf. Farg. IX, 53-57.

3. See preceding page; cf. Introd. IV, 35, and Orm. Ahr. § 230.

4. See preceding Fargard, § 51.

5. He shall pay 50 tanâfûhrs (= 15000 istîrs = 60000 dirhems; {footnote p. 166} see Introd. V, 2 1). 'If he can afford it, he will alone in the manner stated in the Avesta; if he cannot afford it, it will be sufficient to perform a complete Iza*s*nê (sacrifice),' (Comm.)]

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'He shall godly and piously bring unto the fire of Ahura Mazda[1] ten thousand loads of hard, well dried, well examined[2] wood, as an atonement unto the soul (of the water dog).

3 (6). 'He shall godly and piously bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhâ-naêpata[3], or any sweet-scented plant, as an atonement unto the soul (of the water dog).

4 (7). 'He shall godly and piously tie and consecrate ten thousand bundles of baresma; he shall offer up to the good waters ten thousand Zaothra libations with the Haoma and the sacred meat[4], cleanly prepared and well strained, cleanly prepared and well strained by a pious man[5], as an atonement unto the soul (of the water dog).

5 (9). 'He shall kill ten thousand snakes of those that go upon the belly; he shall kill ten thousand

[1. To the altar of the Bahrâm fire.

2. It is forbidden to take any ill-smelling thing to the fire and to kindle it on it; it is forbidden to kindle green wood, and even though the wood were hard and dry, one must examine it three times, lest there may be any hair or any unclean matter upon it' (Gr. Rav.) Although

the pious Ar*d*â Virâf had always taken the utmost care never to put on the fire any wood but such as was seven years old, yet, when he entered paradise, Atar, the genius of fire, shewed him reproachfully a large tank full of the water which that wood had exuded (see Ar*d*â Virâf X).

3. See above, p. 94, n. 1.

4. Possibly milk.

5. A Mobed called sardâr, 'chief,' who prepares, cleanses, and disposes everything for the performance of the Yasna (Comm. and Anquetil, Brouillons ad Farg. XVIII, 72).]

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snakes of those that have the shape of a dog[1]; he shall kill ten thousand tortoises; he shall kill ten thousand land frogs[2]; he shall kill ten thousand water frogs; he shall kill ten thousand corn-carrying ants[3]; he shall kill ten thousand ants of those that bite and dig holes and work mischief[4].

6 (16). 'He shall kill ten thousand earth worms; he shall kill ten thousand horrid flies[5].

'He shall fill up ten thousand holes for the unclean[6].

[1. 'Mâr bânak snakes: they are dog-like, because they sit on their hindparts' (Comm.) The cat seems to be the animal intended by this name. In a paraphrase of this passage in a Parsi Ravaet, the cat is numbered amongst the Khrafstras which it is enjoined to kill to redeem a sin (India Office Library, VIII, 13); cf. G. du Chinon, p. 462: 'Les animaux que les Gaures ont en horreur sont les serpents, les couleuvres, les lezars, et autres de cette espece, les crapaux, les grenouïlles, les écrevisses, les rats et souris, et sur tout le chat.'

2. 'Those that can go out of water and live on the dry ground' (Comm.) 'Pour les grenouïlles et crapaux, ils disent que ce sont ceux (eux?) qui sont cause de ce que les hommes meurent, gâtans les eaus où ils habitent continuellement, et que d'autant plus qu'il y en a dans le païs, d'autant plus les eaus causent-elles des maladies et enfin la mort,' G. du Chinon, p. 465.

3. 'Un jour que j'étois surpris de la guerre qu'ils font aux fourmis, ils me dirent que ces animaux ne faisaient que voler par des amas des grains plus qu'il n'étoit nécessaire pour leur nourriture,' G. du Chinon, p. 464. Firdusi protested against the proscription: 'Do no harm to the corn-carrying ant; a living thing it is, and its life is dear to it.' The celebrated high-priest of the Parsis, the late Moola Firooz, entered those lines into his Pand Nâmah, which may be token better days for this wise and careful creature.

4. Doubtful. The Commentary has, 'that is, dârak ants (wood ants; termites?).'

5. Corpse flies.

6. 'The holes at which the unclean are washed' (Comm.; cf. IX, 6 seq.)]

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'He shall godly and piously give to godly men twice seven sets of implements for the fire, as an atonement unto the soul (of the water dog), namely:

7 (20). 'Two (loads of the) proper materials for fire[1]; a broom[2]; a pair of tongs; a pair of round bellows[3] extended at the bottom, contracted at the top; an adze with a sharp edge and a sharp-pointed handle[4], a saw with sharp teeth and a sharp-pointed handle, by means of which the worshippers of Mazda procure wood for the fire of Ahura Mazda.

8 (26). 'He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, as an atonement unto the soul (of the water dog), namely: The A*s*tra[5], the meat-vessel[6], the Paitidâna[7], the Khrafstraghna[8], the

[1. Doubtful: the intended materials would be two loads of wood, and two loads of incense to burn upon the wood (Asp.)

2. To cleanse the Atash-dân or fire-vessel (Yasna IX, 1).

3. Or, a fan.

4. Asp.; literally, 'sharp-kneed.'

5. The Aspahê-astra; see Introd. V, 19.

6. Possibly, the milk-vessel.

7. As everything that goes out of man is unclean, his breath defiles all that it touches; priests, therefore, while on duty, and even laymen, while praying or eating, must wear a mouth-veil, the Paitidâna (Parsi Penôm), consisting 'of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to, at least, two inches below the mouth, and tied with two strings at the back of the head' (Haug, Essays, 2nd ed. p. 243, n. 1; cf. Comm. ad Farg. XVIII, 1, and Anquetil II, 530). This principle appears not to have been peculiar to the

Zoroastrian Aryans, for the Slavonian priest in Arkona was enjoined to go out of the temple, whenever he wanted to draw breath, 'lest the presence of the god should be defiled by contact with mortal breath' (ne dei presentia mortalis spiritus contagio pollueretur, Saxo Grammaticus, ap. Klek, Einleitung in die Slavische Literatur, p. 105). Cf. Introd. V, 8.

8. The 'Khrafstra-killer;' an instrument for killing snakes, &c.]

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Sraoshô-*k*arana[1], the cup for the Myazda[2], the cups for the juice[3], the mortar made according to the rules, the Haoma cups[4], and the baresma.

9 (32). 'He shall godly and piously give to godly men a set of all the war implements of which the warriors make use[5], as an atonement unto the soul (of the water dog); the first being a javelin[6], the second a knife[7], the third a club, the fourth a bow[8], the fifth a quiver[9] with shoulder-belt and thirty brass-headed arrows[10], the sixth a sling with arm-string and with thirty sling stones, the seventh a cuirass[11], the eighth a hauberk[12], the ninth a tunic[13], the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves[14].

[1. See Introd. V; 19.

2. Doubtful.

3. The cup in which the juice of the hom and of the urvarân (the twigs of hadhâ-naêpata which are pounded together with the hom) is received from the mortar (Comm.)

4. The cup on which twigs of Haoma are laid before being pounded, the so-called tashtah (Anquetil II, 533); 'some say, the hom-strainer' [a saucer with nine holes], Comm.

5. The armament detailed in the text agrees partly with that of the Persians and Medians described by Herodotos (VII, 61, 62). It would be desirable for archaeologists to ascertain to what time and, if possible, to what province this description refers, as such information might throw some light upon the age of this part of the Avesta at least.

6. {Greek Ai?xmu`s de` Braxe'as ei^xon.}

7. {Greek E?gxeiri'dia para` to`n deksio`n mhro`n paraiwpeu'mena e?k th^s zw'nhs.}

8. {Greek To'ksa de` mega'la.}

9. Doubtful.

10. {Greek O?ïstou`s de` kalami'nous.}

11. {Greek Lepi'dos sidhre'hs o?'psin i?xðuoeide'os.}

12. 'Going from the helm to the cuirass' (Comm.)

13. 'Under the cuirass' (Comm.);{Greek peri` de` to` sw^ma kiðw^nas xeiri dwtou`s poiki'lous}.

14. {Greek Peri` de` ta` ske'lea a?naksuri'das.}]

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10 (41). 'He shall godly and piously give to godly men a set of all the implements of which the husbandmen make use, as an atonement unto the soul (of the water dog), namely: A plough with share and yoke[1], an ox whip[2], a mortar of stone, a hand-mill for grinding corn,

11 (48). 'A spade for digging and tilling; one measure of silver and one measure of gold.'

O Maker of the material world, thou Holy One! How much silver?

Ahura Mazda answered: 'The price of a stallion:'

O Maker of the material world, thou Holy One! How much gold?

Ahura Mazda answered: 'The price of a camel.

12 (54). 'He shall godly and piously procure a rill of running water for godly husbandmen, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the rill?

Ahura Mazda answered: 'The depth of a dog, and the breadth of a dog[3].

13 (57). 'He shall godly and piously give a piece of arable land to godly men, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the piece of land?

Ahura Mazda answered: 'As much as can be watered with such a rill on both sides[4].

14 (60). 'He shall godly and piously procure for godly men a house with ox-stalls, with nine

[1. Doubtful.

2. Doubtful.

3. Which is estimated 'a foot deep, a foot broad,' (Comm.)

4. Doubtful.]

hâthras and nine nematas[1], as an atonement unto the soul (of the water dog)[2].'

O Maker of the material world, thou Holy One I How large is the house?

Ahura Mazda answered: 'Twelve Vîtâras[3] in the largest part of the house, nine Vîtâras in the middle part, six Vîtâras in the smallest part.

'He shall godly and piously give to godly men godly beds with cushions, as an atonement unto the soul (of the water dog),

15 (64). 'He shall godly and piously give to a godly man a virgin maid, whom no man has known, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! What maid?

Ahura Mazda answered: 'A sister or a daughter of his, at the age of puberty, with ear-rings in her ears, and past her fifteenth year.

16 (67). 'He shall godly and piously give to holy men twice seven head of small cattle, as an atonement unto the soul (of the water dog).

He shall bring up twice seven whelps.

He shall throw twice seven bridges over canals.

17 (70). 'He shall put into repair twice nine stables that are out of repair.

'He shall cleanse twice nine dogs from skin humours, hair wax, vermin[4], and all the diseases that are produced on the body of a dog.

[1. Meaning unknown.

2. He shall build a caravansary, which is considered a pious work (Mainyô-i-khard IV, 6; XXXVII, 36).

3. A word of unknown meaning; probably a measure, but possibly 'a passage or alley.'

4. Those three words are doubtful.]

'He shall treat twice nine godly men to their fill of meat, bread, strong, drink, and wine.

18 (73). 'This is the atonement, this is the penalty that he shall undergo to atone for the deed that he has done.

'If he shall undergo it, he shall enter the world of the holy ones: if he shall not undergo it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[1].'

FARGARD XV.

I (1-8). On five sins the commission of which makes the sinner a Peshôtanu.

II (9-19). On unlawful unions and attempts to procure miscarriage.

III (20-45). On the treatment of a bitch big with young.

IV (46-51). On the breeding of dogs.

I.

1. How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a Peshôtanu[2]?

2 (4). Ahura Mazda answered: 'There are five such sins, O holy Zarathustra! It is the first of these sins that men commit when a man teaches one of the faithful a foreign, wrong creed[3], a foreign wrong law, and he does so with a full knowledge and conscience of the sin: this is a sin that makes him a Peshôtanu.

[1. Cf. Farg. V, 62.

2 See Introd. V, 19.

3 Literally, 'another wrong creed;' the Commentary has, that is, a creed that is not ours.' See Introd. III, 10.]'

3 (9). 'It is the second of these sins that men commit when a man gives too hard bones or too hot food to a shepherd's dog or to a house dog;

4 (11). 'If the bones stick in the dog's. teeth or stop in his throat, or if the hot food burn his mouth or his tongue, so that mischief follows therefrom, and the dog dies, this is a sin that makes the man a Peshôtanu[1].

5 (16). ''It is the third of these sins that men commit when a man smites a bitch big with young or affrights her by running after her, with shouting or with clapping of hands[2];

6 (18). 'If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, so that mischief follows therefrom, and she dies, this is a sin that makes the man a Peshôtanu 3.

7 (22). 'It is the fourth of these sins that men commit when a man has intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period: this is a sin that makes him a Peshôtanu[4].

8 (25). 'It is the fifth of these sins that men commit when a man has intercourse with a woman quick with child[5], whether the milk has already

[1. He who gives too hot food to a dog, so as to burn his throat is margarzân (guilty of death); he who gives bones to a dog so as to tear his throat is margarzân (Gr. Rav. 639).

2. Or, 'with stamping on the ground' (? Saddar 31).

3. If a bitch is big with young and a man shouts or throws stones at her, so that the whelps come to mischief and die, he is margarzân (Gr. Rav. 639).

4. See Farg. XVI, 14 seq.

5. When she has been pregnant for four months and ten days, as it is then that the child is formed and a soul is added to its body (Anquetil 11, 563).]

come to her breasts or has not yet come: if mischief follow therefrom, and she die, this is a sin that makes the man a Peshôtanu[1].

II.

9 (30). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered

unto a husband or not delivered[2] , and she conceives by him, let her not, from dread of the people, produce in herself the menses, against the course of nature, by means of water and plants[3].

10 (34). 'And if the damsel, from dread of the people, shall produce in herself the menses against the course of nature, by means of water and plants, there is a sin upon her head[4].

11 (36). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, let her not,

[1. Or better, 'if the child die.' 'If a man come to his wife [during her pregnancy] so that she is injured and bring forth a still-born child, he is margarzân' (Old Rav. 115 b).

2. Whether she has a husband in the house of her own parents or has none; whether she has entered from the house of her own parents into the house of a husband [depending on another chief of family] or has not' (Comm.)

3. By means of drugs.

4. 'It is a tanâfûhr sin for her: it is sin on sin' (the first sin being to have allowed herself to be seduced), Comm. 'If there has been no sin in her (if she has been forced), and if a man, knowing her shame, wants to take it off her; he shall call together her father, mother, sisters, brothers, husband, the servants, the menials, and the master and the mistress of the house, and he shall say, "This woman is with child by me, and I rejoice in it;" and they shall answer, "We know it, and we are glad that her shame is taken off her;" and he shall support her as a husband does' (Comm.)]

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from dread of the people, destroy the fruit in her womb.

12 (38). 'And if the damsel, from dread of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder is on both the father and herself; both the father and herself shall pay the penalty for wilful murder[1].

13 (40). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman[2] and apply to her that she may procure thee miscarriage;"

14 (43). 'And the damsel goes to the old woman and applies to her that she may procure her miscarriage; and the old woman brings her some Banga, or Shaêta, or Ghnâna, or Fraspâta[3], or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.

III.

15 (49). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto. a husband or not

[1. For baodhô-varsta; see above, p. 84, § 38, and n. 1.

2. The nurse (Asp.)

3. Banga is bang or mang, a narcotic made from hempseed; shaêta means literally gold, and must have been some yellow plant or liquor; ghnâna is 'that which kills [the fruit in the womb];' fraspâta is 'that which expels [the fruit] so that it perishes' (Comm.)]

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delivered, and she conceives by him, so long shall he support her, until the child is born.

16 (54). 'If he shall not support her, so that the child comes to mischief[1], for want of proper support, he shall pay the penalty for wilful murder.'

17 (54). O Maker of the material world, thou Holy One! If she be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

18 (56). Ahura Mazda answered: 'It a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, so long shall he support her, until the child is born[2].

19 (58). 'If he shall not support her[3] . . . .

'It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, either woman or bitch.'

20 (61). O Maker of the material world, thou Holy One! If (a bitch[4]) be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

21 (63). Ahura Mazda answered: 'He whose house stands-nearest, the care of supporting her is

[1. And dies.

2. § 18 = § 15.

3. The sentence is left unfinished: Aspendiârji fills it with the words in § 16, 'so that the child,' &c. It seems as if §§ 17, 18 were no part of the original text, and as if § 17 were a mere repetition of § 20, which being wrongly interpreted as referring to a woman would have brought about the repetition of § 15 as an answer. See § 20.

4. The subject is wanting in the text: it is supplied from the Commentary as the sense requires it.]

his[1]; so long shall he support her until the whelps are born.

22 (65). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

23 (68). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a camel-stall, which is the worshipper of Mazda. that shall support her?

24 (70) Ahura Mazda answered: 'He who built the camel-stall or who holds it[2], the care of supporting her is his; so long shall he support her, until the whelps are born.

25 (76). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

26 (77). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a horse-stall, which is the worshipper of Mazda that shall support her?

27 (78). Ahura Mazda answered: 'He who built the horse-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

28 (81). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

29 (84). O Maker of the material world, thou

[1. The bitch is lying on the high road: the man whose house has its door nearest shall take care of her. If she dies, be shall carry her off [to dispose of the body according to the law]. One must support her for at least three nights: if one cannot support her any longer, one intrusts her to a richer man'(Comm. and Asp.)

2. 'In pledge or for rent' (Asp.; cf. Comm. ad § 42).]

Holy One! If a bitch be near her time and be lying in an ox-stall, which is the worshipper of Mazda that shall support her?

30 (86). Ahura Mazda answered: 'He who built the ox-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

31 (89). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

32 (92). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep-fold, which is the worshipper of Mazda that shall support her?

33 (94). Ahura Mazda answered: 'He who built the sheep-fold or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

34 (97). 'If he shall not support her so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

35 (100). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall[1], which is the worshipper of Mazda that shall support her?

36 (102). Ahura Mazda answered: 'He who erected the wall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

37 (105). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

[1. The wall around the house.]

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38 (108). O Maker of the Material world, thou Holy One! If a bitch be near her time and be lying in the moat[1], which is the worshipper of Mazda that shall support her?

39 (110). Ahura Mazda answered: 'He who dug the moat or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

40 (112). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

41 (113). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshipper of Mazda that shall support her?

42 (115). Ahura Mazda answered: 'He who sowed the pasture-field or who holds it, the care of supporting her is his.

413 (117). 'He shall with kind charity[2] take her to rest upon a litter of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.'

44 (122). O Maker of the material world, thou Holy One! When are the dogs capable of self-defence and self-subsistence?

45 (123). Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around[3]. Then they may be let loose, whether it be winter or summer.

'Young dogs ought to be supported for six months, children for seven years.

[1. The moat before the earth-wall.

2. Doubtful.

3. Probably the distance of one yugyê*s*ti; cf. Farg. XIII, 17.]

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'Âtar[1], the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.'

IV.

46 (127). O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

47 (129). Ahura Mazda answered: 'They shall dig a hole in the earth, in the middle of the fold, half a foot deep if the earth be hard, half the height of a man if the earth be soft.

48 (131). 'They shall first tie up the bitch there, far from children and from the Fire, the son of Ahura Mazda[2], and they shall watch by her until a dog comes there from anywhere. They shall afterwards let another dog come near her, and then a third besides[3], each being kept apart from the former, lest they should assail one another.

49 (134)[4]. 'The bitch being thus covered by three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from (three) dogs.'

50 (135). He who smites a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth

a young one born from (three) dogs, what is the penalty that he shall pay?

[1. The fire: when a woman is in labour, one lights up a great fire in order to protect her and her child from the fiends (Introd.. V, 13).

2. 'From children, lest she shall bite them; from the fire, lest it shall hurt her' (Comm.)

3. Cf. Justinus III, 4: maturiorem fiaturam conceptionern rati, si earn singulae per plures viros experirentur.

4. The text of this and the following clause is corrupt, and the meaning doubtful.]

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51 (137). Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-a*s*tra, seven hundred stripes with the Sraoshô-*k*arana.'

FARGARD XVI.

I (1-11). On the uncleanness of women during their sickness.

II (11-12). How it can be removed.

III (13-18). Sundry laws relating to the same matter. See Introd. V, 12.

I.

1. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has an issue of blood, either out of the ordinary course or at the usual period, what shall the worshippers of Mazda do?

2 (3). Ahura Mazda answered: 'They shall clear the way[1] of the wood there, both in growing trees and in logs[2]; they shall strew dry dust on the ground[3]; and they shall erect a building there[4], higher than the house by a half, or a third, or a fourth, or a fifth part, lest her look should fall upon the fire[5].'

3 (9). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

4 (10). Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen

[1. The way to the Dashtânistân (see Introd. V, 12).

2. Lest the wood shall be touched and defiled by the woman on her way to the Dashtânistân.

3. Lest the earth shall be touched and defiled by her. Cf. Farg. IX, 11, and Introd. V, 10.

4. The Dashtânistân.

5. See Introd. V, 12.]

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paces from the consecrated bundles of baresma, three paces from the faithful.'

5 (11). O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period?

6 (12). Ahura Mazda answered: 'Three paces[1] from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period.'

In what kind of vessels shall he bring the food? In what kind of vessels shall he bring the bread?

'In vessels of brass, or of lead, or of any common metal[2].'

7 (15). How much food shall he bring to her? How much bread shall he bring?

'(Only) two danares[3] of long bread, and one danare of milk pap, lest she should gather strength[4].

'If a child has just touched her, they shall first wash his hands and then his body[5].

8 (21). 'If she still see blood after three nights

[1. The food is held out to her from a distance in a metal spoon.

2. Earthen vessels, when defiled, cannot be made clean; but metal vessels can (see Farg. VII, 73 seq.)

3. A danare is, according to Anquetil, as much as four tolas, a tola is from 105 to 175 grains.

4. 'Sôshyôs says: For three nights cooked meat is not allowed to her, lest the issue shall grow stronger.' As the fiend is in her, any strength she may gain accrues to Ahriman.

5. A child whom she suckles. The meaning is, Even a child, if he has touched her, must undergo the rites of cleansing. The general rule is given in the Commentary: 'Whoever has touched a Dashtân woman must wash his body and his clothes with gômêz and water.' The ceremony in question is the simple Ghosel, not the Barashnûm, since the woman herself performs the former only (vide infra, § 11 seq.; cf. Introd. V, 16).]

have passed, she shall it in the place of infirmity until four nights have passed.

If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights, have passed.

9. 'If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

'If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

10. 'If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

'If she still see, blood after, eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

11. 'If she still see blood after nine nights have passed, this is a work of the Daêvas which they have performed for the worship and glorification of the Daêvas[1].'

II.

'The worshippers of Mazda shall clear the way[2] of the wood there, both in growing trees and in logs;

12 (26). 'They shall dig three holes in the earth, and they shall wash the woman with gômêz by two of those holes and with water by the third.

'They shall kill Khrafstras, to wit: two hundred corn-carrying ants, if it be summer; two hundred of

[1. See Introd. V, 12.

2. The way to , the Barashnûm-gâh, where the cleansing takes place.]

any other sort of the Khrafstras made by Angra Mainyu, if it be winter[1].'

III.

13 (30). If a worshipper of Mazda shall suppress the issue of a woman who has an issue of blood, either out of the ordinary course or at the usual period, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

14 (33). O Maker of the material world, thou Holy One! If a man shall again and again wilfully touch the body of a woman who has an issue of blood, either out of the ordinary course or at the usual period, so that the ordinary issue turns to the dye of the unusual one, or the unusual issue to the dye of the ordinary one, what is the penalty that he shall pay?

15 (36). Ahura Mazda answered: 'For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; for the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; for the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahê-a*s*tra, seventy stripes with the

Sraoshô-*k*arana.'

16. For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall press the

[1. See Introd. IV, 35.]

unclean thigh, but without sexual intercourse) what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.

17 (39). 'Whosoever shall lie in sexual inter course with a woman who has an issue of blood, either out of the ordinary course or at the usual period, does no better deed than if he should burn the corpse of his own son, born of his own body and dead of naêza[1], and drop its fat into the fire[2].

18 (41). All such sinners, embodiments of the Dru*g*, are scorners of the law: all scorners of the law are rebels against the Lord; all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[3].'

FARGARD XVII.

Hair and Nails.

Anything that has been separated from the body of man is considered dead matter (Introd. V, 12), and is accordingly supposed to fall into the possession of the demon and to become the abode of death and uncleanness. Therefore, hair and nails, as soon as cut off, are at once the property of Ahriman, and the demon has to be driven away from them by spells, in the same way as he is from the bodies of the dead. They are withdrawn from his power by

[1. A disease (Farg. VII, 58). There is another word naêza, 'a spear,' so that one may translate also 'killed by the spear' (Asp.)

2. 'Not that the two deeds are equal, but neither is good' (Comm.) The sin in question is a simple tanâfûhr (Farg. XV, 7), and therefore can be atoned for by punishment and repentance, whereas the burning of a corpse is a crime for which there is no atonement (Farg. I, 17; VIII, 73 seq.; Introd. V, 8).

3. Literally, 'is a Peshôtanu;' 'he is a tanâfûhr sinner, that is to say, margarzân (worthy of death),' Comm.]

the recital of certain prayers, and by being deposited in the earth inside consecrated circles, which are drawn around them as an intrenchment against the fiend (see above, p. 122, n. 1).

This chapter, which has given full scope to the ironical humour of many, is an invaluable document in the eyes of the mythologist, as he finds in it, if not the origin and explanation, at least the oldest record of world-wide superstitions. Not only in Bombay, but all over the world, people are found who believe that hair and nails are weapons in the hands of the evil one. The Esthonians, on the shores of the Baltic, take the utmost care not to drop the parings of their nails on the ground, lest the devil should pick them up, to make a visor to his cap, which will give him full power to injure men, unless the sign of the cross has been made over them[1]. The Gauchos in the Chilian pampas fear to throw their hair to the winds, but deposit it in holes dug in a wall[2]. In Liége good people are advised not to throw away their hair, nor to leave it in the teeth of the comb, lest a witch take hold of it and cast a spell over them[3].

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man increases most the baleful strength of the Daêvas, as he would do by offering them a sacrifice?'

2 (3). Ahura Mazda answered: 'It is when a man here below combing his hair or shaving it off, or paring off his nails drops them[4] in a hole or in a crack[5].

[1. Cf. infra, 'Thou shalt chant the Ahuna-Vairya,' &c., §§ 6, 8, 9.

2. Cf. infra, §§ 5, 7.

3. Mélusine, Recueil de Mythologie populaire, publié par H. Gaidoz et E. Rolland, Paris, 1878; pp. 79, 549, 583. To the same train of ideas

seems to belong the Eddic myth of Naglfar, the fatal ship wrought out of the nails of the dead, which is to take the crew of the demon to the shore of the earth when the last day of the world is come (Gylfaginning, 51).

4. Without performing the requisite ceremonies.

5. Doubtful.]

3 (6). 'Then for want of the lawful rites being observed, Daêvas are produced in the earth; for want of the lawful rites being observed, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

4 (10). 'Therefore, O Zarathustra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of baresma.

5 (13). 'Then thou shalt dig a hole, a di*s*ti[1] deep if the earth be hard, a vîtasti deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these fiend-smiting words: "Out of him by his piety Mazda made the plants grow up[2]."

6 (17). 'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shall chant the Ahuna-Vairya three times, or six, or nine.

II.

7 (19). 'For the nails, thou shalt dig a hole, out

[1. A di*s*ti = ten fingers. A vîtasti = twelve fingers.

2. See above, X1, 6; the choice of this line was determined by the presence of the word plants in it: man was considered a microcosm, and every element in him was supposed to come from a similar element in nature, to which it was to return after death, and whence it was to come back again at the time of the resurrection: his bones from the earth, his blood from the water, his hair from the trees, his life from the fire (Bundahis XXXI, Ulamâi Islâm); an old Aryan theory, traces of which are also to be found in India (Rig-veda XL, 16, 3), in Greece (Ilias VII. 99; Empedocles, fr. 3 7 8; cf. Epicharmus ap. Plut. Consol. ad Apoll. 15), and in Scandinavia (Edda, Grimnismal 40).]

of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these fiend-smiting words: "The words that are heard from the pious in holiness and good thought[1]."

8 (24). 'Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

9 (26). 'And then: "Look here, O Ashô-zu*s*ta bird[2]! here are the nails for thee: look at the nails here! May they be for thee so many spears, knives, bows, falcon-winged arrows, and sling-stones against the Mâzainya Daêvas[3]!"

10 (29). 'If those nails have not been dedicated (to the bird), they shall be in the hands of the Mâzainya Daêva so many spears, knives, bows, falcon-winged arrows, and sling stones (against the Mâzainya Daêvas)[4].

[1. Yasna XXXIII, 7. There is here only a play upon the word sruyê, 'is heard,' which chances to be homonymous with the dual of srva, 'nails of both hands.'

2. 'The owl,' according to modern tradition. The word literally means 'friend of holiness.' 'For the bird Ashôzu*s*ta they recite the Avesta formula; if they recite it, the fiends tremble and do not take up the nails; but if the nails have had no spell uttered over them, the fiends and wizards use them as arrows against the bird Ashôzusta and kill him. Therefore, when the nails have had a spell uttered over them, the bird takes and eats them up, that the fiends may not do any harm by their means' (Bundahis XIX).

3. See above, p. 137, n. 1. The nails are cut in two and the fragments are put in the hole with the point directed towards the north, that is to say, against the breasts of the Dêvs (see above, p. 75, n. 2). See Anquetil, Zend-Avesta II, 117; India Office Library, VIII, 80.

4. Repeated by mistake from § 10.]

11 (30). 'All such sinners, embodiments of the Dru*g*, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[1].'

FARGARD XVIII.

I (1-13). On the unworthy priest and enticers to heresy.

II (14-29). The holiness of the cock.

III (30-60). The four paramours of the Dru*g*.

IV (61-71). On unlawful lusts. The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, pp. 243 seq., 364 seq.

I.

1. There is many a one, O holy Zarathustra!' said Ahura Mazda, 'who wears a Paitidâna[2] but who has not girded his loins with the law[3]; when such a man says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathu*s*tra!' thus said Ahura Mazda.

2 He holds a Khrafstraghna in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathu*s*tra!' thus said Ahura Mazda.

[1. See preceding Fargard, § 18.

2. See above, p. 168, n. 7.

3. The word translated girded is the word used of the Kôstî, the sacred girdle which the Parsi must never part with (see § 54); the full meaning, therefore, is, 'girded with the law as with a Kôstî' (cf. Yasna IX, 26 [81]), that is to say, 'never forsaking the law,' or, as the Commentary expresses it, 'one whose thought is all on the law' (cf. § 5).

4. See above, p. 168, n. 8.]

3 (7). 'He holds a twig[1] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathu*s*tra!' thus said Ahura Mazda.

4 (9). 'He wields the A*s*tra mairya[2], but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathu*s*tra!' thus said Ahura Mazda.

5 (11). 'He who sleeps {*on--? jbh*} throughout the night, who does not perform the Yasna nor chant the hymns, who does not worship by word or by deed, who does neither learn nor teach, with a longing for (everlasting) life, he lies when he says, "I am an Âthravan," do not call him an Âthravan, O holy Zarathu*s*tra!' thus said Ahura Mazda.

6 (14). 'Him thou shalt call an Âthravan, O holy Zarathu*s*tra! who throughout the night sits up and demands of the holy Wisdom[3], which makes man free from anxiety, with dilated heart, and cheerful at the head of the *K*inva*t* bridge[4], and which makes him reach that world, that holy world. that excellent world, the world of paradise.

7 (18). '(Therefore) demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that

[1. The bundles of baresma or the urvarân (see p. 22, n. 2; p. 169, n. 3).

2. The Aspahê-a*s*tra; see Introd. V, 19.

3. That is to say, studies the law and learns from those who know it (cf. Introd. V, 2).

4. See Farg. XIX, 30. 'It gives him a stout heart, when standing before the *K*inva*t* bridge' (Comm.)]

thou mayst be the better, that thou mayst be the happier[1].'

8 (21). Zarathu*s*tra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What is it that makes the unseen power of Death increase?'

9 (22). Ahura Mazda answered: 'It is the man that teaches a wrong law[2]; it is the man who continues for three years[3] without wearing the sacred girdle[4], without chanting the Gâthas, without worshipping the good waters.

10 (25). 'And he who should set that man at

[1. See Introd. V, 2.

2. 'The deceiver Ashemaogha' (Comm.); the heretic. Cf. Farg. XV, 2, and Introd. III, 10.

3. Doubtful.

4. The Kôstî, which must be worn by every Parsi, man or woman, from their fifteenth year of age (see below, § 54 seq.); it is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow believers. He who does not wear it must be refused water and bread by the members of the community; he who wears it becomes a participator in the merit of all the good deeds performed all over the Zarathustrian world (Saddar 10 and 46; Hyde 10 and 50). The Kôstî consists 'of seventy-two interwoven filaments, and should three times circumvent the waist. . . . Each of the threads is equal in value to one of the seventy-two Hâhs of the Izashnê; each of the twelve threads in the six lesser cords is equal in value to the dawâzdih hamâist . . .; each of the lesser cords is equal in value to one of the six Gahanbârs; each of the three circumventions of the loins is equal in value to humat, good thought, hukhat, good speech, huaresta, good work; the binding of each of the four knots upon it confers pleasure on each of the four elements, fire, air, water, and the earth' (Edal Daru, apud Wilson, The Parsi Religion Unfolded, p. 163). In the Brahmanical system also the faithful are bound to their god by means of a sacred girdle, the Mekhalâ.

Another piece of clothing which every Parsi is enjoined to wear is the Sadarah, or sacred shirt, a muslin shirt with short sleeves, that does not reach lower than the hips, with a small pocket at the opening in front of the shirt (see § 54 seq.)]

liberty, when bound in prison[1], does no better deed than if he should flay a man alive and cut off his head[2].

11 (2 7). 'The blessing uttered on a wicked, ungodly Ashemaogha does not go past the mouth (of the blesser); the blessing for two Ashemaoghas does not go past his tongue; the blessing for three is no word at all; the blessing for four is a curse against himself.

12 (29). 'Whosoever should give some Haoma juice to a wicked, ungodly Ashemaogha, or some Myazda consecrated with blessings, does no better deed than if he should lead a thousand horse against the cities of the worshippers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

II.

13 (32). 'Demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

14 (33). Zarathustra asked Ahura Mazda: 'Who is the Sraosha-varez[3] of Sraosha? the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god.'

[1. See Introd. III, 10. Cf. § 12.

2. Doubtful. The Commentary seems to understand the sentence as follows: 'He who should free him from hell would thus perform no less a feat than if he should cut off the head of a man and then make him alive again.'

3. 'Who is he who sets the world in motion?'(Comm.) See above, p. 56, n. 2.

4. See Introd. IV, 31.]

15 (34). Ahura Mazda answered: 'It is the bird named Parôdars[1], which. ill-speaking people call Kahrkatâs[2], O holy Zarathustra! the bird that lifts up his voice against the mighty dawn:

16 (37). '"Arise, O men! recite the Ashem ya*d* vahistem that smites down the Daêvas[3]. Lo! here is Bûshyãsta, the long-handed[4], coming upon you, who lulls to sleep again the whole living world, as soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time[5] is not yet come.'"

17 (41). 'For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

18 (43). 'In the first part of the night, Fire, the son of Ahura Mazda, calls the master of the house for help, saying:

19 (43). '"Up! arise, thou master of the house! put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright

[1. 'He who foresees' the coming dawn; the cock.

2 'When he is not called so, he is powerful' (Comm.) Cf. XIII, 2, 6.

3. The cock is called 'the drum of the world.' As crowing in the dawn that dazzles away the fiends, he shared with it the honour of the victory, and was believed to crow away the demons: 'The cock was created to fight against the fiends and wizards; ... he is with the dog an ally of Srôsh against demons' (Bundahis XIX) 'No demon can enter a house in which there is a cock: and, above all, should this bird come to the residence of a demon, and move his tongue to chaunt the praise's of the glorious and exalted Creator, that instant the evil spirit takes to flight' (Mirkhond, History of the Early Kings of Persia, translated by Shea, p. 57; cf. Saddar 32, Hyde 35, and J. Ovington, A Voyage to Suratt, 1696, p. 371).

4. See Introd. IV, 24.

5. 'To perform thy religious duties' (Comm.)]

with the clean wood, carried by thy well-washed hands[1]. Here comes Âzi[2], made by the Daêvas, who is about to strive against me, and wants to put out my life."

20 (46). 'In the second part of the night, Fire, the son of Ahura Mazda, calls the husbandman for help, saying:

21 (46). "'Up! arise, thou husbandman! Put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

22 (48). 'In the third part of the night, Fire, the son of Ahura Mazda, calls the holy Sraosha for help, saying: "Come thou, holy, tall-formed Sraosha, [then he brings unto me some clean wood with his well-washed hands][3]: here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

23 (50). 'And then the holy Sraosha wakes up the bird named Parôdar*s*, which ill-speaking people call Kahrkatâs, and the bird lifts up his voice against the mighty dawn:

24 (52). "'Arise, O men! recite the Ashem ya*d* vahistem that smites down the Daêvas. Lo! here is Bûshyãsta, the long-handed, coming upon you, who lulls to sleep again the whole living world as

[1. The Parsi, as soon as he has risen, must put on the Kôstî, wash his hands, and put wood on the fire.

2 See Introd. IV, 19.

3. The text seems to be corrupt: it must probably be emendated into I bring into me . . .']

soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time is not yet come.'"

25 (52). "'For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

26 (53). 'And then bed-fellows address one another: "Rise up, here is the cock calling me up." Whichever of the two first gets up shall first enter paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto the Fire, the son of Ahura Mazda, the Fire, well pleased with him and not angry, and fed as it required, will thus bless him:

27 (58). "'May herds of oxen grow for thee, and increase of sons: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of the soul all the nights of thy life."

'This is the blessing which the Fire speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

28 (64). 'And whosoever will kindly and piously present one of the faithful with a pair of these my Parôdar*s* birds, a male and a female, it is as though he had given[1] a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

29 (67). 'And whosoever shall give to my Parôdar*s* bird his fill of meat, I, Ahura Mazda, need not

[1. 'In the day of recompense' (Comm.); he shall be rewarded as though he had given a house, &c. . . . he shall receive such a house in paradise.]

interrogate him any longer; he shall directly go to paradise.'

III.

30 (70). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'

31 (74). Then the Dru*g* demon, the guileful one, answered: 'O holy, tall-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32 (77). 'There are four males who are mine.

'And they make me conceive progeny as other males make their females.'

33 (78). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*! Who is the first of those males of thine?'

34 (79). Then the Dru*g* demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up'.

35 (82). 'That man makes me conceive progeny as other males make their females.'

36 (83). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*! What is the thing that can counteract that?'

37 (84). Then the Dru*g* demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is

[1. Cf. Farg. III, 34.]

the thing that counteracts it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38 (87). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

39 (88). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*! Who is the second of those males of thine?'

40 (89). Then the Dru*g* demon, the guileful one, answered 'O holy, tall-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

41 (92). 'That man makes me conceive progeny as other males make their females.'

42 (93). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*! What is the thing that can counteract that?'

43 (94). Then the Dru*g* demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is the thing that counteracts it, namely, when the man rising up[1] and stepping three steps further off, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrôtemãm, and then chant the Ahuna-Vairya and offer up one Yê*n*hê hâtãm.

[1. 'Nec stando mingens . . . facile visitur Persa' (Amm. Marc. XXIII, 6); Ar*d*â Virâf XXIV; Mainyô-i-khard II, 39; Saddar 56, Hyde 60. Cf. Manu IV, 47 seq., and Polack, Persien I, 67: 'Von einem in Paris weilenden Perser hinterbrachte man dem König, um seine Emancipation und Abtrünnigkeit vom Gesetz zu beweisen. dass er Schweinefleisch esse und stehend die Function verrichte.']

44 (98). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

45 (99). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*! Who is the third of those males of thine?'

46 (100). Then the Dru*g* demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the third of my males who during his sleep emits seed.

47 (102). 'That man makes me conceive progeny as other males make their females.'

48 (103). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*! What is the thing that can counteract that?'

49 (104). Then the Dru*g* demon, the guileful one, answered: 'O holy, tall-formed Sraosha! this is the thing that counteracts it, namely, if the man, when he has risen from sleep, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrôtemãm, and then chant the Ahuna-Vairya and offer up one Yê*n*hê hâtãm.

50 (107). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother's womb.'

51 (108). Then he shall speak unto Spe*n*ta Ârmaiti[1], saying: 'O Spe*n*ta Ârmaiti, this man do I deliver unto thee; this man deliver thou back unto me, against the mighty day of resurrection; deliver him back as one who knows the Gâthas, who

[1. The genius of the earth (cf. Farg. II, 10).]

knows the Yasna, and the revealed law[1], a wise and clever man, who is the Word incarnate.

52 (112). 'Then thou shalt call his name "Fire-creature, Fire-seed, Fire-offspring, Fire-land," or any name wherein is the word Fire[1].'

53 (113). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*! Who is the fourth of those males of thine?'

54 (114). Then the Dru*g* demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt[3].

55 (115). 'At the fourth step[4] we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Za*n*das[5].'

56 (117). The holy Sraosha asked the Dru*g*, with his club uplifted against her: 'O thou wretched and wicked Dru*g*, what is the thing that can counteract that?'

57 (118). Then the Dru*g* demon, the guileful one, answered: 'O holy, tall-formed Sraosha! There is no means of counteracting it;

[1. Literally, 'the answers made to the questions (of Zarathustra).'

2. Cf. Introd. IV, 30, and Orm. Ahr. § 205.

3. The Kôstî and the Sadarah; see above, p. 191, n. 4. It is the sin known as kushâ*d* duvârisnî (Mainyô-i-khard II, 35; Ar*d*â Vîrâf XXV, 6).

4. 'Going three steps without Kôstî is only a three Sraoshô-*k*arana sin; from the fourth step, it is a tanâfûhr sin' (Comm.)

5. For the Yâtus, see Introd. IV, 20; the za*n*da is a hobgoblin.]

58 (120). 'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt.

59 (120). 'At the fourth step we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Za*n*das.'

IV.

60 (122). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

61 (123). Zarathustra asked Ahura Mazda: 'Who grieves thee with the sorest grief? Who pains thee with the sorest pain?'

62 (124). Ahura Mazda answered: 'It is the *G*ahi[1], O Spitama Zarathustra! who goes a-whoring after the faithful and the unfaithful, after the worshippers of Mazda and the worshippers of the Daêvas, after the wicked and the righteous[2].

6 3 (12 5). 'Her look dries up one third of the mighty floods that run from the mountains; her look withers one third of the beautiful, golden hued, growing plants;

64 (12 7). 'Her look withers one third of the grass

[1. The courtezan, as an incarnation of the female demon *G*ahi (see Introd. IV, 15).

2 '[Whether she gives up her body to the faithful or to the unfaithful], there is no difference; when she has been with three men, she is guilty of death' (Comm.)]

wherewith Spe*n*ta Ârmaiti[1] is clad[2], and her touch withers in the faithful one third of his good thoughts, of his good words, of his good deeds, one third of his strength, of his fiend-killing power, and of his holiness[3].

65 (129). 'Verily I say unto thee, O Spitama Zarathustra! such creatures ought to be killed even more than gliding snakes[4], than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood.'

66 (133). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

67-68 (133). Zarathustra asked Ahura Mazda: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly[5], and she allows it wilfully, wittingly, and

[1. The earth.

2. Doubtful. The Pahlavi translation has, 'One third of the strength of Spe*n*ta Ârmaiti.'

3. 'If a *G*ahi (courtezan) look at running waters, they fall; if at trees, they are stunted; if she converse with a pious man, his intelligence and his holiness are withered by it' (Saddar 67; Hyde 74). Cf. Manu IV, 40 seq.

4. It is written in the law (the Avesta): 'O Zartust Isfitamân! with regard to woman, I say to thee that any woman that has given up her body to two men in one day is sooner to be killed than a wolf, a lion, or a snake: any one who kills such a woman will gain as much merit by it as if he had provided with wood a thousand fire-temples, or destroyed the dens of adders, scorpions, lions, wolves, or snakes' (Old Rav. 59 b).

5. 'Knowing her state and knowing that it is a sin' (Comm.)]

knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?'

69 (136). Ahura Mazda answered: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly, and she allows it wilfully, wittingly, and knowingly;

70 (137). 'He shall slay a thousand head of small cattle; he shall godly and piously offer up to the fire[1] the entrails[2] thereof together with Zaothra-libations; he shall bring the shoulder bones to the good waters[3].

71 (140). 'He shall godly and piously bring unto the fire a thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhâ-naêpata, or of any sweet-scented plant[4].

72 (142). 'He shall tie and consecrate a thousand bundles of baresma; he shall godly and piously offer up to the good waters a thousand Zaothra-libations, together with the Haoma and the meat, cleanly prepared and well strained by a pious man, together with the roots of the tree known as Hadhâ-naêpata[5].

73 (144). 'He shall kill a thousand snakes of

[1. To the Bahrain fire.

2. The ômentum (afsman) or epipleon. Strabo, XV, 13: {Greek tou^ e?pi'plou ti mikro`n tiðe'ssi, w!s le'gousi' tines, e?pi` to' pu^r}. 'Ascending six steps they showed me in a Room adjoining to the temple, their Fire which they fed with Wood, and sometimes Burn on it the Fat of the Sheep's Tail.' A Voyage Round the World, Dr. J. F. Gemelli, 1698.

3. The meat is eaten by the faithful (Asp.); cf. Herod. I, 132.

4. Cf. Farg. XIV, 3 seq.

5. See above, p. 94, n. 1.]

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those that go upon the belly, two thousand of the other kind[1]: he shall kill a thousand land frogs and two thousand water frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind[2].

74 (147). 'He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the Aspahê-a*s*tra, a thousand stripes with the Sraoshô-*k*arana[3].

75 (149). 'This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

76 (i50). 'If he shall pay it, he shall enter the world of the holy ones; if he shall not pay it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[4].'

FARGARD XIX.

I (1-11). Angra Mainyu attempts to kill Zarathu*s*tra, and, when he fails, tempts him. Zarathu*s*tra withstands both assaults with weapons both material and spiritual.

II (I1-43). Zarathu*s*tra applies to Ahura Mazda for a revelation of the law. He is taught how the fiend may be repelled, how the creation of Mazda is to be worshipped, how uncleanness is to be washed away, and what becomes of the soul after death.

III (43-47). Angra Mainyu and his host, driven to despair, and feeling themselves powerless, flee down into hell.

This chapter may be entitled 'The Revelation,' and considered as the frame-work of the Vendîdâd, the remainder of which should have its place between the first and the third part; as the first part

[1. 'Two thousand mâr bânak' (Comm.) See above, p. 157, n. 1.

2. 'Two thousand dârak' (Comm.) See above, p. 157, n. 4.

3. Five tanâfûhrs, that is, six thousand dirhems.

4. §§ 75, 76 = Farg. XIV, 18.]

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shows the fiend's struggles to prevent the revelation, and the third shows the effects of it; the second being, as it were, an abstract of the law, an abridged Vendîdâd.

The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, p. 253 seq., p. 333 seq., and p. 379 seq.

I.

1. From the region of the north, from the regions of the north I, forth rushed Angra Mainyu, the deadly, the Daêva of the Daêvas[2]. And thus spake the guileful one, he the evil-doer Angra Mainyu, the deadly: 'Dru*g*, rush down upon him! destroy the holy Zarathu*s*tra!' The Dru*g* came rushing along, the demon Bûiti[3], the unseen death, the hell-born.

2 (5). Zarathu*s*tra chanted aloud the Ahuna-Vairya[4]: 'The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.'

(He added): 'Offer up prayers to the good waters of the good Dâitya[5]!

'Profess the law of the worshippers of Mazda!'

The Dru*g* dismayed, rushed away, the demon Bûiti, the unseen death, the hell-born.

[1. From hell; cf. p. 75, n. 2.

2 'The fiend of fiends,' the arch-fiend.

3. 'How does death enter the body of man? There are several Druges from Ahriman, who come into the body and the soul of man: one of whom is a Drug known as Bût; she is the forerunner of death; when the time of the end is at hand, she produces in the body of man such excessive heat that he falls ill' (Dâdâr i Dâdûkht, British Museum, Add. 8994, 130 a).

4. See above, p. 98, n. 2.

5. The river in Airyana Vaêgô; see Farg. I, 3, and Introd. III, 15.]

3 (7). And the Drug, the guileful one, said unto Angra Mainyu: 'O baneful Angra Mainyu! I see no way to kill him, so great is the glory of the holy Zarathustra.'

Zarathustra saw (all this) from within his soul: 'The evil-doing Daêvas and Drvants[1] (thought he) take counsel together for my death.'

4 (11). Up started Zarathustra, forward went Zarathustra, unshaken by the evil spirit, by the hardness of his malignant riddles[2], swinging stones in his hand, stones as big as a house[3], which he obtained from the Maker, Ahura Mazda, he the holy Zarathustra.

'At what on this wide, round earth, whose ends lie afar, at what dost thou swing (those stones), thou who standest by the river Darega[4], upon the mountains, in the mansion of Pourusaspa[5]?'

5 (16). Thus Zarathustra answered Angra Mainyu: 'O evil-doer, Angra Mainyu! I will smite the creation of the Daêva; I will smite the Nasu, a creature of the Daêva; I will smite the Pairika Knãthaiti[6], till the fiend-smiter Saoshyant come up to life out

[1. See Introd. IV, 22.

2. This is a fragment of an old myth in which Zarathustra and Angra Mainyu played respectively the parts of Oedipus and the Sphinx. See, for further explanation, Orm. Ahr. §§ 163-165.

3. See Introd. IV, 40. The Commentary has, 'Some say, those stones are the Ahuna-Vairya.' In another attempt to account for a mythical expression, which was no longer understood, those thunderbolts were turned into the nine-knotted stick used in the Barashnûm. (see Farg. IX, 14; Comm and Asp.)

4. See Introd. III, 15.

5. The father of Zarathustra.

6. Cf. Farg. I, 10, and Introd. IV, 21.]

of the lake Kãsava, from the region of the dawn, from the regions of the dawn[1].'

6 (20). Again to him said the guileful one, the

Maker of the evil world, Angra Mainyu: 'Do not destroy my creatures, O holy Zarathustra! Thou art the son of Pourusaspa[2], just born of thy mother[3]. Renounce the good law of the worshippers of Mazda, and thou shalt gain such a boon as the murderer[4] gained, the ruler of the nations.'

7 (24). Thus in answer to him said Spitama Zarathustra: 'No! never will I renounce the good law of the worshippers of Mazda, though my body, my life, my soul should burst!'

8 (27). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures (strike and repel) my creation who am Angra Mainyu?'

9 (29). Thus in answer to him said Spitama Zarathustra: 'The sacred mortar, the sacred cup, the Haoma, the Words taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon the good creatures (will strike and repel thee), O evil-doer, Angra Mainyu! To me Spenta Mainyu gave it, he gave it to me in the boundless Time[5];

[1. See Introd. IV, 39-40.

2. 'I know thee' (Comm.)

3. Doubtful (cf. § 46); possibly, 'I was invoked by thy mother.' The Commentary has, 'Some explain thus: Thy forefathers worshipped me: worship me also.'

4. Ajis Dahâka or Zohâk, who, as a legendary king, is said to have ruled the world for a thousand years (Introd. IV, 11).

5. See Introd. IV, 42. The Ahuna-Vairya was revealed before {footnote p. 207} the creation of the world (Yasna XIX), and consequently in the boundless Time.]

to me the Amesha Spe*n*tas, the all-ruling, the all-beneficent, gave it.'

10 (35). Zarathu*s*tra chanted aloud the Ahuna-Vairya. The holy Zarathu*s*tra said aloud 'This I ask thee: teach me the truth, O Lord[1]! . . .

II.

11 (37). Zarathu*s*tra asked Ahura Mazda: 'O Ahura Mazda, most beneficent spirit, Maker of the, material world, thou Holy One! [he was sitting by the Dare*g*a, on the mountain[2], praying to Ahura Mazda, to the good Vohu-manô, to Asha Vahi*s*ta, Khshathra Vairya, and Spe*n*ta. Ârmaiti;]

12 (39). How shall I make the world free from that Dru*g*, from the evil-doer Angra Mainyu? How shall I drive away direct defilement? How-indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?'

13 (42). Ahura Mazda answered. 'Invoke, O Zarathu*s*tra! the good law of Mazda.

'Invoke, O Zarathu*s*tra! the Amesha Spe*n*tas who rule over the seven Karshvares of the earth[3].

'Invoke, O Zarathu*s*tra! the sovereign Heaven, the boundless Time[4], and Vayu[5], whose action is most high.

[1. This verse is the beginning of a Gâtha (Yasna XLIV), in which Zarathu*s*tra applies to Ahura Mazda to be taught the mysteries of the world and of the law.

2. See § 4 and Introd. III, 15.

3. See Introd. IV, 7.

4. See Introd. IV, 42.

5 See Introd, IV, 15.]

'Invoke, O Zarathu*s*tra! the powerful Wind, made by Mazda, and Spe*n*ta [Ârmaiti][1], the fair daughter of Ahura Mazda.

14 (46). 'Invoke, O Zarathu*s*tra! my Fravashi[2], who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid[3], the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word[4]!

'Invoke, O Zarathu*s*tra! this creation of mine, who am Ahura Mazda.'

15 (50). Zarathu*s*tra took those words from me, (and said): 'I invoke the holy creation of Ahura Mazda.

'I invoke Mithra[5]', the lord of wide pastures, a god armed with beautiful weapons, with the most glorious of all weapons, with the most fiend-smiting of all weapons.

'I invoke the holy, tall-formed Sraosha[6], who wields a club in his hand, to bear upon the heads of the fiends.

16 (54). 'I invoke the most glorious holy Word.

'I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.

'I invoke the mighty Wind, made by Mazda, and Spe*n*ta (Ârmaiti), the fair daughter of Ahura Mazda.

'I invoke the good law of Mazda, the fiend-destroying law of Zarathu*s*tra.'

17 (58). Zarathustra asked Ahura Mazda: 'O Maker of the good world, Ahura Mazda! With

[1. See Introd. IV, 30.

2. See Introd. IV, 37.

3. See Introd. IV, 5.

4. Mãthra Spe*n*ta; see Introd. IV, 40.

5. See Introd. IV, 8.

6. See Introd. IV, 31, and cf. Farg. XVIII, 22 seq.]

what manner of sacrifice shall I worship, with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

18 (60). Ahura Mazda answered: 'Go, O Spitama Zarathustra! towards that tree[1] that is beautiful, high-growing, and mighty amongst the high-growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem, vohu[2]!"

19 (63). 'Let the faithful man cut off a twig of baresma, long as a ploughshare, thick as a barley-corn[3]. The faithful one, holding it in his left hand, shall not leave off keeping his eyes upon it[4], whilst he is offering up the sacrifice to Ahura Mazda and to the Amesha-Spe*n*tas, and to the high and beautiful golden Haomas, and to Vohu-manô[5] and to the good Râta[6], made by Mazda, holy and excellent[7].'

20 (67). Zarathustra asked Ahura Mazda: 'O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-manô[5] gets directly defiled: Vohu-manô gets indirectly defiled;

[1. The tree, whatever it is, from which the baresma is taken. See p. 22, n. 2.

2. See § 22.

3. Doubtful.

4. The Parsis are recommended to keep their eyes on the baresma during the sacrifice: 'A man is offering the Darûn, he has said all the required Avesta, but be has not looked at the baresma: what is the rule? It would have been better if he had looked at it: however he may proceed to the meal' (Old Rav. 97 b).

5. See Introd. IV, 7.

6. See Introd. IV, 30.

7. Doubtful. Possibly, 'While he is offering up the high and beautiful Haomas, and Vohu-manô (good thoughts) and the good Râta (sacrificial presents).'

8. Vohu-manô is often used as a designation of the faithful one, literally, 'the good-minded;' this is the meaning which is given to it in this passage by the Commentary, and it certainly belongs {footnote p. 210} to it in the second part of § 25; but in the first part of the same clause it is translated 'clothes,' a meaning which is not unlikely in itself, as Vohu-manô, being the Amshaspand of cattle, may designate, and in fact did designate, the skins of cattle and leather (Comm. ad Farg. XVIII, 2). On the whole the description in the text applies to the cleansing both of the man and of the clothes, and Vohu-manô sometimes means the one, and sometimes the other.]

the Daêvas defile him from the bodies smitten by the Daêvas[1]: let Vohu-manô be made clean.'

21 (70). Ahura Mazda answered: 'Thou shalt take some gômêz from a bull ungelded and such as the law requires it[2]; thou shalt take the man who is to be cleansed[3] to the field made by Ahura[4], and the man that is to cleanse him shall draw the furrows[5].

22 (73). 'He shall recite a hundred Ashem vohu: "Holiness is the best of all good. Happy, happy the man who is holy with perfect holiness!"

'He shall chant two, hundred Ahuna-Vairya:

"The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor."

'He shall wash Vohu-manô four times with the gômêz from the ox, and twice with the water made by Mazda[6].

[1. From dead bodies.

2. The so-called Varasiô: 'it must be of a white colour; if a single hair on its body be found other than white, the animal is rejected as unfit for the purpose' (Sorâbji Kâvasji Khambâtâ, in the Indian Antiquary, VII, i 80).

3. Or better, 'the things that are to be cleansed.'

4. The place of the cleansing, the Barashnûm-gâh (see Farg. IX, 3).

5. See Farg. IX, 10.

6. This can hardly refer to the cleansing of the man, as the man {footnote p. 211} ought to be washed six times with gômêz and three times with water (see Farg. VIII, 37 seq.; IX, 28 seq.)]

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23 (76). 'Thus Vohu-manô shall be made clean, and clean shall be the man. Then he shall take up Vohu-manô[1] with his left arm and his right, with his right arm and his left: and thou shalt lay down Vohu-manô under the mighty structure of the bright heavens, by the light of the stars made by the gods, until nine nights have passed away[2].

24 (80). 'When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu-gaona unto the fire, and thou shalt perfume Vohu-manô therewith.

25 (82). 'Thus shall Vohu-manô become clean, thus shall the man be clean[3]: he shall take up Vohu-manô with the right arm and the left, with the left arm and the right, and Vohu-manô[4] shall say aloud: "Glory be to Ahura Mazda! Glory be to the Amesha-Spe*n*tas! Glory be to all the other holy beings."'

26 (85). Zarathu*s*tra asked Ahura Mazda: 'O thou all-knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daêva-worshipper who lives in sin, that they have once to leave behind them the earth made by Ahura,

[1. 'The clothes' (Comm.)

2. The clothes of the unclean shall be exposed to the air for nine nights, all the time while he himself is confined in the Armê*s*t-gâh. The rules for the cleansing of clothes that have been worn by the dead himself are different (see Farg. VII, 12 seq.)

3. 'Thus Vohu-manô shall be clean--the clothes; thus the man shall be clean--he who wears those clothes' (Comm.)

4. The faithful one.]

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that they have to leave the water that runs, the corn that grows, and all the rest of their wealth[1]?'

Ahura Mazda answered: 'Thou shouldst, O holy Zarathu*s*tra.'

27 (89). O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, in their life in the material world, they have won for their souls?

28 (90). Ahura Mazda answered: 'When the man is dead, when his time is over, then the hellish, evil-doing Daêvas assail him; and when the third night is gone, when the dawn appears and brightens up, and makes Mithra, the god with beautiful weapons, reach the all-happy mountains, and the sun is rising:

29 (94). 'Then the fiend, named Vîzaresha, carries off in bonds[2] the souls of the wicked Daêva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the *K*inva*d* bridge, the holy bridge made by Mazda[3], they ask for their spirits and souls the

[1.

> 'Linquenda tellus, et domus et placens
> Uxor, nec harum, quas colis arborum. . . .'

The translation is doubtful in its details; yet there is little doubt that the sentence refers to future life (cf. § 227). Aspendiârji translates, 'Shall the godly man . . . arise (from the dead) . . . ?' which seems to be the meaning of the Pahlavi Commentary too.

2. 'Every one has a noose cast around his neck: when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked,

they drag him with that noose down into hell' (Comm.; cf. Farg. V, 8, and Introd. IV, 26).

The *K*inva*d* bridge extends over hell and leads to paradise: for the souls of the righteous it widens to the length of nine javelins; {footnote p. 213} for the souls of the wicked it narrows to a thread, and they fall down into hell (cf. Ar*d*â Virâf V, 1). This bridge is known in many mythologies; it is the Sirath bridge of the Musulmans; not long ago they sang in Yorkshire of 'the Brig o' Dread, na brader than a thread' (Thoms, Anecdotes, 89), and even nowadays the peasant in Nièvre tells of a little board--

'Pas pu longue, pas pu large
Qu'un ch'veu de la Sainte Viarge,'

which was put by Saint Jean d'Archange between the earth and paradise:

'Ceux qu'saront la raison (= l'oraison?) d'Dieu
Par dessus passeront.
Ceux qu'la sauront pas
An bout mourront.' (Mélusine, p. 70.)

]

reward for the worldly goods which they gave away here below[1].

30 (98) Then comes the well-shapen, strong and tall formed maid[2], with the dogs at her sides[3], one who can distinguish[4], who is graceful[5], who does what she wants, and is of high understanding.

'She makes the soul of the righteous one go up above the Hara-berezati[6]; above the *K*inva*d* bridge she places it in the presence of the heavenly gods themselves.

31 (102). up rises Vohu-manô[7] from his golden seat: Vohu-manô exclaims: "How hast thou come to us, thou holy one, from that decaying world into this undecaying one[8]?"

[1. Cf. Farg. III, 34, 35; XVIII, 33 seq.

2. The soul of the dead, on the fourth day, finds itself in the presence of a maid, of divine beauty or fiendish ugliness, according as he himself was good or bad, and she leads him into heaven or hell: this maid is his own conscience (Yasht XXII).

3. The dogs that keep the *K*inva*d* bridge (see Farg. XIII, 9).

4. The good from the wicked.

5. Doubtful.

6. The heavenly mountain, whence the sun rises, and upon which the abode of the gods rests.

7. The door-keeper of paradise; a Zoroastrian Saint-Pierre.

8 Cf. Farg. VII, 52.]

32 (105). 'Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spe*n*tas, to the Garô-nmânem[1], the abode of Ahura Mazda, the abode of the Amesha-Spe*n*tas, the abode of all the other holy beings.

33 (108). 'As to the godly man that has been cleansed[2], the wicked evil-doing Daêvas tremble in the perfume of his soul after death, as a sheep does on which a wolf is falling[3].

34 (110). 'The souls of the righteous are gathered together there: Nairyô-sangha[4] is with them; a friend of Ahura Mazda is Nairyô-sangha.

'Do thou thyself invoke, O Zarathu*s*tra! this world of Ahura Mazda.'

35 (114). Zarathu*s*tra took those words from Ahura Mazda: 'I invoke the holy world, made by Ahura Mazda.

'I invoke the earth made by Ahura, the water made by Mazda, the holy trees.

'I invoke the sea Vouru-kasha,[5]

'I invoke the shining sky.

'I invoke the eternal and sovereign luminous space[6].

[1. The Garothmân of the Parsis; literally, 'the house of songs.'

2. That has performed the Barashnûm.

3. 'Ormazd is all perfume, Ahriman is infection and stench (Bundahi*s* I; Eznig, Refutatio Haeresiarum II); the souls of their followers partake of the same qualities, and by the performance of the Barashnûm both the body and the soul are perfumed and sweetened.

4. The messenger of Ahura Mazda (cf. Farg. XXII, 7).

5. See Introd. IV, 11.

6. See Introd. IV, 42.]

36 (120). 'I invoke the bright, all glorious, blissful abode of the holy ones.

'I invoke the Garô-nmânem, the abode of Ahura Mazda, the abode invoke of the Amesha-Spentas, the abode of all the other holy beings.

'I invoke the sovereign place of eternal weal[1], and the *K*inva*d* bridge made by Mazda.

37 (123) 'I invoke the good Saoka[2], whose looks go far and wide.

'I invoke the mighty Fravashis[3] of the righteous.

'I invoke the whole creation of weal.

'I invoke Verethraghna[4], made by Ahura, who, wears the glory made by Mazda[5].

'I invoke Ti*s*trya[6], the bright and glorious star, in the shape of a golden-horned bull.

38 (127). , I invoke the holy, beneficent Gâthas[7], who rule over the ratus[8]:

'I invoke the Ahunavaiti Gâtha;

'I invoke the U*s*tavaiti Gâtha;

'I invoke the Spe*n*ta-mainyu Gâtha;

'I invoke the Vohu-khshathra Gâtha; it

[1. Misvâna gâtva, another name of the heavenly spaces; it designates heaven as the abode and source Of all blessings, of all savah, or saoka.

2. A personification of the Ormazdean weal,

3. See Introd. IV, 37.

4. See Introd. IV, 14, and Yasht XIV.

5 The *hv*arenô or light of sovereignty (Introd. IV, 11).

6. See Introd. IV, 13, and Yasht VIII.

7. The five collections of hymns which form the oldest and holiest part of the Yasna and of the Avesta (Yasna XXVIII-XXXIV; XLIII-XLVI; XLVII-L; LI; LIII); they are named after their first words.

8. The chiefs of creation (Introd. IV, 35); 'they rule over the their means that other beings are ratus insomuch as it is by invoked' (Comm.)]

'I invoke the Vahi*s*tôi*s*ti Gâtha.

39 (129). 'I invoke the Karshvares of Arzahê and Savahê;

'I invoke the Karshvares of Fradadhafshu and Vidadhafshu;

'I invoke the Karshvares of Vourubare*s*ti and Vouruzare*s*ti;

'I invoke the bright *Hv*aniratha[1];

'I invoke the bright, glorious Haêtuma*n*t[2];

'I invoke the good Ashi[3];

['I invoke the good *K*isti[4]]

'I invoke the most right *K*ista[5];

'I invoke the glory of the Aryan regions[6];

'I invoke the glory of the bright Yima, the great shepherd[7].

40 (133). 'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the tall-formed, fiend-smiting, holy Sraosha[8].

'Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of Vohu-gaona unto the Fire.

'Offer up the sacrifice to the Vâzi*s*ta fire, which

[1. See Introd. IV, 7.

2. See Farg. I, 14.

3. See Introd. IV, 30.

4. An angel of knowledge; the clause is found only in the Vendîdâd Sâdah.

5. Religious knowledge.

6. The light of sovereignty, *hv*arenô, which if secured by the Aryans makes them rule over their enemies (cf. Introd. IV, 11).

7. See Introd. IV, 18, and Farg. II.

6. This praise of Sraosha was probably introduced here with reference to the great part he plays in the fate of the soul after death, and to the performance of the sadis ritual (see above, p. 87, n. 4).]

smites the fiend Spen*g*aghra[1]: bring unto it the cooked meat and the offerings of boiling milk[2].

4, (137). Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Ku*n*da[3], who is drunken without drinking. He will fall upon the men of the Dru*g*, the slothful ones[4], the wicked, Daêva-worshippers, who live in sin.

[42[5]. 'I invoke the Kara fish[6], who lives beneath waters in the bottom of the deep lakes.

I invoke the ancient and sovereign Merezu[7], the greatest seat of battle in the creation of the two spirits[8].

'I invoke the seven bright Sravah[9] with their sons and their flocks.

III.

43. They run about to and fro, their minds waver to and fro[10], Angra Mainyu the deadly, the

[1. See Introd. IV. 13.

2. Doubtful.

3. The same as Kundi; see Farg. XI, 9.

4. Those who neglect their religious duties. The translation is doubtful.

5. From the Vendîdâd Sâdah. The clause may have belonged to the original text; it, is preceded by another clause which certainly did not

belong to it, and part of which is cited in the Commentary ad Farg. VIII, 103, where it would have been more suitably placed: 'When he has been cleansed in the next inhabited place, he may then sow and till the pasture fields, as food for the sheep and as food for the ox.'

6. The Kar-mâhî (see above, p. 59, n. 4).

7. According to Professor Justi, 'the milky way' (Handbuch der Zendsprache s. v.), an Iranian representative of the Eddic Bifrost. There is much probability in that translation.

8. Doubtful.

9. A word of unknown meaning.

10. Up and down, in hope and despair.]

Daêva of the Daêvas; I*n*dra the Daêva, Sâuru the Daêva, N*au*nghaithya the Daêva, Taurvi and Zairi[1], Aêshma of the wounding spear[2], Akatasha the Daêva[3], Zaurva[4], baneful to the fathers, Bûiti the Daêva[5], Driwi[6] the Daêva, Daiwi[7] the Daêva, Kasvi[8] the Daêva, Paitisha[8] the most Daêva-like amongst the Daêvas.]

44 (140). 'And he said, the guileful, the evildoing Daêva, Angra Mainyu the deadly: "What! let the wicked, evil-doing Daêvas gather together at the head of Arezûra[10]."

45 (141). 'They rush, they run away, the wicked, evil-doing Daêvas; they run away with shouts, the wicked, evil-doing Daêvas; they run away casting the evil eye, the wicked, evil-doing Daêvas: "Let us gather together at the head of Arezûra!

46 (143). '"For he is just born the holy Zarathu*s*tra, in the house of Pourushaspa. How can we procure his death? He is the stroke that fells the fiends: he is a counter-fiend to the fiends; he is a Dru*g* to the Dru*g*. Down are the Daêva-worshippers, the Nasu made by the Daêva, the false-speaking Lie!"

47 (147). 'They run away, they rush away, the wicked, evil-doing Daêvas, into the depths of the dark, horrid world of hell.

[1. See Introd. IV, 34.

2. See Introd. IV, 22.

3. See above, p. 136, n. 5.

4. Old age.

5. See above, p. 204, n. 3.

6. Poverty; see above, Farg. II, 29.

7. Lying; see above, Farg. II, 29.

8. Meanness; see above, Farg. II, 29.

9. 'Opposition, or counter-action,' a personification of the doings of Ahriman and of his marring power.

10. At the gate of hell; see above, p. 24, n. 1.]

'Ashem vohu: Holiness is the best of all good.'

FARGARD XX.

Thrita, the First Healer.

Thrita was the first who drove back death and disease, as Ahura Mazda had brought to him down from heaven ten thousand healing plants that bad been growing up around the tree of eternal life, the white Hôm or Gaokerena.

This Thrita is mentioned only once again in the Avesta, in Yasna IX, 7, where he appears to have been one of the first priests of Haoma. This accounts for his medical skill; as Haoma is a source of life and health, his first priests must have been the first healers.

Thrita was originally the same as Thraêtaona[1]. On one hand, we see that in the Rig-veda the great feat of Thraêtaona is

ascribed to Trita as well as to Traitâna, and Trita Âptya, 'the son of the waters,' was as well the celestial priest who pours Haoma into rain as the celestial hero who kills the snake in storms. On the other hand, we see that Thraêtaona fulfilled the same functions as Thrita: according to Hamza he was the inventor of medicine[2]; the Tavids[3] against sickness are inscribed with his name, and we find in the Avesta itself the Fravashi of Thraêtaona invoked 'against itch, hot fever, humours, cold fever[4], vâvareshi, against the plagues created by the serpent[5].' We see from this passage that disease was understood as coming from the serpent; in other words, that it was considered a sort of poisoning[6], and this is the reason why the

[1. See Introd. IV, 14.

2. Ed. Gottwaldt, p. 23; cf. Mirkhond, Early Kings of Persia, Shea, p. 152.

3. Formulas of exorcism.

4. Cf. Farg. VII, 58.

5. Yasht XIII, 131.

6. This theory, which modern science would not utterly reject, accounts for the great part which the serpent plays in the worship of Asklepios; as sickness comes from him, from him too must or may come the healing.]

killer of the serpent was invoked to act against it. Thus Thrita-Thraêtaona had a double right to the title of the first of the healers, both as a priest of Haoma and as the conqueror of the serpent[1].

1. Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healthful[2], the wise, the happy, the wealthy, the glorious, the strong men of yore[3], drove back sickness to sickness, drove back death to death[4], and first turned away the point of the poniard and the fire of fever from the bodies of mortals.'

2 (11). Ahura Mazda answered: 'Thrita it was who first of the healthful, the wise, the happy, the wealthy, the glorious, the strong man of yore, drove back sickness to sickness, drove back death to death, and first turned away the point of the poniard and the fire of fever from the bodies of mortals.

3 (12). 'He asked for a source of remedies[5]; he obtained it from Khshathra-Vairya[6], to withstand sickness and to withstand death, to withstand pain and fever, to withstand the disease[7], rottenness and

[1. It seems as if in the Vedas, too, Trita had been a healing god (Rig-veda VIII, 47, 13 seq.)

2. Whom no weapon could wound, like Isfendiâr (Comm.)

3. Or better, Paradhâta (or Pêshdâd), 'the kings of yore,' which became the name of the first Iranian dynasty.

4. 'That is to say, who kept sickness in bonds, who kept death in bonds' (Comm.)

5. Doubtful.

6. As Khshathra-Vairya presides over metals, it was a knife he received, 'of which the point and the base were set in gold.' He was therefore the first who healed with the knife (cf. Farg. VII, 44); and it appears from § 4 that he was also the first who healed with herbs, As for the healing with the holy word, see Farg. XXII.

7. Doubtful.]

infection which Angra Mainyu had created witchcraft against the bodies of mortals[1].

4 (15). 'And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena[2].

5 (18). All this (health) do we call by our blessing-spells, by our prayers, by our praises, upon the bodies of mortals[3].

7 (19)[4]. 'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Disease, I say avaunt[5]!

[1. The Vendîdâd Sâdah has here eight names of diseases: to withstand Sârana (head-ache), to withstand Sârastya (cold fever), to

withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, and to withstand Astairya.

2 The white Hôm, which is the king of healing plants (see Introd. IV, 28). The healing plants are said to have been created ten thousand in number, in order to oppose so many diseases that had been created by Ahriman (Bundahi*s* IX; cf. Farg XXII, 2). In India also, healing plants are said to have come down from heaven: 'Whilst coming down from heaven, the plants said: He will never suffer any wound, the mortal whom we both touch' (Rig-veda X, 97, 17; cf. Haurvatâ*t* et Ameretâ*t*, §§ 46-47).

3. Or possibly, All those (plants) do we bless, all those (plants) do we pray, all those (plants) do we praise, for (the weal of) the bodies of mortals.

4 Vendîdâd Sâdah: 6. To withstand sickness, to withstand death, to withstand pain, to withstand fever, to withstand Sârana, to withstand Sârastya, to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, to withstand Astairya, to withstand the. disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

5. Vendîdâd Sâdah: To thee O Sârana, I say avaunt I to thee, {footnote p. 222} O Sârastya, I say avaunt! to thee, O Azana, I say avaunt! to thee, O Azahva, I say avaunt! to thee, O Kurugha, I say avaunt! to thee, O Azivâka, I say avaunt! to thee, O Duruka, I say avaunt! to thee, O Astairya, I say avaunt!]

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8 (21). 'By their might may we smite down the Dru*g*! By their might may we smite the Dru*g*! May they give to us strength and power, O Ahura[1]!

9[2] (23). 'I drive away sickness, I drive away death, I drive away pain and fever[3], I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

10 (25). 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas[4], and all the wicked *G*ainis[5].

11 (26). 'May the much-desired Airyaman[6]; come here, for the men and women of Zarathu*s*tra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

12 (29). 'May the much-desired Airyaman smite

[1. This clause is borrowed, with some alteration, from Yasna XXXI, 4; the original text is, 'May the strong power come to me, by the might of which we may smite down the Dru*g*!'

2. The Vendîdâd Sâdah has, 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra.'

3. The Vendîdâd Sâdah has, 'I drive away Sârana, I drive away Sârastya, I drive away Azana, I drive away Azahva, I drive away Kurugha, I drive away Azivâka, I drive away Duruka, I drive away Astairya.'

4. See Introd. IV, 20-21.

5. '*G*ai' (Comm.), that is *G*ahi (see Introd. IV, 5); cf. p. 89, note 1, and Farg. XXII, 2, note.

6. Or better, 'Airyaman, the bestower of good.' On Airyaman, see Farg. XXII. Clauses 11-12 are borrowed from Yasna LIV, 1, and form the prayer known as Airyama-ishyô.]

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all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked Gainis.'

[13. Yathâ ahû vairyô:--the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

K*e*m nâ mazdâ:--whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Atar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

K*e* verethrem *g*â:--who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!][1]

FARGARD XXI.

Waters and Light.

I (1). Praise of the holy bull.

II (2-3). Invocation addressed to rain as a healing power.

III a (4-7). Joint invocation addressed to the waters and to the light of the sun.

III b (8-11). Joint invocation addressed to the waters and to the light of the moon.

[1. From the Vendîdâd Sâdah.]

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III c (12-17). Joint invocation addressed to the waters and to the light of the stars.

IV (18-21). Spells against disease.

I.

1. Hail, holy bull[1]! Hail to thee, beneficent bull! Hail to thee, who makest increase! Flail to thee, who makest growth! Hail to thee, who dost bestow thy gifts upon the excellent faithful, and who wilt bestow them on the faithful yet unborn! Hail to thee, whom the Gahi kills[2] , and the ungodly Ashemaogha, and the wicked tyrant.

II.

2 (3). 'Come, come on, O clouds, along the sky, through the air, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathu*s*tra! 'to destroy sickness altogether, to destroy death altogether, to destroy altogether the sickness made by the *G*aini[3], to destroy altogether the death made by the *G*aini, to destroy altogether Gadha and Apagadha[4].

3 (9). 'If death come at eve, may healing come at daybreak!

'If death come at daybreak, may healing come at night!

[1. The primeval bull who was created by Ormazd and killed by Ahriman with the help of the *G*ahi. The praise of the holy bull serves as an introduction to the praise of the waters. There were old myths in which a cloud was compared to a bull in the atmosphere, from whom rain was supposed to come. (See Orm. Ahr. § 122 seq.; cf. Introd. V, 5. Clause 1 is to be recited when one meets an ox or any kind of cattle, Gr. Rav. 386.)

2. Possibly, 'who dost kill the *G*ahi' (by means of gômêz).

3 The *G*ahi (see Farg. XX, 10) as bringing sickness (cf. Farg. VII, 59).

4 Names of diseases.]

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'If death come at night, may healing come at dawn!

'Let showers shower down new waters, new earth, new trees, new health, and new healing powers.

III a.

4 (15). 'As the sea Vouru-kasha is the gathering place of waters[1], rise up, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way[2]. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way[3].

5 (20). 'Up! rise up and roll along! thou swift-horsed sun, above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem[4])[5], along the path made by Mazda, along the way made by the gods, the watery way they opened.

[1. Waters and light are believed to flow from the same spring and in the same bed: 'As light rises up from Hara Berezaiti [Alborz, the mountain by which the earth is surrounded], so waters spring up from it and come back to it' (Bund. XX); every day the sun, moon, and stars rise up from Alborz, and every day all the waters on the earth come back together to the sea Vouru-kasha, and there collected come down again to the earth from the peaks of Alborz (Bund. VII, Gr. Rav. 431; cf. Farg. V, 15 seq.) As light comes from three different

sources, the sun, the moon, and the stars, the waters are invoked three times, first in company with the sun, then with the moon, lastly with the stars, as if there should be three different movements of the rain connected with the three movements of light.

2. Waters come down from the sky to the earth and come up back from the earth to the sky (see Farg. V, 15 seq.)

3. Doubtful.

4. 'If thou art a righteous man' (Comm.)

5. The translation of this clause is doubtful.]

6 (23). 'And thou shalt keep away the evil by this holy spell[1]: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

7 (27). 'A woman[2] rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III b.

8 (30). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way, Rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth[3].

9 (31). Up! rise up, thou moon, that dost keep in thee the seed of the bull[4], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to

[1. Doubtful; the text is corrupt. The spell refers to the cleansing and generative power of the waters; cf. the invocation to Ardvî Sûra, Farg. VII, 16: the waters are supposed to make females fertile as they make the earth. This spell was probably pronounced to facilitate childbirth.

2. Or better, 'a female;' there are, in the text, two words for 'milk,' the one referring to the milk of women, the other to the milk of cows.

3. Doubtful.

4. When the bull died, 'what was bright and strong in his seed was brought to the sphere of the moon, and when it was cleansed there in the light of the astre, two creatures were shaped with it, a male and a female, from which came two hundred and seventy-two kinds of animals' (Bund. IV, X; cf. Orm. Ahr. §§ 125 and 127).]

abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

10 (32). And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

11 (32). A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III c.

12 (32). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made everything grow[1].

13 (33). 'Up! rise up, ye stars, that have in you the seed of waters[2] , rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

14 (34). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make

[1. Doubtful.

2. When Tistrya, the storm god who gives rain, became a star (see Introd. IV, 36), it was thought that there was a relation between the stars and rain.]

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the body and the strength pure; I make thee a woman rich in children and rich in milk;

15 (34). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

16(34). 'As the sea Vouru-kasha is the gathering place of waters, rise up and gather together, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along!

17 (35). 'Up! rise up! away will the Ka*hv*uzi[1] fly and cry, away will Ayêhi[2] fly and cry, away will the *G*ahi, who is addicted to the Yâtu, fly and cry.

IV.

[18. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârasti, I drive away Azana, I drive away Azahva, I drive away Kurugha, I drive away Azivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

19. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

20. 'May the much-desired Airyaman come here, for the men and women of Zarathu*s*tra to rejoice, for the faithful to rejoice; with the desirable reward

[1. 'He who diminishes light, Ahriman' (Comm.)

2. 'Sterility, Ahriman' (Comm.)]

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that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

21. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

22. 'Yathâ ahû vairyô:--the will of the Lord . . . [1].

'K*e*m nâ mazdâ:--whom hast thou placed to protect me . . . [1]?

'K*e* verethrem *g*â:--who is he who will smite the fiend . . . [1]?

23. 'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish, away to the regions of the north, never more to give unto death the living world of the holy spirit!'

FARGARD XXII.

Angra Mainyu creates 99,999 diseases: Ahura Mazda applies for healing to the holy word and to Airyaman.

Airyaman is an old Indo-Iranian god: in the Rig-veda he is an Âditya (Aryaman), who is seldom invoked alone, but nearly always in company with Mitra and Varu*n*a. His name, like Mitra's, means, 'the friend,' and, like Mitra, he is the god of heavenly light, kind, beneficent, and helpful to man.

In the Avesta the word Airyaman has the same meaning as in the Veda; but. the character of the god is more fully developed, and whereas he has no distinct personality in the Vedic hymns, he appears here in the character of a healing god, which is derived in a very natural manner from his primitive and general character.

Airyaman abides in a mansion called the mansion of Airyaman (Airyamnô nmânem), which is the same as 'the bright mansion in

[1. As in preceding Fargard, § 13.]

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which Mitra, Aryaman, Varu*n*a abide,' according to the Vedas, that is to say, the sky. In later Parsism, Airyaman appears as 'the Ized of Heaven[1].'

This Fargard is unfinished or, more correctly, the end of it is understood. Airyaman, called out from his mansion, comes and digs nine furrows. It is no doubt in order to perform the Barashnûm[2] or some ceremony of that kind, in order to cleanse the unclean, that is to say, the sick man, and to restore him to health by virtue of the Nirang and of the holy word. The Fargard ends therefore with spells against sickness and against death.

I.

1. Ahura Mazda spake unto Spitama Zarathu*s*tra, saying: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion[4], the beautiful, the shining, seen afar (there may I go up, there may I pass!)

2 (5). 'Then the ruffian looked at me[5]; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Mãthra Spe*n*ta[6], thou most glorious one!

3 (8). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up[7] as a sacrifice unto the good Saoka[8], made by Mazda and holy.

'Unto thee will I give in return a thousand fleet,

[1. Aspendiârji.

2. See Farg. IX; cf. infra, § 20, n.

3. See Introd. V, 14.

4. 'The Garotman' (Comm.), paradise.

5. And cast on me the evil eye; 'it was by casting the evil eye on the good creatures of Ormazd that Ahriman corrupted them' (Eznig, Refutatio Haeresiarum. II).

6. The holy word.

7. Possibly, 'I offer them up as a sacrifice.'

8. An incarnation of weal; here invoked as procuring health.]

high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

4 (12). 'Unto thee will I give in return a thousand brown oxen that do not push I; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto Saoka, made by Mazda and holy.

5 (16). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

6 (20). 'Mãthra Spe*n*ta, the all-glorious, replied unto me: "How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?"'

II.

7 (22). The Maker Ahura Mazda called for Nairyô-sangha[2]: Go thou, Nairyô-sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:

8 (23). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things when I made this mansion, the

[1. Possibly, 'in which there is no blemish.'

2. The messenger of Ahura Mazda. He was originally the same as the Vedic Narâ-*s*ansa, a name of Agni, chiefly as the sacrificial fire, that is, as the messenger that goes from the heavens to the earth, and from the earth to the heavens. Mazdeism still knows that he is a form of

Âtar, the Fire (Yasna XVII. 11 [68]).]

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beautiful, the shining, seen afar (there may I go up, there may I pass!)

9 (24). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

10 (26). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

11 (30). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

12 (34). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

III.

13 (38). In obedience to Ahura's words he went, Nairyô-sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying:

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14 (38). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I pass!)

15 (39). 'Then the ruffian looked at me; the ruffian Angra Mainyu the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

16 (40). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

17 (44). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

18 (48). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

IV.

19 (52). Quickly was it done, nor was it long, eagerly set off the much-desired Airyaman, towards

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the mountain of the holy questions[1], towards the forest of the holy questions.

20 (54). Nine stallions brought he with him, the much-desired Airyaman[2].

Nine camels brought he with him, the much desired Airyaman.

Nine bulls brought he with him, the much desired Airyaman.

Nine head of small cattle brought he with him, the much-desired Airyaman.

He brought with him the nine twigs[3]; he drew along nine furrows[4].

[21[5]. 'I drive away Ishirê!, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârastya, I drive away Azana, I drive away A*s*ahva, I drive away Kurugha, I drive away Azivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

22. A drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

[1. The mountain where 'the holy conversations' between Ormazd and Zoroaster took place (cf. Farg. XIX, 11, and Introd. 40).

2. According to Aspendiârji, 'He brought with him the strength of nine stallions,' to infuse it into the sick man (cf. Yasht VIII, 2 4).

3. That is to say, 'the nine-knotted stick' (Asp.; cf. Farg. IX, 14).

4. To perform the Barashnûm, 'the great service of the Nirang-Dîn, through which all evil, moral and natural, including evil passions, disease, and death will be removed' (Wilson, The Parsi Religion, p. 341).

5. From the Vendîdâd Sâdah.]

23. 'May the much-desired Airyaman come here for the men and women of Zarathu*s*tra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura.

24. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

25. 'Yathâ ahû vairyô:--the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

'K*e*m nâ mazdâ:--whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'K*e* verethrem *g*â:--who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!']

AVESTA: Vendidad

Translated by James Darmesteter

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FARGARD 1. Sixteen perfect lands created by Ahura Mazda, and as many plagues created by Angra Mainyu.

1.
Ahura Mazda spake unto Spitama Zarathushtra, saying: I have made every land dear (to its people), even though it had no charms whatever in it: had I not made every land dear (to its people), even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaeja.
2.
[Clause 2 in the Vendidad Sada is composed of Zend quotations in the Commentary that illustrate the alternative process of creation: 'First, Ahura Mazda would create a land of such kind that its dwellers might like it, and there could be nothing more delightful.

Then he who is all death would bring against it a counter−creation.']

The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaeja, by the Vanguhi Daitya.
Thereupon came Angra Mainyu, who is all death, and he counter−created the serpent in the river and Winter, a work of the Daevas.
3.
There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, the worst of all plagues.
4.
The second of the good lands and countries which I, Ahura Mazda, created, was the plain [Doubtful] which the Sughdhas inhabit.

Thereupon came Angra Mainyu, who is all death, and he counter−created the locust, which brings death unto cattle and plants.
5.
The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Mouru.
Thereupon came Angra Mainyu, who is all death, and he counter−created plunder and sin [Doubtful].
6.
The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bakhdhi with high−lifted banner.

Thereupon came Angra Mainyu, who is all death, and he counter−created the ants and the ant−hills.
7.
The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisaya, that lies between the Mouru and Bakhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter−created the sin of unbelief.
8.
The sixth of the good lands and countries which I, Ahura Mazda, created, was the house−deserting Haroyu.
Thereupon came Angra Mainyu, who is all death, and he counter−created tears and wailing.
9.
The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaekereta, of the evil shadows.
Thereupon came Angra Mainyu, who is all death, and he counter−created the Pairika Knathaiti, who claves unto Keresaspa.
10.
The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures.
Thereupon came Angra Mainyu, who is all death, and he counter−created the sin of pride.
11.
The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnenta which the Vehrkanas inhabit.

Thereupon came Angra Mainyu, who is all death, and he counter−created
a sin for which there is no atonement, the unnatural sin.
12.
The tenth of the good lands and countries which I, Ahura Mazda,
created, was the beautiful Harahvaiti.
Thereupon came Angra Mainyu, who is all death, and he counter−created
a sin for which there is no atonement, the burying of the dead.
13.
The eleventh of the good lands and countries which I, Ahura
Mazda, created, was the bright, glorious Haetumant.
Thereupon came Angra Mainyu, who is all death, and he counter−created
the evil work of witchcraft.
14.
And this is the sign by which it is known, this is that by
which it is seen at once: wheresoever they may go and raise a
cry of sorcery, there the worst works of witchcraft go forth.
From there they come to kill and strike at heart, and they bring
locusts as many as they want.
15.
The twelfth of the good lands and countries which I, Ahura
Mazda, created, was Ragha of the three races.
Thereupon came Angra Mainyu, who is all death, and he counter−created
the sin of utter unbelief.
16.
The thirteenth of the good lands and countries which I, Ahura
Mazda, created, was the strong, holy Chakhra.
Thereupon came Angra Mainyu, who is all death, and he counter−created
a sin for which there is no atonement, the cooking of corpses.
17.
The fourteenth of the good lands and countries which I, Ahura
Mazda, created, was the four−cornered Varena, for which was born
Thraetaona, who smote Azi Dahaka.
Thereupon came Angra Mainyu, who is all death, and he counter−created
abnormal issues in women, and barbarian oppression.
18.
The fifteenth of the good lands and countries which I, Ahura
Mazda, created, was the Seven Rivers.
Thereupon came Angra Mainyu, who is all death, and he counter−created
abnormal issues in women, and excessive heat.
19.
The sixteenth of the good lands and countries which I, Ahura
Mazda, created, was the land by the sources (?) of the Rangha,
where people live who have no chiefs.
Thereupon came Angra Mainyu, who is all death, and he counter−created
Winter, a work of the Daevas.
20.
There are still other lands and countries, beautiful and deep,
longing and asking for the good, and bright.

FARGARD 2. Myths of Yima

1.
Zarathushtra asked Ahura Mazda: O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was the first mortal, before myself, Zarathushtra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the Religion of Ahura, the Religion of Zarathushtra? 2. Ahura Mazda answered: The fair Yima, the good shepherd, O holy Zarathushtra! he was the first mortal, before thee, Zarathushtra, with whom I, Ahura Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathushtra. 3. Unto him, O Zarathushtra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my Religion!' And the fair Yima, O Zarathushtra, replied unto me, saying: 'I was not born, I was not taught to be the preacher and the bearer of thy Religion.'
4.
Then I, Ahura Mazda, said thus unto him, O Zarathushtra: 'Since thou dost not consent to be the preacher and the bearer of my Religion, then make thou my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world.'
5.
And the fair Yima replied unto me, O Zarathushtra, saying: 'Yes! I will make thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind not hot wind, neither disease nor death.'
6.
[] Vd2.6 is composed of unconnected Zend quotations, which are no part of the text and are introduced by the commentator for the purpose of showing that 'although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too (?).' See Fragments of the Vendidad.

Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold. Behold, here Yima bears the royal sway!
7.
[Obscure.]
8.
Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.
9.
Then I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'
10.

Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti, kindly 'Do this out of kindness to the creatures' (Comm.) open asunder and stretch thyself afar, to bear flocks and herds and men.'

11.

And Yima made the earth grow larger by one−third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

12.

Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

13.

And I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

14.

Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti, kindly) open asunder and stretch thyself afar, to bear flocks and herds and men.'

15.

And Yima made the earth grow larger by two−thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

16.

Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

17.

And I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

18.

Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti, kindly) open asunder and stretch thyself afar, to bear flocks and herds and men.'

19.

And Yima made the earth grow larger by two−thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

20.

The Maker, Ahura Mazda, called together a meeting of the celestial Yazatas in the Airyana Vaejo of high renown, by the Vanguhi Dairya.

The fair Yima, the good shepherd, called together a meeting of the best of the mortals, in the Airyana Vaejo of high renown, by the Vanguhi Daitya.

21.

To that meeting came Ahura Mazda, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; he came together with the celestial Yazatas.

To that meeting came the fair Yima, the good shepherd, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; he came together with the best of the mortals.

22.

And Ahura Mazda spake unto Yima, saying: 'O fair Yima, son of Vivanghat! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world the evil winters are about to fall, that shall make snow−flakes fall thick, even an aredvi deep on the highest tops of mountains 'Even where it (the snow) is least, it will be one Vitasti two fingers deep' (Comm.); that is, fourteen fingers deep .

23.

'And the beasts that live in the wilderness The Comm. has, strangely enough, 'for instance, Ispahan.' , and those that live on the tops of the mountains 'For instance, Aparsen (the Upairisaena or Hindu−Kush).' , and those that live in the bosom of the dale 'For instance, Khorastan (the plain of Khorasan).' shall take shelter in underground abodes.

24.

'Before that winter, the country would bear plenty of grass for cattle, before the waters had flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen will be a wonder in the world.

25.

'Therefore make thee a Vara, long as a riding−ground on every side of the square 'Two hathras long on every side' (Comm.) A hathra is about an English mile. , and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. Therefore make thee a Vara, long as a riding−ground on every side of the square, to be an abode for man; a Vara, long as a riding−ground on every side of the square, for oxen and sheep.

26.

'There thou shalt make waters flow in a bed a hathra long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling−places, consisting of a house with a balcony, a courtyard, and as gallery The last three words are of doubtful meaning. .

27.

'Thither thou shalt bring the seeds of men and women, of the

greatest, best, and finest on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

28.

'Thither thou shalt bring the seeds of every kind of tree, of the highest of size and sweetest of odor on this earth 'The highest of size, like the cypress and the plane−tree; the sweetest of odor, like the rose and the jessamine' (Comm.) ; thither thou shalt bring the seeds of every kind of fruit, the best of savor and sweetest of odor 'The best of savor, like the date; the sweetest of odor, like the citron' (Comm.) . All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29. 'There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

30.

'In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with thy golden seal, and thou shalt make a door, and a window self−shining within.'

31.

Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?' And Ahura Mazda said unto Yima: 'O fair Yima, son of Vivanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay.'

32.

[And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay From the Vendidad Sada. .]

33.

And Yima made a Vara, long as a riding−ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. He made a Vara, long as a riding−ground on every side of the square, to be an abode for men; a Vara, long as a riding−ground on every side of the square, for oxen and sheep.

34.

There he made waters flow in a bed a hathra long; there he settled birds, on the green that never fades, with food that never fails. There he established dwelling−places, consisting of a house with a balcony, a courtyard, and a gallery.

35.

There he brought the seeds of men and women, of the greatest,

best, and finest on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

36.

There he brought the seeds of every kind of tree, of the highest of size and sweetest of odor on this earth; there he brought the seeds of every kind of fruit, the best of savor and sweetest of odor. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37.

And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38.

In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara he sealed up with the golden ring, and he made a door, and a window self−shining within.

39.

O Maker of the material world, thou Holy One! What are the lights that give light in the Vara which Yima made?

40.

Ahura Mazda answered: 'There are uncreated lights and created lights The Commentary has here the following Avestan quotation: 'The uncreated light shines from above; all the created lights shine from below.' . The one thing missed there is the sight of the stars, the moon, and the sun, and a year seems only as a day.

41.

'Every fortieth year, to every couple two are born, a male and a female. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life 'They live there for 150 years; some say, they never die' (Comm.) .'

42.

O Maker of the material world, thou Holy One! Who is he who brought the Religion of Mazda into the Vara which Yima made? Ahura Mazda answered: 'It was the bird Karshipta, O holy Zarathushtra!'

43.

O Maker of the material world, thou Holy One! Who are the Lord and the Master there? Ahura Mazda answered: 'Urvatat−nara, O Zarathushtra! and thyself, Zarathushtra.'

FARGARD 3. The Earth

1.
O Maker of the material world, thou Holy one! Which is the
first place where the Earth feels most happy? Ahura Mazda answered:
'It is the place whereon one of the faithful steps forward, O
Spitama Zarathushtra! with the log in his hand, the Baresma in
his hand, the milk in his hand, the mortar in his hand, lifting
up his voice in good accord with religion, and beseeching Mithra,
the lord of the rolling country−side, and Rama Hvastra.'
2,3.
O Maker of the material world, thou Holy one! Which is the
second place where the Earth feels most happy? Ahura Mazda answered:
'It is the place whereon one of the faithful erects a house with
a priest within, with cattle, with a wife, with children, and
good herds within; and wherein afterwards the cattle continue
to thrive, virtue to thrive, fodder to thrive, the dog to thrive,
the wife to thrive, the child to thrive, the fire to thrive, and
every blessing of life to thrive.'
4.
O Maker of the material world, thou Holy one! Which is the
third place where the Earth feels most happy? Ahura Mazda answered:
'It is the place where one of the faithful sows most corn, grass,
and fruit, O Spitama Zarathushtra! where he waters ground that
is dry, or drains ground that is too wet.'
5.
O Maker of the material world, thou Holy one! Which is the
fourth place where the Earth feels most happy? Ahura Mazda answered:
'It is the place where there is most increase of flocks and herds.'
6.
O Maker of the material world, thou Holy one! Which is the
fifth place where the Earth feels most happy? Ahura Mazda answered:
'It is the place where flocks and herds yield most dung.'
7.
O Maker of the material world, thou Holy one! Which is the
first place where the Earth feels sorest grief? Ahura Mazda answered:
'It is the neck of Arezura, whereon the hosts of fiends rush forth
from the burrow of the Druj.'
8.
O Maker of the material world, thou Holy one! Which is the
second place where the Earth feels sorest grief? Ahura Mazda answered:
'It is the place wherein most corpses of dogs and of men lie buried.'
9.
O Maker of the material world, thou Holy one! Which is the
third place where the Earth feels sorest grief? Ahura Mazda answered:
'It is the place whereon stand most of those Dakhmas on which
the corpses of men are deposited.'
10.
O Maker of the material world, thou Holy one! Which is the
fourth place where the Earth feels sorest grief? Ahura Mazda answered:

'It is the place wherein are most burrows of the creatures of
Angra Mainyu 'Where there are most Khrafstras' (noxious
animals). .

11.

O Maker of the material world, thou Holy one! Which is the fifth place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place whereon the wife and children of one of the faithful, O Spitama Zarathushtra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

12.

O Maker of the material world, thou Holy one! Who is the first that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men.' See 8 above.

13.

O Maker of the material world, thou Holy one! Who is the second that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which the corpses of men are deposited.'

14.

Let no man alone by himself carry a corpse. If a man alone by himself carry a corpse, the Nasu rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organs, from the hinder parts. This Druj Nasu falls upon him, [stains him] even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

15.

O Maker of the material world, thou Holy one! What shall be the place of that man who has carried a corpse [alone]? Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the dryest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful.'

16.

O Maker of the material world, thou Holy one! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

17.

Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful.

18,19.

'There, on that place, shall the worshippers of Mazda erect an enclosure, and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn−out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live,

until he has grown to the age of a Hana, or of a Zaurura, or of a Pairishta−khshudra.

20,21.

'And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairishta−khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skillful 'Trained to operations of that sort' (Comm.) , to cut the head off his neck, in his enclosure on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse−eating creatures made by the beneficent Spirit, unto the vultures, with these words: "The man here has repented of all his evil thoughts, words, and deeds. If he has committed any other evil deed, it is remitted by his repentance: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever."'

22.

O Maker of the material world, thou Holy one! Who is the third that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who fills up most burrows of the creatures of Angra Mainyu.'

23.

O Maker of the material world, thou Holy one! Who is the fourth that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who sows most corn, grass, and fruit, O Spitama Zarathushtra! who waters ground that is dry, or drains ground that is too wet.

24.

'Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well−shapen maiden who has long gone childless and wants a good husband.

25.

'He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him will she bring forth plenty of fruit: even as it were a lover sleeping with his bride on her bed; the bride will bring forth children, (the earth will bring forth) plenty of fruit.

26,27.

'He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left, here shall I ever go on bearing, bringing forth all manner of food, bringing corn first to thee 'When something good grows up, it will grow up for thee first' (Comm.) Perhaps: 'bringing to thee profusion of corn' ('some say, she will bring to thee 15 for 10;' Comm.) ."

28,29.

'He who does not till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; the refuse and the crumbs of the bread are

brought unto thee 'They take for themselves what is
good and send to thee what is bad' (Comm.) , brought
by those who have profusion of wealth."'
30.
O Maker of the material world, thou Holy one! What is the
food that fills the Religion of Mazda [lit: what is the stomach
of the law?]? Ahura Mazda answered: 'It is sowing corn again and
again, O Spitama Zarathushtra!
31.
'He who sows corn, sows righteousness: he makes the Religion
of Mazda walk, he suckles the Religion of Mazda; as well as he
could do with a hundred man's feet, with a thousand woman's breasts 'He
makes the Religion of Mazda as fat as a child could be made by
means of a hundred feet, that is to say, of fifty servants walking
to rock him; of a thousand breasts, that is, of five hundred nurses'
(Comm.) , with ten thousand sacrificial formulas.
32.
'When barley was created, the Daevas started up; when it grew doubtful ,
then fainted the Daevas' hearts; when the knots came doubtful ,
the Daevas groaned; when the ear came, the Daevas flew away. In
that house the Daevas stay, wherein wheat perishes doubtful .
It is as though red hot iron were turned about in their throats,
when there is plenty of corn doubtful .
33.
'Then let people learn by heart this holy saying: "No
one who does not eat, has strength to do heavy works of holiness,
strength to do works of husbandry, strength to beget children.
By eating every material creature lives, by not eating it dies
away."'
34.
O Maker of the material world, thou Holy one! Who is the fifth
that rejoices the Earth with greatest joy?
Ahura Mazda answered: '[It is he who kindly and piously gives The
Asho−dad or alms. The bracketed clause is from the Vendidad Sada.
to one of the faithful who tills the earth,] O Spitama Zarathushtra!
35.
'He who would not kindly and piously give to one of the faithful
who tills the earth, O Spitama Zarathushtra! Spenta Armaiti will
throw him down into darkness, down into the world of woe, the
world of hell, down into the deep abyss Conjectural
translation. .'
36.
O Maker of the material world, thou Holy one! If a man shall
bury in the earth either the corpse of a dog or the corpse of
a man, and if he shall not disinter it within half a year, what
is the penalty that he shall pay?
Ahura Mazda answered: 'Five hundred stripes with the Aspahe−ashtra,
five hundred stripes with the Sraosho−charana.'
37.
O Maker of the material world, thou Holy one! If a man shall
bury in the earth either the corpse of a dog or the corpse of

a man, and if he shall not disinter it within a year, what is
the penalty that he shall pay?
Ahura Mazda answered: 'A thousand stripes with the Aspahe−ashtra,
a thousand stripes with the Sraosho−charana.'
38.
O Maker of the material world, thou Holy one! If a man shall
bury in the earth either the corpse of a dog or the corpse of
a man, and if he shall not disinter it within the second year,
what is the penalty for it? What is the atonement for it? What
is the cleansing from it?
39.
Ahura Mazda answered: 'For that deed there is nothing that
can pay, nothing that can atone, nothing that can cleanse from
it; it is a trespass for which there is no atonement, for ever
and ever.'
40.
When is it so?
'It is so, if the sinner be a professor of the Religion of Mazda,
or one who has been taught in it.
'But if he be not a professor of the Religion of Mazda, nor one
who has been taught in it, then his sin is taken from him, if
he makes confession of the Religion of Mazda and resolves never
to commit again such forbidden deeds.
41.
'The Religion of Mazda indeed, O Spitama Zarathushtra! takes
away from him who makes confession of it the bonds of his sin;
it takes away (the sin of) breach of trust Doubtful.
From the commentary it appears that draosha must have meant a
different sort of robbery: 'He knows that it is forbidden to steal,
but he fancies that robbing the rich to give to the poor is a
pious deed' (Comm.) ; it takes away (the sin of)
murdering one of the faithful; it takes away (the sin of) deeds
for which there is no atonement; it takes away the worst sin of
usury; it takes away any sin that may be sinned.
42.
'In the same way the Religion of Mazda, O Spitama Zarathushtra!
cleanses the faithful from every evil thought, word, and deed,
as a swift−rushing mighty wind cleanses the plain 'From
chaff' (Comm.) .
'So let all the deeds he doeth be henceforth good, O Zarathushtra!
a full atonement for his sin is effected by means of the Religion
of Mazda.'

FARGARD 4. Contracts and offenses

I.
1.
He that does not restore a loan to the man who lent it, steals
the thing and robs the man "He is a thief when

he takes a view not to restore; he is a robber when, being asked
to restore, he answers, I will not" (Comm.) .
This he doeth every day, every night, as long as he keep in his
house his neighbour's property, as though it were his own.

Ia.

2.
O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda? Ahura Mazda answered: 'They are six in number, O holy Zarathushtra. The first is the word−contract; the second is the hand−contract; the third is the contract to the amount of a sheep; the fourth is the contract to the amount of an ox; the fifth is the contract to the amount of a man; the sixth is the contract to the amount of a field, a field in good land, a fruitful one, in good bearing.'

3.
The word−contract is fulfilled by words of mouth. It is canceled by the hand−contract; he shall give as damages the amount of the hand−contract.

4.
The hand−contract is canceled by the sheep−contract; he shall give as damages the amount of the sheep−contract. The sheep−contract is canceled by the ox−contract; he shall give as damages the amount of the ox−contract. The ox−contract is canceled by the man−contract; he shall give as damages the amount of the man−contract. The man−contract is canceled by the field−contract; he shall give as damages the amount of the field−contract.

5.
O Maker of the material world, thou Holy One! If a man break the word−contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for three hundred (years).'

6.
O Maker of the material world, thou Holy One! If a man break the hand−contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for six hundred (years).'

7.
O Maker of the material world, thou Holy One! If a man break the sheep−contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for seven hundred (years).'

8.
O Maker of the material world, thou Holy One! If a man break the ox−contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for eight hundred (years).'

9.
O Maker of the material world, thou Holy One! If a man break the man−contract, how many are involved in his sin? Ahura Mazda

answered: 'His sin makes his Nabanazdishtas answerable for nine
hundred (years).'

10.
O Maker of the material world, thou Holy One! If a man break the field−contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for a thousand (years).'

11.
O Maker of the material world, thou Holy One! If a man break the word−contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Three hundred stripes with the Aspahe−ashtra, three hundred stripes with the Sraosho−charana.'

12.
O Maker of the material world, thou Holy One! If a man break the hand−contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Six hundred stripes with the Aspahe−ashtra, six hundred stripes with the Sraosho−charana.'

13.
O Maker of the material world, thou Holy One! If a man break the sheep−contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Seven hundred stripes with the Aspahe−ashtra, seven hundred stripes with the Sraosho−charana.'

14.
O Maker of the material world, thou Holy One! If a man break the ox−contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Eight hundred stripes with the Aspahe−ashtra, eight hundred stripes with the Sraosho−charana.'

15.
O Maker of the material world, thou Holy One! If a man break the man−contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Nine hundred stripes with the Aspahe−ashtra, Nine hundred stripes with the Sraosho−charana.'

16.
O Maker of the material world, thou Holy One! If a man break the field−contract, what is the penalty that he shall pay? Ahura Mazda answered: 'A thousand stripes with the Aspahe−ashtra, a thousand stripes with the Sraosho−charana.'

IIa.

17.
If a man rise up with a weapon in his hand, it is an Agerepta. If he brandish it, it is an Avaoirishta. If he actually smite a man with malicious aforethought, it is an Aredush. Upon the fifth Aredush he becomes a Peshotanu.

18.
O Maker of the material world, thou Holy One! He that committeth an Agerepta, what penalty shall he pay? Ahura Mazda answered: 'Five stripes with the Aspahe−ashtra, five stripes with the Sraosho−charana;

'On the second Agerepta, ten stripes with the Aspahe−ashtra, ten

stripes with the Sraosho−charana;
'On the third, fifteen stripes with the Aspahe−ashtra, fifteen stripes with the Sraosho−charana;
19.
'On the fourth, thirty stripes with the Aspahe−ashtra, thirty stripes with the Sraosho−charana;
'On the fifth, fifty stripes with the Aspahe−ashtra, fifty stripes with the Sraosho−charana;
'On the sixth, sixty stripes with the Aspahe−ashtra, sixty stripes with the Sraosho−charana;
'On the seventh, ninety stripes with the Aspahe−ashtra, ninety stripes with the Sraosho−charana.'
20.
If a man commit an Agerepta for the eighth time, without having atoned for the preceding, what penalty shall he pay?
Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'
21.
If a man commit an Agerepta, and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'
22.
O Maker of the material world, thou Holy One! If a man commit an Avaoirishta, what penalty shall he pay? Ahura Mazda answered: 'Ten stripes with the Aspahe−ashtra, ten stripes with the Sraosho−charana;

'On the second Avaoirishta, fifteen stripes with the Aspahe−ashtra, fifteen stripes with the Sraosho−charana;
23.
'On the third, thirty stripes with the Aspahe−ashtra, thirty stripes with the Sraosho−charana;
'On the fourth, fifty stripes with the Aspahe−ashtra, fifty stripes with the Sraosho−charana;
'On the fifth, seventy stripes with the Aspahe−ashtra, seventy stripes with the Sraosho−charana;
'On the sixth, ninety stripes with the Aspahe−ashtra, ninety stripes with the Sraosho−charana.'
24.
O Maker of the material world, thou Holy One! If a man commit an Avaoirishta for the seventh time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'
25.
O Maker of the material world, thou Holy One! If a man commit an Avaoirishta, and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'
26.
O Maker of the material world, thou Holy One! If a man commit

an Aredush, what penalty shall he pay? Ahura Mazda answered: 'Fifteen
stripes with the Aspahe−ashtra, fifteen stripes with the Sraosho−charana;
27.
'On the second Aredush, thirty stripes with the Aspahe−ashtra,
thirty stripes with the Sraosho−charana;
'On the third, fifty stripes with the Aspahe−ashtra, fifty stripes
with the Sraosho−charana;
'On the fourth, seventy stripes with the Aspahe−ashtra, seventy
stripes with the Sraosho−charana;
'On the fifth, ninety stripes with the Aspahe−ashtra, ninety stripes
with the Sraosho−charana;
28.
O Maker of the material world, thou Holy One! If a man commit
an Aredush for the sixth time, without having atoned for the preceding,
what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu:
two hundred stripes with the Aspahe−ashtra, two hundred stripes
with the Sraosho−charana.'
29.
O Maker of the material world, thou Holy One! If a man commit
an Aredush, and refuse to atone for it, what penalty shall he
pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes
with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'
30.
O Maker of the material world, thou Holy One! If a man smite
another and hurt him sorely, what is the penalty that he shall
pay?
31.
Ahura Mazda answered: 'Thirty stripes with the Aspahe−ashtra,
thirty stripes with the Sraosho−charana;
'The second time, fifty stripes with the Aspahe−ashtra, fifty
stripes with the Sraosho−charana;
'The third time, seventy stripes with the Aspahe−ashtra, seventy
stripes with the Sraosho−charana;
'The fourth time, ninety stripes with the Aspahe−ashtra, ninety
stripes with the Sraosho−charana;
32.
If a man commit that deed for the fifth time, without having
atoned for the preceding, what penalty shall he pay? Ahura Mazda
answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra,
two hundred stripes with the Sraosho−charana.'
33.
If a man commit that deed and refuse to atone for it, what
penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu:
two hundred stripes with the Aspahe−ashtra, two hundred stripes
with the Sraosho−charana.'
34.
O Maker of the material world, thou Holy One! If a man smite
another so that the blood come, what is the penalty that he shall
pay? Ahura Mazda answered: 'Fifty stripes with the Aspahe−ashtra,
fifty stripes with the Sraosho−charana;
'The second time, seventy stripes with the Aspahe−ashtra, seventy

stripes with the Sraosho−charana;
'The third time, ninety stripes with the Aspahe−ashtra, ninety stripes with the Sraosho−charana;

35.
If a man commit that deed for the fourth time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'

36.
O Maker of the material world, thou Holy One! If a man smite another so that the blood come, and if he refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'

37.
O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, what is the penalty that he shall pay? Ahura Mazda answered: 'Seventy stripes with the Aspahe−ashtra, seventy stripes with the Sraosho−charana;
'The second time, ninety stripes with the Aspahe−ashtra, ninety stripes with the Sraosho−charana;

38.
If he commit that deed for the third time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'

39.
O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, and if he refuse to atone for it, what is the penalty he shall pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'

40.
O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, what is the penalty that he shall pay? Ahura Mazda answered: 'Ninety stripes with the Aspahe−ashtra, seventy stripes with the Sraosho−charana;

41.
If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'

42.
O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, and if he refuse to atone for it, what is the penalty he shall pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'

43.
And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance

of holiness.

IIIa.
44.
If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods, or a wife, or knowledge, let him who desires goods have them delivered to him; let him who desires a wife receive and wed her; let him who desires knowledge be taught the holy word,
45.
during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in intelligence and wax strong in holiness. So shall he sit up, in devotion and prayers, that he may be increased in intelligence: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aethrapaitis have said.

IVa.
46.
Before the boiling water publicly prepared This clause is intended against false oaths taken in the so−called Var−ordeal (see par. 54 n.) It ought to be placed before par. 49 bis, where the penalty for a false oath is given. , O Spitama Zarathushtra! let no one make bold to deny having received [from his neighbor] the ox or the garment in his possession.
47.
Verily I say it unto thee, O Spitama Zarathushtra! the man who has a wife is far above him who lives in continence; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.
48.
And of two men, he who fills himself with meat receives in him Vohu Mano much better than he who does not do so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man.
49.
This man can strive against the onsets of Asto−vidhotu; he can strive against the well−darted arrow; he can strive against the winter fiend, with thinnest garment on; he can strive against the wicked tyrant and smite him on the head; he can strive against the ungodly fasting Ashemaogha.

IVb.
49 (bis).

On the very first time when that deed has been done, without
waiting until it is done again,
50.
down there In hell. the pain for
that deed shall be as hard as any in this world: even as if one
should cut off the limbs from his perishable body with knives
of brass, or still worse;
51.
down there the pain for that deed shall be as hard as any
in this world: even as if one should nail doubtful
his perishable body with nails of brass, or still worse;
52.
down there the pain for that deed shall be as hard as any
in this world: even as if one should by force throw his perishable
body headlong down a precipice a hundred times the height of a
man, or still worse;
53.
down there the pain for that deed shall be as hard as any
in this world: even as if one should by force impale doubtful
his perishable body, or still worse.
54.
Down there the pain for that deed shall be as hard as any
in this world: to wit, the deed of a man, who knowingly lying,
confronts the brimstoned, golden, truth−knowing water with an
appeal unto Rashnu and a lie unto Mithra.
55.
O Maker of the material world, thou Holy One! He who, knowingly
lying, confronts the brimstoned, golden, truth−knowing water with
an appeal unto Rashnu and a lie unto Mithra, what is the penalty
that he shall pay In this world. ? Ahura
Mazda answered: 'Seven hundred stripes with the Aspahe−ashtra,
seven hundred stripes with the Sraosho−charana.'

FARGARD 5. Purity laws

I
1.
There dies a man in the depths of the vale: a bird takes flight
from the top of the mountain down into the depths of the vale,
and it feeds on the corpse of the dead man there: then, up it
flies from the depths of the vale to the top of the mountain:
it flies to some one of the trees there, of the hard−wooded or
the soft−wooded, and upon that tree it vomits and deposits dung.
2.
Now, lo! here is a man coming up from the depths of the vale
to the top of the mountain; he comes to the tree whereon the bird
is sitting; from that tree he intends to take wood for the fire.
He fells the tree, he hews the tree, he splits it into logs, and

then he lights it in the fire, the son of Ahura Mazda. What is
the penalty he shall pay?
3.
Ahura Mazda answered: 'There is no sin upon a man for any
Nasu that has been brought by dogs, by birds, by wolves, by winds,
or by flies.
4.
'For were there sin upon a man for any Nasu that might have
been brought by dogs, by birds, by wolves, by winds, or by flies,
how soon all this material world of mine would be only one Peshotanu,
bent on the destruction of righteousness, and whose soul will
cry and wail! so numberless are the beings that die upon the face
of the earth.'
5.
O Maker of the material world, thou Holy One! Here is a man
watering a corn−field. The water streams down the field; it streams
again; it streams a third time; and the fourth time, a dog, a
fox, or a wolf carries some Nasu into the bed of the stream: what
is the penalty that the man shall pay?
6.
[Repeat st. 3.]
7.
[Repeat st. 4.]
8.
O Maker of the material world, thou Holy One! Does water kill?
Ahura Mazda answered: 'Water kills no man: Asto−vidhotu binds
him, and, thus bound, Vayu carries him off; and the flood takes
him up, the flood takes him down, the flood throws him ashore;
then birds feed upon him. When he goes away, it is by the will
of Fate he goes.'

IIb.
9.
O Maker of the material world, thou Holy One! Does fire kill?
Ahura Mazda answered: 'Fire kills no man: Asto−vidhotu binds him,
and, thus bound, Vayu carries him off; and the fire burns up life
and limb. When he goes away, it is by the will of Fate he goes.'

III.
10.
O Maker of the material world, thou Holy One! If the summer
is past and the winter has come, what shall the worshippers of
Mazda do? Ahura Mazda answered: 'In every house, in every borough,
they shall raise three rooms for the dead.'
11.
O Maker of the material world, thou Holy One! How large shall
be those rooms for the dead? Ahura Mazda answered: 'Large enough
not to strike the skull of the man, if he should stand erect,
or his feet or his hands stretched out: such shall be, according

to the law, the rooms for the dead.
12.
'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.
13.
'And as soon as the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma), his eyes towards the sun.
14.
'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma), his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful; until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse.'

IV.
15.
O Maker of the material world, thou Holy One! Is it true at thou, Ahura Mazda, seizest the waters from the sea Vouru−kasha with the wind and the clouds?
16.
That thou, Ahura Mazda, takest them down to the corpses? that thou, Ahura Mazda, takest them down to the Dakhmas? that thou, Ahura Mazda, takest them down to the unclean remains? that thou, Ahura Mazda, takest them down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Puitika?
17.
Ahura Mazda answered: 'It is even so as thou hast said, O righteous Zarathushtra! I, Ahura Mazda, seize the waters from the sea Vouru−kasha with the wind and the clouds.
18.
'I, Ahura Mazda, take them to the corpses; I, Ahura Mazda, take them down to the Dakhmas; I, Ahura Mazda, take them down to the unclean remains; I, Ahura Mazda, take them down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Puitika.
19.
'The waters stand there boiling, boiling up in the heart of the sea Puitika, and, when cleansed there, they run back again from the sea Puitika to the sea Vouru−kasha, towards the well−watered tree, whereon grow the seeds of my plants of every kind by hundreds, by thousands, by hundreds of thousands.
20.
'Those plants, I, Ahura Mazda, rain down upon the earth, to bring food to the faithful, and fodder to the beneficent cow;

to bring food to my people that they may live on it, and fodder
to the beneficent cow.'

V.
21.
'This is the best, this is the fairest of all things, even
as thou hast said, O pure [Zarathushtra]!'
With these words the holy, Ahura Mazda rejoiced the holy Zarathushtra:
'Purity is for man, next to life, the greatest good, that purity,
O Zarathushtra, that is in the Religion of Mazda for him who cleanses
his own self with good thoughts, words, and deeds.'
22.
O Maker of the material world, thou Holy One! This Law, this
fiend−destroying Law of Zarathushtra, by what greatness, goodness,
and fairness is it great, good, and fair above all other utterances?
23.
Ahura Mazda answered: 'As much above all other floods as is
the sea Vouru−kasha, so much above all other utterances in greatness,
goodness, and fairness is this Law, this fiend−destroying Law
of Zarathushtra.
24.
'As much as a great stream flows swifter than a slender rivulet,
so much above all other utterances in greatness, goodness, and
fairness is this Law, this fiend−destroying Law of Zarathushtra.

'As high as the great tree stands above the small plants it overshadows,
so high above all other utterances in greatness, goodness, and
fairness is this Law, this fiend−destroying Law of Zarathushtra.
25.
'As high as heaven is above the earth that it compasses around,
so high above all other utterances is this Law, this fiend−destroying
Law of Mazda.
'[Therefore], he will apply to the Ratu, he will apply to the
Sraosha−varez; whether for a draona−service that should have been
undertaken and has not been undertaken; or for a draona that should
have been offered up and has not been offered up; or for a draona
that should have been entrusted and has not been entrusted.
26.
'The Ratu has power to remit him one−third of his penalty:
if he has committed any other evil deed, it is remitted by his
repentance; if he has committed no other evil deed, he is absolved
by his repentance for ever and ever.'

VI.
27.
O Maker of the material world, thou Holy One! If there be
a number of men resting in the same place, on the same carpet,
on the same pillows, be there two men near one another, or five,
or fifty, or a hundred, close by one another; and of those people

one happens to die; how many of them does the Druj Nasu envelope
with corruption, infection, and pollution?
28.
Ahura Mazda answered: 'If the dead one be a priest, the Druj
Nasu rushes forth, O Spitama Zarathushtra! she goes as far as
the eleventh and defiles the ten.
'If the dead one be a warrior, the Druj Nasu rushes forth, O Spitama
Zarathushtra! she goes as far as the tenth and defiles the nine.

'If the dead one be a husbandman, the Druj Nasu rushes forth,
O Spitama Zarathushtra! she goes as far as the ninth and defiles
the eight.
29.
'If it be a shepherd's dog, the Druj Nasu rushes forth, O
Spitama Zarathushtra! she goes as far as the eighth and defiles
the seven.
'If it be a house−dog, the Druj Nasu rushes forth, O Spitama Zarathushtra!
she goes as far as the seventh and defiles the six.
30.
'If it be a Vohunazga dog, the Druj Nasu rushes forth, O Spitama
Zarathushtra! she goes as far as the sixth and defiles the five.

'If it be a Tauruna dog, the Druj Nasu rushes forth, O Spitama
Zarathushtra! she goes as far as the fifth and defiles the four.
31.
'If it be a porcupine dog, the Druj Nasu rushes forth, O Spitama
Zarathushtra! she goes as far as the fourth and defiles the three.

'If it be a Gazu dog, the Druj Nasu rushes forth, O Spitama Zarathushtra!
she goes as far as the third and defiles the two.
32.
'If it be an Aiwizu dog, the Druj Nasu rushes forth, O Spitama
Zarathushtra! she goes as far as the second and defiles the next.

'If it be a Vizu dog, the Druj Nasu rushes forth, O Spitama Zarathushtra!
she goes as far as the next, she defiles the next.'
33.
O Maker of the material world, thou Holy One! If it be a weasel,
how many of the creatures of the good spirit does it directly
defile, how many does it indirectly defile?
34.
Ahura Mazda answered : 'A weasel does neither directly nor
indirectly defile any of the creatures of the good spirit, but
him who smites and kills it; to him the uncleanness clings for
ever and ever.'
35.
O Maker of the material world, thou Holy One! If the dead
one be such a wicked, two−footed ruffian, as an ungodly Ashemaogha,
how many of the creatures of the good spirit does he directly
defile, how many does he indirectly defile?
36.

Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathushtra! such a wicked, two−legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

37.

'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

38.

'Whilst alive, indeed, O Spitama Zarathushtra! such a wicked, two−legged ruffian as an ungodly Ashemaogha robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels; not so will he do when dead.'

VII.

39.

O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the Baresma, the cups, the Haoma, and the mortar, O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40.

Ahura Mazda answered: 'Out of the house, O Spitama Zarathushtra! shall they take the fire, the Baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place whereto, according to the law, corpses must be brought, to be devoured there.'

41.

O Maker of the material world, thou Holy One! When shall they bring back the fire into the house wherein the man has died? 42.
Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer, and then they shall bring back the fire to the house wherein the man has died.'

43.

O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44.

Ahura Mazda answered: 'They shall be Peshotanus: two hundred stripes with the Aspahe−astra, two hundred stripes with the Sraosho−karana.'

VIII.

45.

O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven,

or eight, or nine, or ten months gone, she bring forth a still−born
child, what shall the worshippers of Mazda do?
46.
Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;'
47.
O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?
48.
Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;−
49.
'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'
50.
O Maker of the material world, thou Holy One! What is the food that the woman shall first take?
51.
Ahura Mazda answered: 'Gomez mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.
52.
'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked milk without water, meal without water, and wine without water.'
53.
O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?
54.
Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gomez and water, by the nine holes, and thus shall she be clean.'
55.
O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?
56.
Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gomez and water.'

57.
O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Havanan, or by an Atare−vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwishkar, or by a Sraosha−varez, or by any priest, warrior, or husbandman?
58.
Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Havanan, or by an Atare−vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwishkar, or by a Sraosha−varez, or by any priest, warrior, or husbandman.
59.
'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw their hands for prayer.
60.
'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.
61.
'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.
62.
'He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!'

FARGARD 6. Purity laws

I.
1.
How long shall the piece of ground he fallow whereon dogs or men have died? Ahura Mazda answered: 'A year long shall the piece of ground he fallow whereon dogs or men have died, O holy Zarathushtra!
2.
'A year long shall no worshipper of Mazda sow or water that piece of ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes.
3.
'If within the year they shall sow or water the piece of ground whereon dogs or men have died, they are guilty of the sin of "burying

the dead" towards the water, towards the earth, and towards
the plants.'

4.

O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water, within the year, the piece of ground whereon dogs or men have died, what is the penalty that they shall pay?

5.

Ahura Mazda answered: 'They are Peshotanus: two hundred stripes with the Aspahe−astra, two hundred stripes with the Sraosho−karana.'

6.

O Maker of the material world, thou Holy One! If worshippers of Mazda want to till that piece of ground again, to water it, to sow it, and to plough it, what shall they do?

7.

Ahura Mazda answered: 'They shall look on the ground for any bones, hair, dung, urine, or blood that may be there.'

8.

O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, dung, urine, or blood that may be there, what is the penalty that they shall pay?

9.

Ahura Mazda answered: 'They are Peshotanus: two hundred stripes with the Aspahe−astra, two hundred stripes with the Sraosho−karana.'

II.

10.

O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11.

Ahura Mazda answered: 'Thirty stripes with the Aspahe−astra, thirty stripes with the Sraosho−karana.'

12.

O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore−finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13.

Ahura Mazda answered: 'Fifty stripes with the Aspahe−astra, fifty stripes with the Sraosho−karana.'

14.

O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15.

Ahura Mazda answered: 'Seventy stripes with the Aspahe−astra, seventy stripes with the Sraosho−karana.'

16.
O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?
17.
Ahura Mazda answered: 'Ninety stripes with the Aspahe−astra, ninety stripes with the Sraosho−charana.'
18.
O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on the ground, what penalty shall he pay?
19.
Ahura Mazda answered: 'He is Peshotanu: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'
20.
O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm−bone or as a thigh−bone, and if grease or marrow flow from it on the ground, what penalty shall he pay?
21.
Ahura Mazda answered: 'Four hundred stripes with the Aspahe−ashtra, four hundred stripes with the Sraosho−charana.'
22.
O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on the ground, what penalty shall he pay?
23.
Ahura Mazda answered: 'Six hundred stripes with the Aspahe−ashtra, six hundred stripes with the Sraosho−charana.'
24.
O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on the ground, what penalty shall he pay?
25.
Ahura Mazda answered: 'A thousand stripes with the Aspahe−ashtra, a thousand stripes with the Sraosho−charana.'

III.
26.
O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?
27.
Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, while the others wait, O Zarathushtra! he shall enter the river, and take the dead out of the water; he shall go down

into the water ankle−deep, knee−deep, waist−deep, or a man's full depth, till he can reach the dead body.'

28.

O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29.

Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, dung, urine, or blood that may drop back into the water.'

30.

O Maker of the material world, thou Holy One! What part of the water in a pond does the Druj Nasu defile with corruption, infection, and pollution?

31.

Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.

32.

'And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

33.

O Maker of the material world, thou Holy One! What part of the water in a well does the Druj Nasu defile with corruption, infection, and pollution?

34.

Ahura Mazda answered: 'As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.

35.

'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

36.

O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Druj Nasu defile with corruption, infection, and pollution?

37.

Ahura Mazda answered: 'Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall,

therefore, take the corpse out of the pond, and lay it down on
the dry ground.
38.
'After the corpse has been taken out, and the snow or the
hail has melted, the water is clean, and both cattle and men may
drink of it at their pleasure, as before.'
39.
O Maker of the material world, thou Holy One! What part of
the water of a running stream does the Druj Nasu defile with corruption,
infection, and pollution?
40.
Ahura Mazda answered: 'Three steps down the stream, nine steps
up the stream, six steps across. As long as the corpse has not
been taken out of the water, so long shall that water be unclean
and unfit to drink. They shall, therefore, take the corpse out
of the pond, and lay it down on the dry ground.
41.
'After the corpse has been taken out and the stream has flowed
three times, the water is clean, and both cattle and men may drink
of it at their pleasure, as before.'

IV.
42.
O Maker of the material world, thou Holy One! Can the Haoma
that has been touched with Nasu from a dead dog, or from a dead
man, be made clean again?
43.
Ahura Mazda answered: 'It can, O holy Zarathushtra! If it
has been prepared for the sacrifice, there is to it no corruption,
no death, no touch of any Nasu. If it has not been prepared for
the sacrifice, [the stem] is defiled the length of four fingers:
it shall be laid down on the ground, in the middle of the house,
for a year long. When the year is passed, the faithful may drink
of its juice at their pleasure, as before.'

V.
44.
O Maker of the material world, thou holy One! Whither shall
we bring, where shall we lay the bodies of the dead, O Ahura Mazda?
45.
Ahura Mazda answered: 'On the highest summits, where they
know there are always corpse−eating dogs and corpse−eating birds,
O holy Zarathushtra!
46.
'There shall the worshippers of Mazda fasten the corpse, by
the feet and by the hair, with brass, stones, or clay, lest the
corpse−eating dogs and the corpse−eating birds shall go and carry
the bones to the water and to the trees.
47.

'If they shall not fasten the corpse, so that the corpse−eating dogs and the corpse−eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?'

48.

Ahura Mazda answered: 'They shall be Peshotanus: two hundred stripes with the Aspahe−ashtra, two hundred stripes with the Sraosho−charana.'

49.

O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

50.

Ahura Mazda answered: 'The worshippers of Mazda shall make a receptacle out of the reach of the dog, of the fox, and of the wolf, and wherein rain−water cannot stay.

51.

'They shall make it, if they can afford it, with stones, plaster, or earth; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun.'

FARGARD 7. Purity laws

I.

1.

Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! When a man dies, at what moment does the Druj Nasu rush upon him?'

2.

Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathushtra! the Druj Nasu comes and rushes upon him, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.

[3.

'On him she stays until the dog has seen the corpse or eaten it up, or until the flesh−eating birds have taken flight towards it. When the dog has seen it or eaten it up, or when the flesh−eating birds have taken flight towards it, then the Druj Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.']

4.

O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred, or by falling down a precipice, or by the law, or by calumny, or by the noose, how long after death does the Druj Nasu come and rush upon the dead?

5.

Ahura Mazda answered: 'At the next watch after death, the Druj Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.'

II.

6.

O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Druj Nasu envelope with corruption, infection, and pollution? 7. Ahura Mazda answered: 'If the dead one be a priest, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eleventh and defiles the ten.

'If the dead one he a warrior, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the tenth and defiles the nine.

'If the dead one be a husbandman, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the ninth and defiles the eight.

8.

'If it be a shepherd's dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eighth and defiles the seven.

'If it be a house dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the seventh and defiles the six. 9. 'If it he a Vohunazga dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the sixth and defiles the five.

'If it be a Tauruna dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fifth and defiles the four.'

. . . 'Those clothes shall serve for their coverings and for their sheets.'. . .

III.

10.

O Maker of the material world, thou Holy One! What part of his bedding and pillow does the Druj Nasu defile with corruption, infection, and pollution?

11.

Ahura Mazda answered: 'The Druj Nasu defiles with corruption, infection, and pollution the upper sheet and the inner garment.'

12.

O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcass of a dog or the corpse of a man?

13.

Ahura Mazda answered: 'It can, O holy Zarathushtra!'

How so?
'If there be on the garment seed, or blood, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground.
14.
'But if there be no seed [on the garment], nor blood, nor dirt, nor vomit, then the worshippers of Mazda shall wash it with gomez.
15.
'If it be leather, they shall wash it with gomez three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.
'If it be woven cloth, they shall wash it with gomez six times, they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.
16.
'The spring named Ardvi Sura, O Spitama Zarathushtra! that spring of mine, purifies the seed of males, the womb of females, the milk of females.'
17.
O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Havanan, or by an Atare−vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwishkar, or by a Sraosha−varez, or by any priest, warrior, or husbandman?
18.
Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Havanan, or by an Atare−vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwishkar, or by a Sraosha−varez, or by any priest, warrior, or husbandman.
19.
'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw their hands for prayer.
20.
'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.
21.
'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.
22.
'He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell,

you are delivered by your own doings, by your own religion, O sinners!'

IV.

23.

O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcass of a dog or of the corpse of a man?

24.

Ahura Mazda answered: 'He cannot, O holy Zarathushtra! His burrow shall be dug out, his heart shall be torn out, his bright eyes shall be put out; the Druj Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean thenceforth, for ever and ever.'

V.

25.

O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26.

Ahura Mazda answered: 'He cannot, O holy Zarathushtra! Those wicked ones it is, those Nasu−cutters, that most increase spiders and locusts; those wicked ones it is, those Nasu−cutters, that most increase the grass−destroying drought.

27. 'Those wicked ones it is, those Nasu−cutters, that increase most the power of the winter, produced by the fiends, the cattle−killing, thick− snowing, overflowing, the piercing, fierce, mischievous winter. Upon them comes and rushes the Druj Nasu she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever.'

VI.

28. O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?

29. Ahura Mazda answered: 'It can, O holy Zarathushtra!'

How so?

'If the Nasu has not yet been expelled by the corpse−eating dogs, or by the corpse−eating birds, they shall lay down, apart on the ground, all the wood on a Vitasti a all around, if the wood be dry; on a Frarathni all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

30. 'But if the Nasu has already been expelled by the corpse−eating dogs, or by the corpse−eating birds, they shall lay down, apart on the ground, all the wood on a Frarathni all around, if the wood be dry; on a Frabazu all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

31. 'Thus much of the wood around the dead shall they lay down, apart on the ground, according as the wood is dry or wet; as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean.'
32. O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?
33. Ahura Mazda answered: 'It can, O holy Zarathushtra!' How so?
'If the Nasu has not yet been expelled by the corpse−eating dogs, or by the corpse−eating birds they shall lay down, apart on the ground, all the corn on a Frarathni all around, if the corn be dry on a Frabazu all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.
34. 'But if the Nasu has already been expelled by the corpse−eating dogs, or by the corpse−eating birds, they shall lay down, apart on the ground, all the corn on a Frabazu all around, if the corn be dry; on a Vibazu all around, if it be wet then they shall sprinkle it once over with water, and it shall be clean.
35. 'Thus much of the corn around the dead shall they lay down, apart on the ground, according as the corn is dry or wet; as it is sown or not sown; as it is reaped or not reaped; [as it is beaten or not beaten]1; as it is winnowed or not winnowed; [as it is ground or not ground]2; as it is kneaded [or not kneaded]3; they shall sprinkle it once over with water, and it shall be clean.'

VIIa.

36. O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practice the art of healing, on whom shall he first prove his skill? on worshippers of Mazda or on worshippers of the Daevas?
37. Ahura Mazda answered: 'On worshippers of the Daevas shall he first prove himself, rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daevas and he die; if he treat with the knife a second worshipper of the Daevas and he die; if he treat with the knife for the third time a worshipper of the Daevas and he die, he is unfit for ever and ever.
38. 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife and worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for his wound the penalty for willful murder.
39. 'If he treat with the knife a worshipper of the Daevas and he recover; if he treat with the knife a second worshipper of the Daevas and he recover; if for the third time he treat with the knife a worshipper of the Daevas and he recover; then he is fit for ever and ever.
40. 'He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda,

and heal them with the knife.

VIIb.

41. 'A healer shall heal a priest for a blessing of the just; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four.

42. 'He shall heal the wife of the master of a house for the value of a she−ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she−camel.

43. 'He shall heal the heir of a great house for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of aver− age value; he shall heal an ox of average value for the value of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a piece of meat.

44. 'If several healers offer themselves together, O Spitama Zarathushtra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the Holy Word, let one apply to the healing by the Holy Word: for this one is the best−healing of all healers who heals with the Holy Word; he will best drive away sickness from the body of the faithful.'

VIII.

45. O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground clean again?

46. Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is clean again, O holy Zarathushtra!'

47. O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth clean again?

48. Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years, O Spitama Zarathushtra! then the earth is clean again.'

49. O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, clean again?

50. Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathushtra! has mingled with the dust of the earth. Urge every one in the material world, O Spitama Zarathushtra! to pull down Dakhmas.

51. 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are undone.
52. 'Not for his soul shall the two spirits wage war with one another; and when he enters Paradise, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: " Hail, O man! thou who hast just passed from the decaying world into the undecaying one!"'
55. O Maker of the material world, thou Holy One! Where are there Daevas: Where is it they offer worship to the Daevas: What is the place whereon troops of Daevas rush together, whereon troops of Daevas come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?
56. Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathushtra! and whereon are laid the corpses of dead men, that is the place where there are Daevas, that is the place whereon troops of Daevas rush together; whereon troops of Daevas come rushing along; whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.
57. 'On those Dakhmas, O Spitama Zarathushtra! those Daevas take food and void filth. As you, men, in the material world, you cook meal and eat cooked meat, so do they. It is, as it were, the smell of their feeding that you smell there, O men!
58. 'For thus they go on reveling, until that stench is rooted in the Dakhmas. In those Dakhmas arise the infection of diseases, itch, hot fever, naeza, cold fever, rickets, and hair untimely white. On those Dakhmas meet the worst murderers, from the hour when the sun is down.
59. 'And people of small understanding who do not seek for better understanding, the Gainis make those diseases grow stronger by a third, on their thighs, on their hands, on their three−plaited hair.'

IX.

60. O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still−born child, what shall the worshippers of Mazda do?
61. Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'
62. O Maker of the material world, thou Holy One! How far

from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

63. Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;−

64. 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

65. O Maker of the material word, thou Holy One! What is the food that the woman shall first take?

66. Ahura Mazda answered: 'Gomez mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.

67. 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked milk without water, meal without water, and wine without water.'

68. O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

69. Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gomez and water, by the nine holes, and thus shall she be clean.'

70. O Maker of the material world, thou Holy One! But if fever befall her unclean body, if these two worst pains, hunger and thirst, befall her, may she be allowed to drink water?

71. Ahura Mazda answered: 'She may; the first thing for her is to have her life saved. From the hands of one of the holy men, a holy faithful man, who knows the holy knowledge, she shall drink of the strength−giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraosha−varez being applied to, shall prescribe the penalty to be paid.'

72. What is the penalty to be paid?

Ahura Mazda answered: 'The deed is that of a Peshotanu: two hundred stripes with the Aspahe−astra, two hundred stripes with the Sraosho−charana.'

X.

73. O Maker of the material world, thou Holy One! Can the eating−vessels be made clean that have been touched by Nasu from a dog, or Nasu from a man?

74. Ahura Mazda answered: 'They can, O holy Zarathushtra!'

How so?

'If they be of gold, you shall wash them once with gomez, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

'If they be of silver, you shall wash them twice with gomez, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

[75. 'If they be of brass, you shall wash them thrice with

gomez, you shall rub them thrice with earth, you shall wash them thrice with water, and they shall be clean.
'If they be of steel, you shall wash them four times with gomez, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.
'If they be of stone, you shall wash them six times with gomez, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean.]
'If they be of earth, of wood, or of clay, they are unclean for ever and ever.'

XI.
76. O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcass of a dog, or of the corpse of a man?
77. Ahura Mazda answered: 'She can, O holy Zarathushtra! The priest shall not, within a year, take from her either milk or cheese for the libation, nor meat for the libation and the Baresma. When a year has passed, then the faithful may eat of her as before.'

XII.
78. Who is he, O holy Ahura Mazda! who, meaning well and desiring righteousness, prevents righteousness? Who is he who, meaning well, falls into the ways of the Druj?
79. Ahura Mazda answered: 'This one, meaning well and desiring righteousness, prevents righteousness; this one, meaning well, falls into the ways of the Druj, who offers up water defiled by the dead and unfit for libation; or who offers up in the dead of the night water unfit for libation.'

FARGARD 8. Purity laws

I.
1.
If a dog or a man die under a hut of wood or a hut of felt, what shall the worshippers of Mazda do?
2.
Ahura Mazda answered: 'They shall search for a Dakhma, they shall look for a Dakhma all around. If they find it easier to remove the dead, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvasna or Vohu−gaona, or Vohu−kereti, or Hadha−naepata, or any other sweet−smelling plant.
3.
'If they find it easier to remove the house, they shall take away the house, they shall let the dead he on the spot, and shall

perfume the house with Urvasna, or Vohu−gaona, or Vohu−kereti,
or Hadha−naepata, or any other sweet−smelling plant.'

II

4.
O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining, or snowing, or blowing, or it is dark, or the day is at its end, when flocks and men lose their way, what shall the worshippers of Mazda do?
5.
Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;'−
6.
O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?
7.
Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;−
8.
'On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; [they shall cover the surface of the grave with ashes or cowdung]; they shall cover the surface of it with dust of bricks, of stones, or of dry earth.
9.
'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.
10.
'And when the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall make a breach in the wall of the house, and two men, strong and skillful, having stripped their clothes off, shall take up the body from the clay or the stones, or from the plastered house, and they shall lay it down on a place where they know there are always corpse−eating dogs and corpse−eating birds.
11.
'Afterwards the corpse−bearers shall sit down, three paces from the dead, and the holy Ratu shall proclaim to the worshippers of Mazda thus: "Worshippers of Mazda, let the urine be brought here wherewith the corpse−bearers there shall wash their hair and their bodies!"'
12.

O Maker of the material world, thou Holy One! Which is the
urine wherewith the corpse−bearers shall wash their hair and their
bodies? Is it of sheep or of oxen? Is it of man or of woman?
13.
Ahura Mazda answered: 'It is of sheep or of oxen; not of man
nor of woman, except a man or a woman who has married the next−of−kin:
these shall therefore procure the urine wherewith the corpse−bearers
shall wash their hair and their bodies.'

III
14.
O Maker of the material world, thou Holy One! Can the way,
whereon the carcasses of dogs or corpses of men have been carried,
be passed through again by flocks and herds, by men and women,
by the fire of Ahura Mazda, by the consecrated bundles of Baresma,
and by the faithful?
15.
Ahura Mazda answered: 'It cannot be passed through again by
flocks and herds, nor by men and women, nor by the fire of Ahura
Mazda, nor by the consecrated bundles of Baresma, nor by the faithful.
16.
'They shall therefore cause a yellow dog with four eyes, or
a white dog with yellow ears, to go three times through that way.
When either the yellow dog with four eyes, or the white dog with
yellow ears, is brought there, then the Druj Nasu flies away to
the regions of the north, [in the shape of a raging fly, with
knees and tail sticking out, droning without end, and like unto
the foulest Khrafstras.]
17.
'If the dog goes unwillingly, O Spitama Zarathushtra, they
shall cause the yellow dog with four eyes, or the white dog with
yellow ears, to go six times through that way. When either the
yellow dog with four eyes, or the white dog with yellow ears,
is brought there, then the Druj Nasu flies away to the regions
of the north, [in the shape of a raging fly, with knees and tail
sticking out, droning without end, and like unto the foulest Khrafstras.]
18.
'If the dog goes unwillingly, they shall cause the yellow
dog with four eyes, or the white dog with yellow ears, to go nine
times through that way. When either the yellow dog with four eyes,
or the white dog with yellow ears, has been brought there, then
the Druj Nasu flies away to the regions of the north, [in the
shape of a raging fly, with knees and tail sticking out, droning
without end, and like unto the foulest Khrafstras.]
19.
'An Athravan shall first go along the way and shall say aloud
these victorious words: "Yatha aha vairyo: − The will of
the Lord is the law of righteousness.
'"The gifts of Vohu−mano to the deeds done in this world
for Mazda.

'"He who relieves the poor makes Ahura king.
20.
'"Kem−na mazda: − What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu−mano, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!

'"Ke verethrem−ja: − Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu−mano and help whomsoever thou pleasest, O Mazda!
21.
'"Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"
22.
'Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of Baresma, and the faithful.

'The worshippers of Mazda may afterwards prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.'

IV
23.
O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay? Ahura Mazda answered: 'Four hundred stripes with the Aspahe−astra, four hundred stripes with the Sraosho−charana.'
24.
O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay? Ahura Mazda answered: 'Six hundred stripes with the Aspahe−astra, six hundred stripes with the Sraosho−charana.'
25.
O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay? Ahura Mazda answered: 'A thousand stripes with the Aspahe−astra, a thousand stripes with the Sraosho−charana.'

V
26.

O Maker of the material world, thou Holy One! If a man, by force, commits the unnatural sin, what is the penalty that he shall pay?
Ahura Mazda answered: 'Eight hundred stripes with the Aspahe−astra, eight hundred stripes with the Sraosho−charana.'
27.
O Maker of the material world, thou Holy One! If a man voluntarily commits the unnatural sin, what is the penalty for it? What is the atonement for it? What is the cleansing from it?
Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'
28.
When is it so?
'It is so if the sinner be a professor of the Religion of Mazda, or one who has been taught in it.
'But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.
29.
'The Religion of Mazda indeed, O Spitama Zarathushtra! takes away from him who makes confession of it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned.
30.
In the same way the Religion of Mazda, O Spitama Zarathushtra! cleanses the faithful from every evil thought, word, and deed, as a swift−rushing mighty wind cleanses the plain.
'So let all the deeds he doeth be henceforth good, O Zarathushtra! a full atonement for his sin is effected by means of the Religion of Mazda.'
31.
O Maker of the material world, thou Holy One! Who is the man that is a Daeva? Who is he that is a worshipper of the Daevas? that is a male paramour of the Daevas? that is a female paramour of the Daevas? that is a wife to the Daeva? that is as bad as a Daeva: that is in his whole being a Daeva? Who is he that is a Daeva before he dies, and becomes one of the unseen Daevas after death?
32.
Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daeva; this one is the man that is a worshipper of the Daevas, that is a male paramour of the Daevas, that is a female paramour of the Daevas, that is a wife to the Daeva; this is the man that is as bad as a Daeva, that is in his whole being a Daeva;

this is the man that is a Daeva before he dies, and becomes one of the unseen Daevas after death: so is he, whether he has lain with mankind as mankind, or as womankind.'

VI

33.
O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?
34.
Ahura Mazda answered: 'He shall. The dry mingles not with the dry. Should the dry mingle with the dry, how soon all this material world of mine would be only one Peshotanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth.'

VII

35.
O Maker of the material world, thou Holy One! Can the man be made clean that has touched the corpse of a dog or the corpse of a man?
36.
Ahura Mazda answered: 'He can, O holy Zarathushtra!'
How so?
'If the Nasu has already been expelled by the corpse−eating dogs, or by the corpse−eating birds, he shall cleanse his body with gomez and water, and he shall be clean.
37.
'If the Nasu has not yet been expelled by the corpse−eating dogs, or by the corpse−eating birds, then the worshippers of Mazda shall dig three holes in the ground, and he shall thereupon wash his body with gomez, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front [of the man].
38.
'The worshippers of Mazda shall dig three other holes in the ground, and he shall thereupon wash his body with gomez, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front [of the man]. Then shall they wait until he is dried even to the last hair on the top of his head.
39.
'They shall dig three more holes in the ground, three paces away from the preceding, and he shall thereupon wash his body with water, not with gomez.
40.
'He shall first wash his hands; if his hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou

shalt sprinkle with water the forepart of his skull.'
41.
O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'In front, between the brows, the Druj Nasu rushes.'
42.
O Maker of the material world, thou Holy One! When the good waters reach in front, between the brows, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'On the back part of the skull the Druj Nasu rushes.'
43.
O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'In front, on the jaws, the Druj Nasu rushes.'
44.
O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right ear the Druj Nasu rushes.'
45.
O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left ear the Druj Nasu rushes.'
46.
O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right shoulder the Druj Nasu rushes.'
47.
O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Druj Nasu rush?

Ahura Mazda answered: 'Upon the left shoulder the Druj Nasu rushes.'
48.
O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Druj Nasu rush?

Ahura Mazda answered: 'Upon the right arm−pit the Druj Nasu rushes.'
49.
O Maker of the material world, thou Holy One! When the good waters reach the right arm−pit, whereon does the Druj Nasu rush?

Ahura Mazda answered: 'Upon the left arm−pit the Druj Nasu rushes.'
50.
O Maker of the material world, thou Holy One! When the good waters reach the left arm−pit, whereon does the Druj Nasu rush?

Ahura Mazda answered: 'In front, upon the chest, the Druj Nasu

rushes.'
51.
O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Druj Nasu rush?

Ahura Mazda answered: 'Upon the back the Druj Nasu rushes.'
52.
O Maker of the material world, thou Holy One! When the good waters reach the back, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right nipple the Druj Nasu rushes.'
53.
O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left nipple the Druj Nasu rushes.'
54.
O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right rib the Druj Nasu rushes.'
55.
O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left rib the Druj Nasu rushes.'
56.
O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right hip the Druj Nasu rushes.'
57.
O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left hip the Druj Nasu rushes.'
58.
O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the sexual parts the Druj Nasu rushes. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.'
59.
O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Druj Nasu rush?

Ahura Mazda answered: 'Upon the right thigh the Druj Nasu rushes.'
60.
O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left thigh the Druj Nasu rushes.'
61.
O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right knee the Druj Nasu rushes.'
62.

O Maker of the material world, thou Holy One! When the good
waters reach the right knee, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left knee the Druj Nasu rushes.'
63.
O Maker of the material world, thou Holy One! When the good
waters reach the left knee, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right leg the Druj Nasu rushes.'
64.
O Maker of the material world, thou Holy One! When the good
waters reach the right leg, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left leg the Druj Nasu rushes.'
65.
O Maker of the material world, thou Holy One! When the good
waters reach the left leg, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right ankle the Druj Nasu rushes.'
66.
O Maker of the material world, thou Holy One! When the good
waters reach the right ankle, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left ankle the Druj Nasu rushes.'
67.
O Maker of the material world, thou Holy One! When the good
waters reach the left ankle, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the right instep the Druj Nasu rushes.'
68.
O Maker of the material world, thou Holy One! When the good
waters reach the right instep, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'Upon the left instep the Druj Nasu rushes.'
69.
O Maker of the material world, thou Holy One! When the good
waters reach the left instep, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'She turns round under the sole of the foot;
it looks like the wing of a fly.
70.
'He shall press his toes upon the ground, and shall raise
up his heels; thou shalt sprinkle his right sole with water; then
the Druj Nasu rushes upon the left sole. Thou shalt sprinkle the
left sole with water; then the Druj Nasu turns round under the
toes; it looks like the wing of a fly.
71.
'He shall press his heels upon the ground, and shall raise
up his toes; thou shalt sprinkle his right toe with water; then
the Druj Nasu rushes upon the left toe. Thou shalt sprinkle the
left toe with water; then the Druj Nasu flies away to the regions
of the north, in the shape of a raging fly, with knees and tail
sticking out, droning without end, and like unto the foulest Khrafstras.
[
72.
'And thou shalt say aloud these victorious, most healing words:

'"The will of the Lord is the law of holiness," etc.

'"What protector hast thou given unto me, O Mazda! while
the hate of the wicked encompasses me?"
'"Who is the victorious who will protect thy teaching?"

'"Keep us from our hater, O Mazda and Armaiti Spenta!
Perish, O fiendish Druj! Perish, O brood of the fiend! Perish,

O creation of the fiend! Perish O world of the fiend! Perish away,
O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to
the regions of the north, never more to give unto death the living
world of Righteousness!"']

VIII

73.
O Maker of the material world, thou Holy One! If worshippers
of Mazda, walking, or running, or riding, or driving, come upon
a Nasu−burning fire, whereon Nasu is being burnt or cooked, what
shall they do?

74.
Ahura Mazda answered: 'They shall kill the man that cooks
the Nasu; surely they shall kill him. They shall take off the
cauldron, they shall take off the tripod.

75.
'Then they shall kindle wood from that fire; either wood of
those trees that have the seed of fire in them, or bundles of
the very wood that was prepared for that fire; then they shall
take it farther and disperse it, that it may die out the sooner.

76.
'Thus they shall lay a first bundle on the ground, a Vitasti
away from the Nasu−burning fire; then they shall take it farther
and disperse it, that it may die out the sooner.

77.
'They shall lay down a second bundle on the ground, a Vitasti
away from the Nasu−burning fire: then they shall take it farther
and disperse it, that it may die out the sooner.

'They shall lay down a third bundle on the ground, a Vitasti away
from the Nasu−burning fire; then they shall take it farther and
disperse it, that it may die out the sooner.

'They shall lay down a fourth bundle on the ground, a Vitasti
away from the Nasu−burning fire; then they shall take it farther
and disperse it, that it may die out the sooner.

'They shall lay down a fifth bundle on the ground, a Vitasti away
from the Nasu−burning fire; then they shall take it farther and
disperse it, that it may die out the sooner.

'They shall lay down a sixth bundle on the ground, a Vitasti away
from the Nasu−burning fire; then they shall take it farther and
disperse it, that it may die out the sooner.

'They shall lay down a seventh bundle on the ground, a Vitasti
away from the Nasu−burning fire; then they shall take it farther
and disperse it, that it may die out the sooner.

They shall lay down an eighth bundle on the ground, a Vitasti away from the Nasu−burning fire; then they shall take it farther and disperse it, that it may die out the sooner.
78.
'They shall lay down a ninth bundle on the ground, a Vitasti away from the Nasu−burning fire; then they shall take it farther and disperse it, that it may die out the sooner.
79.
'If a man shall then piously bring unto the fire, O Spitama Zarathushtra! wood of Urvasna, or Vohu−gaona, or Vohu−kereti, or Hadha−naepata, or any other sweet−smelling wood;
80.
'Wheresoever the wind shall bring the perfume of the fire, thereunto the fire of Ahura Mazda shall go and kill thousands of unseen Daevas, thousands of fiends, the brood of darkness, thousands of couples of Yatus and Pairikas.'

IX
81.
O Maker of the material world, thou Holy One! If a man bring a Nasu−burning fire to the Daityo−gatu, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten thousand fire−brands to the Daityo−gatu.'
82.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire wherein impure liquid has been burnt, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a thousand fire−brands to the Daityo−gatu.
83.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire wherein dung has been burnt, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire−brands to the Daityo−gatu.'
84.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire from the kiln of a potter, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire−brands to the Daityo−gatu.'
85.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire from a glazier's kiln, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Daityo−gatu as many fire−brands as there were glasses [brought to that fire].'

86.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire from the aonya paro−berejya, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Daityo−gatu as many fire−brands as there were plants.'
87.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire from under the puncheon of a goldsmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire−brands to the Daityo−gatu.'
88.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire from under the puncheon of a silversmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire−brands to the Daityo−gatu.'
89.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire from under the puncheon of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire−brands to the Daityo−gatu.'
90.
O Maker of the material world, thou Holy One! It a man bring to the Daityo−gatu the fire from under the puncheon of a worker in steel, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire−brands to the Daityo−gatu.'
91.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire of an oven, what shall be his reward when his soul has parted from his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire−brands to the Daityo−gatu.'
92.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire from under a cauldron, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as it he had, here below, brought fifty fire−brands to the Daityo−gatu.'
93.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire from an aonya takhairya, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire−brands to the Daityo−gatu.'
94.
O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Daityo−gatu, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought thirty fire−brands to the Daityo−gatu.'
95.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire of the field, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire−brands to the Daityo−gatu.']
96.
O Maker of the material world, thou Holy One! If a man bring to the Daityo−gatu the fire of his own hearth, what shall be his reward when his soul has parted with his body?
Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire−brands to the Daityo−gatu.'

X
97.
O Maker of the material world, thou Holy One! Can a man be made clean, O holy Ahura Mazda! who has touched a corpse in a distant place in the wilderness?
98.
Ahura Mazda answered: 'He can, O holy Zarathushtra.'
How so?
'If the Nasu has already been expelled by the corpse−eating dogs or the corpse−eating birds, he shall wash his body with gomez; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head.
99.
'If the Nasu has not yet been expelled by the corpse−eating dogs or the corpse−eating birds, he shall wash his body with gomez; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times.
100.
'Then he shall run a distance of a Hathra. He shall run until he meets some man on his way, and he shall cry out aloud: "Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless in hand. Do make me clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he remits him the third of his trespass.
101.
'Then he shall run another Hathra, he shall run off again until he overtakes a man; if the man will not cleanse him, he remits him the half of his trespass.
102.

'Then he shall run a third Hathra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he remits him the whole of his trespass.

103.

'Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: "Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless in hand. Do make me clean." If they will not cleanse him, he shall cleanse his body with gomez and water; thus shall he be clean.'

104.

O Maker of the material world, thou Holy One! If he find water on his way and the water make him subject to a penalty, what is the penalty that he shall pay?

105.

Ahura Mazda answered: 'Four hundred stripes with the Aspahe−astra, four hundred stripes with the Sraosho−charana.'

106.

O Maker of the material world, thou Holy One! If he find trees on his way and the fire make him subject to a penalty, what is the penalty that he shall pay?

Ahura Mazda answered: 'Four hundred stripes with the Aspahe−astra, four hundred stripes with the Sraosho−charana.

107.

'This is the penalty, this is the atonement which saves the faithful man who submits to it, not him who does not submit to it.

Such a one shall surely be an inhabitant in the mansion of the Druj.'

FARGARD 9. The Nine Nights' Barashnum.

Ia.

1.

Zarathushtra asked Ahura Mazda: O most beneficent Spirit, Maker of the material world, thou Holy One! To whom shall they apply here below, who want to cleanse their body defiled by the dead?'

2.

Ahura Mazda answered: 'To a pious man, O Spitama Zarathushtra! who knows how to speak, who speaks truth, who has learned the Holy Word, who is pious, and knows best the rites of cleansing according to the law of Mazda. That man shall fell the trees off the surface of the ground on a space of nine Vibazus square;

3.

'in that part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and

driest, and the least passed through by sheep and oxen, and by
the fire of Ahura Mazda, by the consecrated bundles of Baresma,
and by the faithful.'
4.
How far from the fire? How far from the water? How far from
the consecrated bundles of Baresma? How far from the faithful?
5.
Ahura Mazda answered: 'Thirty paces from the fire, thirty
paces from the water, thirty paces from the consecrated bundles
of Baresma, three paces from the faithful.
6.
'Then thou shalt dig a hole, two fingers deep if the summer
has come, four fingers deep if the winter and ice have come.
7.
'Thou shalt dig a second hole, two fingers deep if the summer
has come, four fingers deep if the winter end ice have come.
'Thou shalt dig a third hole, two fingers deep if the summer has
come, four fingers deep if the winter and ice have come.
'Thou shalt dig a fourth hole, two fingers deep if the summer
has come, four fingers deep if the winter and ice have come.
'Thou shalt dig a fifth hole, two fingers deep if the summer has
come, four fingers deep if the winter and ice have come.
'Thou shalt dig a sixth hole, two fingers deep if the summer has
come, four fingers deep if the winter and ice have come.'
8.
How far from one another?
'One pace.'
How much is the pace?
'As much as three feet.
9.
'Then thou shalt dig three holes more, two fingers deep if
the summer has come, four fingers deep if the winter and ice have
come.'
How far from the former six?
'Three paces.'
What sort of paces?
'Such as are taken in walking.'
How much are those (three) paces?
'As much as nine feet.
10.
'Then thou shalt draw a furrow all around with a metal knife.'

How far from the holes?
'Three paces.'
What sort of paces?
'Such as are taken in walking.'
How much are those (three) paces?
'As much as nine feet.
11.
'Then thou shalt draw twelve furrows; three of which thou
shalt draw to surround and divided [from the rest] (the first)

three holes; three thou shalt draw to surround and divide (the first) six holes; three thou shalt draw to surround and divide the nine holes; three thou shalt draw around the [three] inferior holes, outside the [six other] holes. At each of the three times nine feet, thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter.'

Ib.

12.
'Then the man defiled shall walk to the holes; thou, O Zarathushtra! shalt stand outside by the furrow, and thou shalt recite, Nemascha ya armaitish izhacha; and the man defiled shall repeat, Nemascha ya armaitish izhacha.

13.
'The Druj becomes weaker and weaker at every one of those words which are a weapon to smite the fiend Angra Mainyu, to smite Aeshma of the murderous spear, to smite the Mazainya fiends, to smite all the fiends.

14.
'Then thou shalt take for the gomez a spoon of brass or of lead. When thou takest a stick with nine knots, O Spitama Zarathushtra! to sprinkle (the gomez) from that spoon, thou shalt fasten the spoon to the end of the stick.

15.
'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull; then the Druj Nasu rushes in front, between his brows.

16.
Thou shalt sprinkle him in front between the brows; then the Druj Nasu rushes upon the back part of the skull.

'Thou shalt sprinkle the back part of the skull; then the Druj Nasu rushes upon the jaws.

'Thou shalt sprinkle the jaws; then the Druj Nasu rushes upon the right ear.

17.
'Thou shalt sprinkle the right ear; then the Druj Nasu rushes upon the left ear.

'Thou shalt sprinkle the left ear; then the Druj Nasu rushes upon the right shoulder.

'Thou shalt sprinkle the right shoulder; then the Druj Nasu rushes upon the left shoulder.

'Thou shalt sprinkle the left shoulder; then the Druj Nasu rushes upon the right arm−pit.

18.
'Thou shalt sprinkle the right arm−pit; then the Druj Nasu rushes upon the left arm−pit.

'Thou shalt sprinkle the left arm−pit; then the Druj Nasu rushes upon the chest.

'Thou shalt sprinkle the chest; then the Druj Nasu rushes upon the back.

19.

'Thou shalt sprinkle the back; then the Druj Nasu rushes upon the right nipple.

'Thou shalt sprinkle the right nipple; then the Druj Nasu rushes upon the left nipple.

'Thou shalt sprinkle the left nipple; then the Druj Nasu rushes upon the right rib.

20.

'Thou shalt sprinkle the right rib; then the Druj Nasu rushes upon the left rib.

'Thou shalt sprinkle the left rib; then the Druj Nasu rushes upon the right hip.

'Thou shalt sprinkle the right hip; then the Druj Nasu rushes 'upon the left hip.

21.

'Thou shalt sprinkle the left hip; then the Druj Nasu rushes upon the sexual parts.

'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Druj Nasu rushes upon the right thigh.

22.

'Thou shalt sprinkle the right thigh; then the Druj Nasu rushes upon the left thigh.

'Thou shalt sprinkle the left thigh; then the Druj Nasu rushes upon the right knee.

'Thou shalt sprinkle the right knee; then the Druj Nasu rushes upon the left knee.

23.

'Thou shalt sprinkle the left knee; then the Druj Nasu rushes upon the right leg.

'Thou shalt sprinkle the right leg; then the Druj Nasu rushes upon the left leg.

'Thou shalt sprinkle the left leg; then the Druj Nasu rushes upon the right ankle.

'Thou shalt sprinkle the right ankle; then the Druj Nasu rushes upon the left ankle.

24.

'Thou shalt sprinkle the left ankle; then the Druj Nasu rushes upon the right instep.

'Thou shalt sprinkle the right instep; then the Druj Nasu rushes upon the left instep.

'Thou shalt sprinkle the left instep; then the Druj Nasu turns round under the sole of the foot; it looks like the wing of a fly.

25.

'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Druj Nasu rushes upon the left sole.

'Thou shalt sprinkle the left sole; then the Druj Nasu turns round under the toes; it looks like the wing of a fly.
26.
'He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Druj Nasu rushes upon the left toe.
'Thou shalt sprinkle the left toe; then the Druj Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.
27.
'And thou shalt say these victorious, most healing words:
'"Yatha ahu vairyo: − The will of the Lord is the law of righteousness.
'"The gifts of Vohu−mano to deeds done in this world for Mazda.
'"He who relieves the poor makes Ahura king.
'"Kem−na mazda: − What protector hadst thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom, but

thy Atar and Vohu−mano, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule!

'"Ke verethrem−ja: − Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu−mano and help whomsoever thou pleasest, O Mazda!
'"Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"
28.
'At the first hole the man becomes freer from the Nasu; then thou shalt say those victorious, most healing words: − "Yatha ahu vairyo."
'At the second hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: − "Yatha ahu vairyo,"
'At the third hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: −
"Yatha ahu vairyo,"
'At the fourth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: −
"Yatha ahu vairyo,"
'At the fifth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: −
"Yatha ahu vairyo,"
'At the sixth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: − "Yatha ahu vairyo,"
29.

'Afterwards the man defiled shall sit down, inside the furrows, outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

30.

'Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

31.

'When his body is dry with dust, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

32.

'Then he shall perfume (his body) with Urvasna, or Vohu−gaona, or Vohu−kereti, or Hadha−naepata, or any other sweet−smelling plant; then he shall put on his clothes, and shall go back to his house.

33.

'He shall sit down there in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

34.

'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

35.

'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

36.

'He may thenceforth go near the fire, near the water, near the earth, near the cow, near the trees, and near the faithful, either man or woman.

II.

37.

'Thou shalt cleanse a priest for a blessing of the just.
'Thou shalt cleanse the lord of a province for the value of a camel of high value.
'Thou shalt cleanse the lord of a town for the value of a stallion of high value.
'Thou shalt cleanse the lord of a borough for the value of a bull of high value.
'Thou shalt cleanse the master of a house for the value of a cow three years old.
38.
'Thou shalt cleanse the wife of the master of a house for the value of a ploughing cow.
'Thou shalt cleanse a menial for the value of a draught cow. 'Thou shalt cleanse a young child for the value of a lamb.
39.
'These are the heads of cattle − flocks or herds − that the worshippers of Mazda shall give to the man who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other value that may make him leave their houses well pleased with them, and free from anger.
40.
'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Druj Nasu enters them from the nose [of the dead], from the eyes, from the tongue, from the jaws, from the sexual organs, from the hinder parts.
41.
'And the Druj Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever.
'It grieves the sun indeed, O Spitama Zarathushtra! to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.
42.
'That man delights them, O Spitama Zarathushtra! who cleanses from the Nasu the man defiled by the dead; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'
43.
Zarathushtra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu the man defiled by the dead?'
44.
Ahura Mazda answered: 'The welfare of Paradise thou canst promise to that man, for his reward in the other world.'
45.
Zarathushtra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! How shall I fight against that Druj who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?'
46.

Ahura Mazda answered: 'Say aloud those words in the Gathas that are to be said twice.
'Say aloud those words in the Gathas that are to be said thrice.

'Say aloud those words in the Gathas that are to be said four times.
'And the Druj shall fly away like the well−darted arrow, like the felt of last year, like the annual garment of the earth.'

III
47.
O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, how shall I then fight against that Druj who from the dead rushes upon the living? How shall I fight against that Druj who from the dead defiles the living?
48.
Ahura Mazda answered : 'Then, O Spitama Zarathushtra! the Druj Nasu appears to wax stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before.'
49.
O Maker of the material world, thou Holy One! What is the penalty that he shall pay?
Ahura Mazda answered: 'The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall cut the head off his neck, and they shall give over his corpse unto the greediest of the corpse−eating creatures made by the beneficent Spirit, unto the vultures, with these words: −
'"The man here has repented of all his evil thoughts, words, and deeds.
50.
'"If he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever."'
51.
Who is he, O Ahura Mazda! who threatens to take away fullness and increase from the world, and to bring in sickness and death?
52.
Ahura Mazda answered: 'It is the ungodly Ashemaogha, O Spitama Zarathushtra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.
53.
'For until then, O Spitama Zarathushtra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass.'
54.

O Maker of the material world, thou Holy One! When are sweetness
and fatness to come back again to that land and to those fields,
with health and healing, with fullness and increase and growth,
and a growing of corn and grass?
55, 56.
Ahura Mazda answered: 'Sweetness and fatness will never come
back again to that land and to those fields, with health and healing,
with fullness and increase and growth, and a growing of corn and
grass, until that ungodly Ashemaogha has been smitten to death
on the spot, and the holy Sraosha of that place has been offered
up a sacrifice, for three days and three nights, with fire blazing,
with Baresma tied up, and with Haoma prepared. 57. 'Then sweetness
and fatness will come back again to that land and to those fields,
with health and healing, with fullness and increase and growth,
and a growing of corn and grass.'

FARGARD 10. Formulas recited during the process of cleansing

1.
Zarathushtra asked Ahura Mazda: 'O Ahura Mazda! most beneficent
Spirit, Maker of the material world, thou Holy One! How shall
I fight against that Druj who from the dead rushes upon the living?
How shall I fight against that Druj who from the dead defiles
the living?'
2.
Ahura Mazda answered: 'Say aloud those words in the Gathas
that are to be said twice.
'Say aloud those words in the Gathas that are to be said thrice'.

'Say aloud those words in the Gathas that are to be said four
times.'
3.
O Maker of the material world, thou Holy One! Which are those
words in the Gathas that are to be said twice? 4.

Ahura Mazda answered: 'These are the words in the Gathas that
are to be said twice, and thou shalt twice say them aloud:−
ahya yasa ... urvanem (Y28.2).

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humatenam ... mahi (Y35.2),
ashahya aad saire ... ahubya (Y35.8),
yatha tu i ... ahura (Y39.4),
humaim thwa ... hudaustema (Y41.3),
thwoi staotaraska ... ahura (Y41.5).

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usta ahmai ... manangho (Y43.1),
spenta mainyu ... ahuro (Y47.1),
vohu khshathrem ... vareshane (Y51.1),
vahista istis ... skyaothanaka (Y53.1).

5.
'And after thou hast twice said those Bis−amrutas, thou shalt say aloud these victorious, most healing words:−
'"I drive away Angra Mainyu from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

6.
'"I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness."'

7.
O Maker of the material world, thou Holy One! Which are those words in the Gathas that are to be said thrice?

8.
Ahura Mazda answered: 'These are the words in the Gathas that are to be said thrice, and thou shalt thrice say them aloud:−

ashem vohu ... (Y27.14),
ye sevisto ... paiti (Y33.11),
hukhshathrotemai ... vahistai (Y35.5),
duzvarenais ... vahyo (Y53.9).

9.
'After thou hast thrice said those Thris−amrutas, thou shalt say aloud these victorious, most healing words:−
'"I drive away Indra, I drive away Sauru, I drive away the Daeva Naunghaithya, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

10.
'"I drive away Tauru, I drive away Zairi, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from

the lord of the borough, from the lord of the town, from the lord
of the land; from the whole of the holy world.'"

11.
O Maker of the material world, thou Holy One! Which are those
words in the Gathas that are to be said four times?
12.
Ahura Mazda answered: 'These are the words in the Gathas that
are to be said four times, and thou shalt four times say them
aloud:−
yatha ahu vairyo ... (Y27.13),
mazda ad moi ... dau ahum (Y34.15),
a airyama ishyo ... masata mazdau (Y54.1).
13.
'After thou hast said those Chathrus−amratas four times, thou
shalt say aloud these victorious, most healing words:−
'"I drive away Aeshma, the fiend of the murderous spear,
I drive away the Daeva Akatasha, from this house, from this borough,
from this town, from this land; from the very body of the man
defiled by the dead, from the very body of the woman defiled by
the dead; from the master of the house, from the lord of the borough,
from the lord of the town, from the lord of the land; from the
whole of the world of Righteousness.
14.
'"I drive away the Varenya Daevas, I drive away the wind−Daeva,
from this house, from this borough, from this town, from this
land; from the very body of the man defiled by the dead, from
the very body of the woman defiled by the dead; from the master
of the house, from the lord of the borough, from the lord of the
town, from the lord of the land; from the whole of the world of
Righteousness."
15.
'These are the words in the Gathas that are to be said twice;
these are the words in the Gathas that are to be said thrice;
these are the words in the Gathas that are to be said four times.
16.
'These are the words that smite down Angra Mainyu; these are
the words that smite down Aeshma, the fiend of the murderous spear;
these are the words that smite down the Daevas of Mazana; these
are the words that smite down all the Daevas.
17.
'These are the words that stand, against that Druj, against
that Nasu, who from the dead rushes upon the living, who from
the dead defiles the living.
18.
'Therefore, O Zarathushtra! thou shalt dig nine holes in the
part of the ground where there is least water and where there
are fewest trees; where there is nothing that may be food either
for man or beast; "for purity is for man, next to life, the,

greatest good, that purity, O Zarathushtra, that is in the Religion
of Mazda for him who cleanses his own self with good thoughts,
words, and deeds."
19.
'Make thy own self pure, O righteous man! any one in the world
here below can win purity for his own self, namely, when he cleanses
his own self with good thoughts, words, and deeds.
20.
'"Yatha ahu vairyo: − The will of the Lord is the law
of righteousness,"
'"Kem−na Mazda: − What protector hast thou given unto me,
O Mazda! while the hate of the wicked encompasses me?"
'"Ke verethrem−ja: − Who is the victorious who will protect
thy teaching?"
'"Keep us from our hater, O Mazda and Armaiti Spenta! Perish,
O fiendish Druj! ... Perish away to the regions of the north,
never more to give unto death the living world of Righteousness!"'

FARGARD 11. Special formulas for cleansing several objects

1.
Zarathushtra asked Ahura Mazda: 'O Ahura Mazda! most beneficent
spirit, Maker of the material world, thou Holy One! How shall
I cleanse the house? how the fire? how the water? how the earth?
how the cow? how the tree? how the faithful man and the faithful
woman : how the stars? how the moon? how the sun? how the boundless
light? how all good things, made by Mazda, the offspring of the
holy principle?'
2.
Ahura Mazda answered: 'Thou shalt chant the cleansing words,
and the house shall be clean; clean shall be the fire, clean the
water, clean the earth, clean the cow, clean the tree, clean the
faithful man and the faithful woman, clean the stars, clean the
moon, clean the sun, clean the boundless light, clean all good
things, made by Mazda, the offspring of the holy principle.
3.
['So thou shalt say these victorious, most healing words];
thou shalt chant the Ahuna−Vairya five times: "The will of
the Lord is the law of righteousness,"
'The Ahuna−Vairya preserves the person of man:
'"Yatha ahu vairyo: − The will of the Lord is the law of
righteousness,"
'"Kem−na Mazda: − What protector hast thou given unto me,
O Mazda! while the hate of the wicked encompasses me?"
'"Ke verethrem−ja: − Who is the victorious who will protect
thy teaching?"
'"Keep us from our hater, O Mazda and Armaiti Spenta!"

4.
'If thou wantest to cleanse the house, say these words aloud: "As long as the sickness lasts my great protector [is he who teaches virtue to the perverse]2."
'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda!"
5.
'If thou wantest to cleanse the water, say these words aloud: " Waters we worship, the Maekainti waters, the Hebvainti waters, the Fravazah waters."
'If thou wantest to cleanse the earth, say these words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura!"
6.
'If thou wantest to cleanse the cow, say these words aloud: "The best of all works we will fulfill while we order both the learned and the unlearned, both masters and servants to secure for the cattle a good resting−place and fodder."
'If thou wantest to cleanse the trees, say these words aloud: "For him, as a reward, Mazda made the plants grow up."
7.
'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the vow−fulfilling Airyaman come hither, for the men and women of Zarathushtra to rejoice, for Vohu−mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!"
8.
'Then thou shalt say these victorious, most healing words. Thou shalt chant the Ahuna−Vairya eight times:−
'"Yatha ahu vairya:− The will of the Lord is the law of righteousness,"

'"Kem−na Mazda:− Whom hast thou placed to protect me, O Mazda?"

'"Ke verethrem−ja:− What protector hast thou given unto me?"

'"Who is the victorious?"
'"Keep us from our hater, O Mazda!" 9.
'I drive away Aeshma, I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.
['I drive away Khru, I drive away Khruighni.
'I drive away Buidhi, I drive away the offspring of Buidhi.
'I drive away Kundi, I drive away the offspring of Kundi.]
'I drive away the gaunt Bushyasta, I drive away the long−handed Bushyasta; [I drive away Muidhi, I drive away Kapasti.]
'I drive away the Pairika that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the uncleanness that comes upon the fire, upon the water, upon the

earth, upon the cow, upon the tree.
10.
'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.
11.
'Then thou shalt say these victorious, most healing words; thou shalt chant four Ahuna−Vairyas:−
'"Yatha aha vairyo:− The will of the Lord is the law of righteousness,"

'"Kem−na Mazda:− What protector hast thou given unto me?"

'"Ke verethrem−ja:− Who is the victorious?"
'"Keep us from our hater, O Mazda!" 12.
'Aeshma is driven away; away the Nasu; away direct defilement, away indirect defilement.
['Khru is driven away, away Khruighni; away Buidhi, away the offspring of Buidhi; away Kundi, away the offspring of Kundi.]
'The gaunt Bushyasta is driven away; away Bushyasta, the long−handed; [away Muidhi, away Kapasti.]
'The Pairika is driven away that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. The uncleanness is driven away that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.
13.
'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.
14.
'Then thou shalt say these victorious, most healing words; thou shalt chant "Mazda ad moi" four times: "O Mazda! say unto me the excellent words and the excellent works, that through the good thought and the holiness of him who offers thee the due meed of praise, thou mayest, O Lord! make the world of Resurrection appear, at thy will, under thy sovereign rule."
15.
'I drive away Aeshma, I drive away the Nasu,' 16.
'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' 17.
'Then thou shalt say these victorious, most healing words; thou shalt chant the Airyama Ishyo four times: "May the vow−fulfilling Airyaman come hither!"' 18.
'Aeshma is driven away; away the Nasu,' 19.
'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water,' 20.
'Then thou shalt say these victorious, most healing words; thou shalt chant five Ahuna−Vairyas:−

'"Yatha ahu vairyo:− The will of the Lord is the law of righteousness,"

'"Kem−na Mazda:− Whom hast thou placed to protect me?"

'"Ke verethrem−ja:− Who is he who will smite the fiend?"

'"Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"'

FARGARD 12. The Upaman: how long it lasts for different relatives

1.
If one's father or mother dies, how long shall they stay [in mourning], the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners?
Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'
2.
O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?
Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha−Spentas may enter, O Spitama Zarathushtra!'
3.
If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?
Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'
4.
O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?
Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha−Spentas may enter, O Spitama Zarathushtra!'
5.
If one's brother or sister dies, how long shall they stay,

the brother for his brother, the sister for her sister? How long
for the righteous? How long for the sinners?
Ahura Mazda answered: 'They shall stay thirty days for the righteous,
sixty days for the sinners.'
6.
O Maker of the material world, thou Holy One! How shall I
cleanse the house? How shall it be clean again? Ahura Mazda answered:
'You shall wash your bodies three times, you shall wash your clothes
three times, you shall chant the Gathas three times; you shall
offer up a sacrifice to my Fire, you shall bind up the bundles
of Baresma, you shall bring libations to the good waters; then
the house shall be clean, and then the waters may enter, then
the fire may enter, and then the Amesha−Spentas may enter, O Spitama
Zarathushtra!'
7.
If the master of the house dies, or if the mistress of the
house dies, how long shall they stay? How long for the righteous?
How long for the sinners?
Ahura Mazda answered: 'They shall stay six months for the righteous,
a year for the sinners.'
8.
O Maker of the material world, thou Holy One! How shall I
cleanse the house? How shall it be clean again?
Ahura Mazda answered: 'you shall wash your bodies three times,
you shall wash your clothes three times, you shall chant the Gathas
three times; you shall offer up a sacrifice to my Fire, you shall
bind up the bundles of Baresma, you shall bring libations to the
good waters; then the house shall be clean, and then the waters
may enter, then the fire may enter, and then the Amesha−Spentas
may enter, O Spitama Zarathushtra!'
9.
If one's grandfather or grandmother dies, how long shall they
stay, the grandson for his grandfather, the granddaughter for
her grandmother? How long for the righteous? How long for the
sinners?
Ahura Mazda answered: 'They shall stay twenty−five days for the
righteous, fifty days for the sinners.'
10.
O Maker of the material world, thou Holy One! How shall I
cleanse the house? How shall it be clean again?
Ahura Mazda answered: 'You shall wash your bodies three times,
you shall wash your clothes three times, you shall chant the Gathas
three times; you shall offer up a sacrifice to my Fire, you shall
bind up the bundles of Baresma, you shall bring libations to the
good waters; then the house shall be clean, and then the waters
may enter, then the fire may enter, and then the Amesha−Spentas
may enter, O Spitama Zarathushtra!'
11.
If one's grandson or granddaughter dies, how long shall they
stay, the grandfather for his grandson, the grandmother for her
granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty−five days for the righteous, fifty days for the sinners.'

12.

O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha−Spentas may enter, O Spitama Zarathushtra!'

13.

If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty days for the righteous, forty days for the sinners.'

14.

O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha−Spentas may enter, O Spitama Zarathushtra!'

15.

If one's male cousin or female cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

16.

O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha−Spentas may enter, O Spitama Zarathushtra!'

17.

If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous: How long for the sinners?

Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

18.
O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?
Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha−Spentas may enter, O Spitama Zarathushtra!'
19.
If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?
Ahura Mazda answered: 'They shall stay five days for the righteous, ten days for the sinners.'
20.
O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?
Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha−Spentas may enter, O Spitama Zarathushtra!'
21.
If a man dies, of whatever race he is, who does not belong to the true faith, or the true law, what part of the creation of the good spirit does he directly defile? What part does he indirectly defile?
22.
Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathushtra! such wicked, two−legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the Good Spirit, and indirectly defiles them.
23.
'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.
24.
'Whilst alive, indeed, O Spitama Zarathushtra! such wicked, two−legged ruffian as an ungodly Ashemaogha, robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels; not so will he do when dead.'

FARGARD 13. The Dog.

Ia.
1.
Which is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit?
2.
Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the dog Vanghapara, which evil−speaking people call the Duzaka; this is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit.
3.
'And whosoever, O Zarathushtra! shall kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghapara, which evil−speaking people call the Duzaka, kills his own soul for nine generations, nor shall he find a way over the Chinwad bridge, unless he has, while alive, atoned for his sin.'
4.
O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghapara, which evil−speaking people call the Duzaka, what is the penalty that he shall pay?
Ahura Mazda answered: 'A thousand stripes with the Aspahe−astra, a thousand stripes with the Sraosho−charana.

Ib.
5.
Which is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit?
6.
Ahura Mazda answered: 'The Daeva Zairimyangura, which evil−speaking people call the Zairimyaka, this is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit.
7.
'And whosoever, O Zarathushtra! shall kill the Daeva Zairimyangura, which evil−speaking people call the Zairimyaka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.

II.
8.
'Whosoever shall smite either a shepherd's dog, or a house−dog, or a Vohunazga dog, or a trained dog, his soul when passing to the other world, shall fly howling louder and more sorely grieved

than the sheep does in the lofty forest where the wolf ranges.
9.
'No soul will come and meet his departing soul and help it, howling and grieved in the other world; nor will the dogs that keep the [Chinwad] bridge help his departing soul howling and grieved in the other world.
10.
'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away [sheep] from the fold, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for willful wounding.
11.
'If a man shall smite a house−dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away [anything] from the house, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for willful wounding.'
12.
O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog, so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahe−astra, eight hundred stripes with the Sraosho−charana.'
13.
O Maker of the material world, thou Holy One! If a man shall smite a house−dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?
Ahura Mazda answered; 'Seven hundred stripes with the Aspahe−astra, seven hundred stripes with the Sraosho−charana.'
14.
O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?
Ahura Mazda answered: 'Six hundred stripes with the Aspahe−astra, six hundred stripes with the Sraosho−charana.'
15.
O Maker of the material world, thou Holy One! If a man shall smite a Tauruna dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?
Ahura Mazda answered: 'Five hundred stripes with the Aspahe−astra, five hundred stripes with the Sraosho−charana.'
16.
'This is the penalty for the murder of a Gazu dog, of a Vizu dog, of a porcupine dog, of a sharptoothed weasel, of a swift−running fox; this is the penalty for the murder of any of the creatures of the Good Spirit belonging to the dog kind, except the water−dog.'

III.
17.
O Maker of the material world, thou Holy One! What is the place of the shepherd's dog?
Ahura Mazda answered: 'He comes and goes a Yugyesti round about the fold, watching for the thief and the wolf.'
18.
O Maker of the material world, thou Holy One! What is the place of the house−dog?
Ahura Mazda answered: 'He comes and goes a Hathra round about the house, watching for the thief and the wolf.'
19.
O Maker of the material world, thou Holy One! What is the place of the Vohunazga dog?.
Ahura Mazda answered: 'He claims none of those talents, and only seeks for his subsistence.'

IV.
20.
O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin does he make himself guilty?
Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of the first rank.'
21.
O Maker of the material world, thou Holy One! If a man give bad food to a house−dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of middle rank.'
22.
O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin does he make himself guilty?
Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a holy man, who should come to his house in the character of a priest.'
23.
O Maker of the material world, thou Holy One! If a man give bad food to a Tauruna dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a young man, born of pious parents, and who can already answer for his deeds.'
24.
O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he

shall pay?
Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−astra, two hundred stripes with the Sraosho−charana.'
25.
O Maker of the material world, thou Holy One! If a man shall give bad food to a house−dog, what is the penalty that he shall pay?
Ahura Mazda answered: 'Ninety stripes with the Aspahe−astra, ninety stripes with the Sraosho−charana.'
26.
O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay?
Ahura Mazda answered: 'Seventy stripes with the Aspahe−astra, seventy stripes with the Sraosho−charana.'
27.
O Maker of the material world, thou Holy One! If a man shall give bad food to a Tauruna dog, what is the penalty that he shall pay?
Ahura Mazda answered: 'Fifty stripes with the Aspahe−astra, fifty stripes with the Sraosho−charana.
28.
'For in this material world, O Spitama Zarathushtra! it is the dog, of all the−creatures of the Good Spirit, that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat; this is the right food for the dog.'

V.
29.
O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog that bites without barking, what shall the worshippers of Mazda do?
30.
Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an asti thick if the wood be hard, two astis thick if it be soft. To that collar they shall tie it; by the two sides of the collar they shall tie it.
31.
'If they shall not do so, and the mad dog that bites without barking, smite a sheep or wound a man, the dog shall pay for the wound of the wounded as for willful murder.
32.
'If the dog shall smite a sheep or wound a man, they shall cut off his right ear.
'If he shall smite another sheep or wound another man, they shall cut off his left ear.
33.
'If he shall smite a third sheep or wound a third man, they

shall make a cut in his right foot. If he shall smite a fourth
sheep or wound a fourth man, they shall make a cut in his left
foot.
34.
'If he shall for the fifth time smite a sheep or wound a man,
they shall cut off his tail.
'Therefore they shall tie a muzzle to the collar; by the two sides
of the collar they shall tie it. If they shall not do so, and
the mad dog that bites without barking, smite a sheep or wound
a man, he shall pay for the wound of the wounded as for willful
murder.'
35.
O Maker of the material world, thou Holy One! If there be
in the house of a worshipper of Mazda a mad dog, who has no scent,
what shall the worshippers of Mazda do?
Ahura Mazda answered: 'They shall attend him to heal him, in the
same manner as they would do for one of the faithful.'
36.
O Maker of the material world, thou Holy One! If they try
to heal him and fail, what shall the worshippers of Mazda do?
37.
Ahura Mazda answered: 'They shall put a wooden collar around
his neck, and they shall tie thereto a muzzle, an asti thick if
the wood be hard, two astis thick if it be soft. To that collar
they shall tie it; by the two sides of the collar they shall tie
it.
38.
'If they shall not do so, the scentless dog may fall into
a hole, or a well, or a precipice, or a river, or a canal, and
come to grief: if he come to grief so, they shall be therefore
Peshotanus.

VI.
39.
'The dog, O Spitama Zarathushtra! I, Ahura Mazda, have made
self−clothed and self−shod; watchful and wakeful; and sharp−toothed;
born to take his food from man and to watch over man's goods.
I, Ahura Mazda, have made the dog strong of body against the evil−doer,
when sound of mind and watchful over your goods.
40.
'And whosoever shall awake at his voice, O Spitama Zarathushtra!
neither shall the thief nor the wolf carry anything from his house,
without his being warned; the wolf shall be smitten and torn to
pieces; he is driven away, he melts away like snow.'

VII.
41.
O Maker of the material world, thou Holy One! Which of the
two wolves deserves more to be killed, the one that a he−dog begets

of a she−wolf, or the one that a he−wolf begets of a she−dog?

Ahura Mazda answered: 'Of these two wolves, the one that a he−dog begets of a she−wolf deserves more to be killed than the one that a he−wolf begets of a she−dog.

42.

'For the dogs born therefrom fall on the shepherd's dog, on the house−dog, on the Vohu−nazga dog, on the trained dog, and destroy the folds; such dogs are more murderous, more mischievous, more destructive to the folds than any other dogs.

43.

'And the wolves born therefrom fall on the shepherd's dog, on the house−dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are more murderous, more mischievous, more destructive to the folds than any other wolves.

VIII.

44.

'A dog has the characters of eight sorts of people:−
'He has the character of a priest,
'He has the character of a warrior,
'He has the character of a husbandman,
'He has the character of a strolling singer,
'He has the character of a thief,
'He has the character of a disu,
'He has the character of a courtesan,
'He has the character of a child.

45.

'He eats the refuse, like a priest; he is easily satisfied, like a priest; he is patient, like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

'He marches in front, like a warrior; he fights for the beneficent cow, like a warrior; he goes first out of the house, like a warrior; in these things he is like unto a warrior.

46.

'He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman; he returns last into the house, like a husbandman; in these things he is like unto a husbandman.

'He is fond of singing, like a strolling singer; he wounds him who gets too near, like a strolling singer; he is ill−trained, like a strolling singer; he is changeful, like a strolling singer; in these things he is like unto a strolling singer.

47.

'He is fond of darkness, like a thief; he prowls about in darkness, like a thief; he is a shameless eater, like a thief; he is therefore an unfaithful keeper, like a thief; in these things he is like unto a thief.

'He is fond of darkness, like a disu; he prowls about in darkness,

like a disu; he is a shameless eater, like a disu; he is therefore
an unfaithful keeper, like a disu; in these things he is like
unto a disu.

48.

'He is fond of singing, like a courtesan; he wounds him who gets too near, like a courtesan; he roams along the roads, like a courtesan; he is ill−trained, like a courtesan; he is changeful, like a courtesan; in these things he is like unto a courtesan.

'He is fond of sleep, like a child; he is tender like snow, like a child; he is full of tongue, like a child; he digs the earth with his paws, like a child; in these things he is like unto a child.

IX.

49.

'If those two dogs of mine, the shepherd's dog and the house−dog, pass by any of my houses, let them never be kept away from it.

'For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house−dog.'

X.

50.

O Maker of the material world, thou Holy One! When a dog dies, with marrow and seed dried up, whereto does his ghost go?

51.

Ahura Mazda answered: 'It passes to the spring of the waters, O Spitama Zarathushtra! and there out of them two water−dogs are formed: out of every thousand dogs and every thousand she−dogs, a couple is formed, a water−dog and a water she−dog.

52.

'He who kills a water−dog brings about a drought that dries up pastures.

'Until then, O Spitama Zarathushtra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass.'

53.

O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass?

54, 55.

Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass, until the murderer of the water−dog has been smitten to death on the spot, and the holy soul of the dog has been offered

up a sacrifice, for three days and three nights, with fire blazing, with Baresma tied up, and with Haoma prepared.
56.
['Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass.']

FARGARD 14. Atoning for the murder of a water−dog

1.
Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water−dogs that are born one from a thousand dogs and a thousand she−dogs, so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'
2.
Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahe−astra, ten thousand stripes with the Sraosho−charana.

'He shall godly and piously bring unto the fire of Ahura Mazda ten thousand loads of hard, well dried, well examined wood, to redeem his own soul.
3.
'He shall godly and piously, bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvasna, Vohu−gaona, Vohu−kereti, Hadha−naepata, or any sweet−scented plant, to redeem his own soul.
4.
'He shall godly and piously tie ten thousand bundles of Baresma, to redeem his own soul.
'He shall offer up to the Good Waters ten thousand Zaothra libations with the Haoma and the milk, cleanly prepared and well strained, cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as Hadha−naepata, to redeem his own soul.
5.
'He shall kill ten thousand snakes of those that go upon the belly. He shall kill ten thousand Kahrpus, who are snakes with the shape of a dog. He shall hill ten thousand tortoises. He shall kill ten thousand land−frogs; he shall kill ten thousand water−frogs. He shall kill ten thousand corn−carrying ants; he shall kill ten thousand ants of the small, venomous mischievous kind.
6.
'He shall kill ten thousand worms of those that live on dirt; he shall kill ten thousand raging flies.
'He shall fill up ten thousand holes for the unclean.
'He shall godly and piously give to godly men twice the set of seven implements for the fire, to redeem his own soul, namely:−

7.
'The two answering implements for fire; a broom; a pair of
tongs; a pair of round bellows extended at the bottom, contracted
at the top; a sharp−edged sharp−pointed adze; a sharp−toothed
sharp−pointed saw; by means of which the worshippers of Mazda
procure wood for the fire of Ahura Mazda.
8.
'He shall godly and piously give to godly men a set of the
priestly instruments of which the priests make use, to redeem
his own soul, namely: The Astra; the meat−vessel; the Paitidana;
the Khrafstraghna; the Sraosho−charana; the cup for the Myazda;
the cups for mixing and dividing; the regular mortar; the Haoma
cups; and the Baresma.
9.
'He shall godly and piously give to godly men a set of all
the war implements of which the warriors make use, to redeem his
own soul;
'The first being a javelin, the second a sword, the third a club,
the fourth a bow, the fifth a saddle with a quiver and thirty
brass−headed arrows, the sixth a sling with arm−string and with
thirty sling stones;
'The seventh a cuirass, the eighth a hauberk, the ninth a tunic,
the tenth a helmet, the eleventh a girdle, the twelfth a pair
of greaves.
10.
'He shall godly and piously give to godly men a set of all
the implements of which the husbandmen make use, to redeem his
own soul, namely: A plough with yoke and ...1; a goad for ox;
a mortar of stone; a round−headed hand−mill for grinding corn;
11.
'A spade for digging and tilling; one measure of silver and
one measure of gold.'
O Maker of the material world, thou Holy One! How much silver?

Ahura Mazda answered: 'The price of a stallion.'
O Maker of the material world, thou Holy One! How much gold?
Ahura Mazda answered: 'The price of a he−camel.
12.
'He shall godly and piously procure a rill of running water
for godly husbandmen, to redeem his own soul.'
O Maker of the material world, thou Holy One! How large is the
rill?
Ahura Mazda answered: 'The depth of a dog, and the breadth of
a dog.
13.
'He shall godly and piously give a piece of arable land to
godly men, to redeem his own soul.'
O Maker of the material world, thou Holy One! How large is the
piece of land?
Ahura Mazda answered: 'As much as can be watered with such a rill
divided into two canals.

14.
'He shall godly and piously procure for godly men a stable
for oxen, with nine hathras and nine nematas, to redeem his own
soul.'
O Maker of the material world, thou Holy One! How large is the
stable?
Ahura Mazda answered: 'It shall have twelve alleys in the largest
part of the house, nine alleys in the middle part, six alleys
in the smallest part.
'He shall godly and piously give to godly men goodly beds with
Sheets and cushions, to redeem his own soul.
15.
'He shall godly and piously give in marriage to a godly man
a virgin maid, whom no man has known, to redeem his own soul.'

O Maker of the material world, thou Holy One! What sort of maid?

Ahura Mazda answered: 'A sister or a daughter of his, at the age
of puberty, with ear−rings in her ears and past her fifteenth
year.
16.
'He shall godly and piously give to holy men twice seven head
of small cattle, to redeem his own soul.'
'He shall bring up twice seven whelps.
'He shall throw twice seven bridges over canal.
17.
'He shall put into repair twice nine stables that are out
of repair.
'He shall cleanse twice nine dogs from stipti, anairiti, and vyangura,
and all the diseases that are produced on the body of a dog.
'He shall treat twice nine godly men to their fill of meat, bread,
strong drink, and wine.
18.
'This is the penalty, this is the atonement which saves the
faithful man who submits to it not him who does not submit to
it. Such a one shall surely be an inhabitant in the mansion of
the Druj.'

FARGARD 15. Regarding certain sins and obligations

I.
1.
How many are the sins that men commit and that, being committed
and not confessed, nor atoned for, make their committer a Peshotanu?
2.
Ahura Mazda answered: 'There are five such sins, O holy Zarathushtra!
It is the first of these sins that men commit when a man teaches
one of the faithful another faith, another law, a lower doctrine,

and he leads him astray with a full knowledge and conscience of
the sin: the man who has done the deed becomes a Peshotanu.
3.
'It is the second of these sins when a man gives bones too
hard or food too hot to a shepherd's dog or to a house−dog;
4.
'If the bones stick in the dog's teeth or stop in his throat;
or if the food too hot burn his mouth or his tongue, he may come
to grief thereby; if he come to grief thereby, the man who has
done the deed becomes a Peshotanu.
5.
'It is the third of these sins when a man smites a bitch big
with young or affrights her by running after her, or shouting
or clapping with the hands;
6.
'If the bitch fall into a hole, or a well, or a precipice,
or a river, or a canal, she may come to grief thereby; if she
come to grief thereby, the man who has done the deed becomes a
Peshotanu.
7.
'It is the fourth of these sins when a man has intercourse
with a woman who has the whites or sees the blood, the man that
has done the deed becomes a Peshotanu.
8.
'It is the fifth of these sins when a man has intercourse
with a woman quick with child, whether the milk has already come
to her breasts or has not yet come: she may come to grief thereby;
if she come to grief thereby, the man who has done the deed becomes
a Peshotanu.

IIa.
9.
'If a man come near unto a damsel, either dependent on the
chief of the family or not dependent, either delivered [unto a
husband] or not delivered, and she conceives by him, let her not,
being ashamed of the people, produce in herself the menses, against
the course of nature, by means of water and plants.
10.
'And if the damsel, being ashamed of the people, shall produce
in herself the menses gainst the course of nature, by means of
water and plants, it is a fresh sin as heavy [as the first]3.
11.
'If a man come near unto a damsel, either dependent on the
chief of the family or not dependent, either delivered [unto a
husband] or not delivered, and she conceives by him, let her not,
being ashamed of the people, destroy the fruit in her womb.
12.
'And if the damsel, being ashamed of the people, shall destroy
the fruit in her womb, the sin is on both the father and herself,
the murder is on both the father and herself; both the father

and herself shall pay the penalty for willful murder.

IIb.

13.
'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman and apply to her for one of her drugs, that she may procure thee miscarriage;"
14.
'And the damsel goes to the old woman and applies to her for one of her drugs, that she may procure her miscarriage; and the old woman brings her some Banga, or Shaeta, a drug that kills in the womb or one that expels out of the womb, or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.
15.
'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, so long shall he support her, until the child be born.
16.
'If he shall not support her, so that the child comes to grief, for want of proper support, he shall pay for it the penalty for willful murder.'
17.
O Maker of the material world, thou Holy One! If she be near her time, which is the worshipper of Mazda that shall support her?
18.
Ahura Mazda answered: 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, so long shall he support her, until the child be born.
19.
'If he shall not support her ....
'It lies with the faithful to look in the same way after every pregnant female, either two−footed or four−footed, two−footed woman or four−footed bitch.'

III.

20.
O Maker of the material world, thou Holy One! If (a bitch) be near her time, which is the worshipper of Mazda that shall support her?
21.

Ahura Mazda answered: 'He whose house stands nearest, the care of supporting her is his; so long shall he support her, until the whelps be born.

22.

'If he shall not support her, so that the whelps come to grief, for want of proper support; he shall pay for it the penalty for willful murder.'

23.

O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for camels, which is the worshipper of Mazda that shall support her?

24.

Ahura Mazda answered: 'He who built the stable for camels or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

25.

'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for willful murder.'

26.

O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for horses, which is the worshipper of Mazda that shall support her?

27.

Ahura Mazda answered: 'He who built the stable for horses or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

28.

'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for willful murder.'

29.

O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for oxen, which is the worshipper of Mazda that shall support her?

30.

Ahura Mazda answered: 'He who built the stable for oxen or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

31.

'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for willful murder.'

32.

O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep−fold, which is the worshipper of Mazda that shall support her?

33.

Ahura Mazda answered: 'He who built the sheepfold or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

34.
'If he shall not support her so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for willful murder.'
35.
O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth−wall, which is the worshipper of Mazda that shall support her?
36.
Ahura Mazda answered: 'He who erected the wall or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.
37.
'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for willful murder.'
38.
O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat, which is the worshipper of Mazda that shall support her?
39.
Ahura Mazda answered: 'He who dug the moat or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.
40.
'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for willful murder.'
41.
O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture−field, which is the worshipper of Mazda that shall support her?
42.
Ahura Mazda answered: 'He who sowed the pasture−field or whoso holds it, the care of supporting her is his; [so long shall he support her, until the whelps be born. If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for willful murder.]
43.
'He shall take her to rest upon a litter of nemovanta or of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self−defense and self−subsistence.'
44.
O Maker of the material world, thou Holy One! When are the dogs capable of self−defense and self−subsistence?
45.
Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around. Then they may be let loose, whether it be winter or summer.
'Young dogs ought to be supported for six months, children for seven years.

'Atar, the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.'

IV.
46.
O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?
47.
Ahura Mazda answered: 'They shall dig a hole in the earth, in the middle of the fold half a foot deep if the earth be hard, half the height of a man if the earth be soft.
48.
'They shall first tie up [the bitch] there, far from children and from the Fire, the son of Ahura Mazda, and they shall watch by her until a dog comes there from anywhere; then another again, and then a third again, each being kept apart from the former, lest they should assail one another.
49.
'The bitch being thus covered by three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from several dogs.'
50.
If a man smite a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from several dogs, what is the penalty that he shall pay?
51.
Ahura Mazda answered: 'Seven hundred stripes with the Aspahe−astra, seven hundred stripes with the Sraosho−charana.'

FARGARD 16. Purity laws regarding menstruation

I.
1.
O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has the whites or sees blood, what shall the worshippers of Mazda do?
2.
Ahura Mazda answered: 'They shall clear the way of the wood there, both plants and trees; they shall strew dry dust on the ground; and they shall isolate a half, or a third, or a fourth, or a fifth part of the house, lest her look should fall upon the fire.'
3.
O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

4.
Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen paces from the consecrated bundles of Baresma, three paces from the faithful.'
5.
O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has the whites or sees the blood?
6.
Ahura Mazda answered: 'Three paces from her shall he stay, who brings food to a woman who has the whites or sees the blood.'

In what kind of vessels shall he bring her bread? In what kind of vessels shall he bring her barley−drink?
'In vessels of brass, or of lead, or of any common metal.'
7.
How much bread shall he bring to her? How much barley−drink shall he bring?
'Two danares of dry bread, and one danare of liquor, lest she should get too weak.
'If a child has just touched her, they shall first wash his hands and then his body.

II.
8.
'If she still see blood after three nights have passed, she shall sit in the place of infirmity until four nights have passed.

'If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.
9.
'If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

'If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.
10.
'If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

'If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.
11.
'If she still see blood after nine nights have passed, this is a work of the Daevas which they have performed for the worship and glorification of the Daevas.
'The worshippers of Mazda shall clear the way of the wood there, both plants and trees;
12.
'They shall dig three holes in the earth, and they shall wash

the woman with gomez by two of those holes and with water by the third.
'They shall kill Khrafstras, to wit: two hundred corn−carrying ants, if it be summer; two hundred of any other sort of the Khrafstras made by Angra Mainyu, if it be winter.'

III.
13.
If a worshipper of Mazda shall suppress the issue of a woman who has the whites or sees blood, what is the penalty that he shall pay?
Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe−astra, two hundred stripes with the Sraosho−charana.'
14.
O Maker of the material world, thou Holy One! If a man shall again and again lasciviously touch the body of a woman who has the whites or sees blood, so that the whites turn to the blood or the blood turns to the whites, what is the penalty that he shall pay?
15.
Ahura Mazda answered: 'For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahe−astra, thirty stripes with the Sraosho−charana.
'For the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahe−astra, fifty stripes with the Sraosho−charana.
'For the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahe−astra, seventy stripes with the Sraosho−charana.'
16.
For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall go in between the unclean thighs, but without sexual intercourse, what is the penalty that he shall pay?
Ahura Mazda answered: 'Ninety stripes with the Aspahe−astra, ninety stripes with the Sraosho−charana.
17.
'Whosoever shall he in sexual intercourse with a woman who has the whites or sees blood does no better deed than if he should burn the corpse of his own son, born of his own body and dead of naeza, and drop its fat into the fire.
18.
'All wicked, embodiments of the Druj, are scorners of the judge: all scorners of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death.'

FARGARD 17. Hair and nails

I.
1.
Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man offers up a sacrifice to the Daevas!'
2.
Ahura Mazda answered: 'It is when a man here below, combing his hair or shaving it off, or paring off his nails, drops them in a hole or in a crack.
3.
'Then by this transgression of the rites, Daevas are produced in the earth; by this transgression of the rites, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn−field and the clothes in the wardrobe.
4.
'Therefore, thou, O Zarathushtra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of Baresma.
5.
'Then thou shalt dig a hole, a disti [ten fingers] deep if the earth be hard, a vitasti [twelve fingers] deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these victorious words: "For him, as a reward, Mazda made the plants grow up."
6.
'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shall chant the Ahuna−Vairya three times, or six, or nine.

II.
7.
'For the nails, thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these victorious words: "The things that the pure proclaim through Asha and Vohu−mano."
8.
'Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna−Vairya three times, or six, or nine.
9.
'And then: "O Asho−zushta bird! these nails I announce and consecrate unto thee. May they be for thee so many spears and knives, so many bows and falcon−winged arrows and so many sling−stones against the Mazainya Daevas!"
10.

'If those nails have not been consecrated (to the bird), they
shall be in the hands of the Mazainya Daevas so many spears and
knives so many bows and falcon−winged arrows, and so many sling−stones
(against the Mazainya Daevas).
11.
'All wicked, embodiments of the Druj, are scorners of the
judge: all scorners of the judge are rebels against the Sovereign:
all rebels against the Sovereign are ungodly men; and all ungodly
men are worthy of death.'

FARGARD 18.

−

I.
1.
'There is many a one, O holy Zarathushtra!' said Ahura Mazda,
'Who wears a wrong Paitidana, and who has not girded his loins
with the Religion; When such a man says, "I am an Athravan,"
he lies; do not call him an Athravan, O holy Zarathushtra!' thus
said Ahura Mazda.
2.
'He holds a wrong Khrafstraghna in his hand and he has not
girded his loins with the Religion; when he says, "I am an
Athravan," he lies; do not call him an Athravan, O holy Zarathushtra!
thus said Ahura Mazda.
3.
'He holds a wrong twig in his hand and he has not girded his
loins with the Religion; when he says, "I am an Athravan,"
he lies; do not call him an Athravan, O holy Zarathushtra!' thus
said Ahura Mazda.
4.
'He wields a wrong Astra mairya and he has not girded his
loins with the Religion; when he says, "I am an Athravan,"
he lies; do not call him an Athravan, O holy Zarathushtra!' thus
said Ahura Mazda.
5.
'He who sleeps on throughout the night, neither performing
the Yasna nor chanting the hymns, worshipping neither by word
nor by deed, neither learning nor teaching, with a longing for
(everlasting) life, he lies when he says, "I am an Athravan,"
do not call him an Athravan, O holy Zarathushtra!' thus said Ahura
Mazda.
6.
'Him thou shalt call an Athravan, O holy Zarathushtra! who
throughout the night sits up and demands of the holy Wisdom, which
makes man free from anxiety, and wide of heart, and easy of conscience

at the head of the Chinwad bridge, and which makes him reach that
world, that holy world, that excellent world of Paradise.
7.
'(Therefore) demand of me, thou upright one! of me, who am
the Maker, the most beneficent of all beings, the best knowing,
the most pleased in answering what is asked of me; demand of me,
that thou mayst be the better, that thou mayst be the happier.'
8.
Zarathushtra asked Ahura Mazda: 'O Maker of the material world,
thou Holy One! What is it that brings in the unseen power of Death?'
9.
Ahura Mazda answered: 'It is the man that teaches a wrong
Religion; it is the man who continues for three springs without
wearing the sacred girdle, without chanting the Gathas, without
worshipping the Good Waters.
10.
'And he who should set that man at liberty, when bound in
prison, does no better deed than if he should cut a man's head
off his neck.
11.
'For the blessing uttered by a wicked, ungodly Ashemaogha
does not go past the mouth (of the blesser); the blessing of two
Ashemaoghas does not go past the tongue; the blessing of three
is nothing; the blessing of four turns to self−cursing.
12.
'Whosoever should give to a wicked, ungodly Ashemaogha either
some Haoma prepared, or some Myazda consecrated with blessings,
does no better deed than if he should lead a thousand horse against
the boroughs of the worshippers of Mazda, and should slaughter
the men thereof, and drive off the cattle as plunder.
13.
'Demand of me, thou upright one! of me, who am the Maker,
the most beneficent of all beings, the best knowing, the most
pleased in answering what is asked of me; demand of me, that thou
mayst be the better, that thou mayst be the happier.'

II.
14.
Zarathushtra asked Ahura Mazda: 'Who is the Sraosha−varez
of Sraosha? the holy, strong Sraosha, who is Obedience incarnate,
a Sovereign with an astounding weapon.'
15.
Ahura Mazda answered: 'It is the bird named Parodars, which
ill−speaking people call Kahrkatas, O holy Zarathushtra! the bird
that lifts up his voice against the mighty Ushah:
16.
'"Arise, O men! recite the Ashem yad vahistem
that smites down the Daevas. Lo! here is Bushyasta, the long−handed,
coming upon you, who lulls to sleep again the whole living world,
as soon as it has awoke: 'Sleep!' [she says,] 'O poor man! the

time is not yet come.'"
17.
'"On the three excellent things be never intent, namely,
good thoughts, good words, and good deeds; on the three abominable
things be ever intent, namely, bad thoughts, bad words, and bad
deeds."
18.
'On the first part of the night, Atar, the son of Ahura Mazda,
calls the master of the house for help, saying:
19.
'"Up! arise, thou master of the house! put on thy girdle
on thy clothes, wash thy hands, take wood, bring it unto me, and
let me burn bright with the clean wood, carried by thy well−washed
hands. Here comes Azi, made by the Daevas, who consumes me and
wants to put me out of the world."
20.
'On the second part of the night, Atar, the son of Ahura Mazda,
calls the husbandman for help, saying;
21.
'"Up! arise, thou husbandman! Put on thy girdle on thy
clothes, wash thy hands, take wood, bring it unto me, and let
me burn bright with the clean wood, carried by thy well−washed
hands. Here comes Azi, made by the Daevas, who consumes me and
wants to put me out of the world."
22.
'On the third part of the night, Atar, the son of Ahura Mazda,
calls the holy Sraosha for help, saying: "Come thou, holy,
well−formed Sraosha, [then he brings unto me some clean wood with
his well−washed hands.] Here comes Azi, made by the Daevas, who
consumes me and wants to put me out of the world."
23.
'And then the holy Sraosha wakes up the bird named Parodars,
which ill−speaking people call Kahrkatas, and the bird lifts up
his voice against the mighty Ushah:
24.
'"Arise, O men! recite the Ashem yad vahistem
[Ashem Vohu] and the Naismi daevo [the Creed, Y12]. Lo!
here is Bushyasta, the long−handed, coming upon you, who lulls
to sleep again the whole living world as soon as it has awoke:
'Sleep!' [she says,] 'O poor man! the time is not yet come.'"
25.
'"On the three excellent things be never intent, namely,
good thoughts, good words, and good deeds; on the three abominable
things be ever intent, namely, bad thoughts, bad words, and bad
deeds."
26.
'And then bed−fellows address one another: "Rise up,
here is the cock calling me up." Whichever of the two first
gets up shall first enter Paradise: whichever of the two shall
first, with well−washed hands, bring clean wood unto Atar, the
son of Ahura Mazda, Atar, well pleased with him and not angry,

and fed as it required, will thus bless him:
27.
'"May herds of oxen and sons accrue to thee: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of thy soul all the nights of thy life."
'This is the blessing which Atar speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.
28.
'And whosoever will kindly and piously present one of the faithful with a pair of these my Parodars birds, a male and a female, O Spitama Zarathushtra! it is as though he had given a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.
29.
'And whosoever shall give meat to one of the faithful, as much of it as the body of this Parodars bird of mine, I, Ahura Mazda, need not interrogate him twice; he shall directly go to Paradise.'

III.
30.
The holy Sraosha, letting his club down upon her asked the Druj: 'O thou wretched, worthless Druj! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'
31.
The Druj demon answered: 'O holy, well−formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.
32.
'For there are four males of mine; and they make me conceive progeny as other males make their females conceive by their seed.'
33.
The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the first of those males of thine?'
34.
The Druj demon answered: 'O holy, well−formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up.
35.
'That man makes me conceive progeny as other males make their females conceive by their seed.'
36.
The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! What is the thing that can undo that?'

37.
The Druj demon answered: 'O holy, well−formed Sraosha! This is the thing that undoes it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.
38.
'He does thereby as thoroughly destroy the fruit of my womb as a four−footed wolf does, who tears the child out of a mother's womb.'
39.
The holy Sraosha, letting down his club upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the second of those males of thine?'
40.
The Druj demon answered: 'O holy, well−formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.
41.
'That man makes me conceive progeny as other males make their females conceive by their seed.'
42.
The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! What is the thing that can undo that?'
43.
The Druj demon answered: 'O holy, wall−formed Sraosha! This is the thing that undoes it, namely, when the man rising up and stepping three steps further off, shall say three Ahuna−Vairya, two humatanam, three hukhshathrotemam, and then chant the Ahuna−Vairya and offer up one Yenhe hatam.
44.
'He does thereby as thoroughly destroy the fruit of my womb as a four−footed wolf does, 'who tears the child out of a mother's womb.'
45.
The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the third of those males of thine?'
46.
The Druj demon answered: 'O holy, well−formed Sraosha! He is the third of my males who during his sleep emits seed.
47.
'That man makes me conceive progeny as other males make their females conceive progeny by their seed.'
48.
The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! What is the thing that can undo that?'
49.
The Druj demon answered: 'O holy, well−formed Sraosha! this is the thing that undoes it, namely, if the man, when he has risen

from sleep, shall say three Ahuna−Vairya, two humatanam, three hukhshathrotemam, and then chant the Ahuna−Vairya and offer up one Yenhe hatam.

50.

'He does thereby as thoroughly destroy the fruit of my womb as a four−footed wolf does who tears the child out of a mother's womb.'

51.

Then he shall speak unto Spenta Armaiti, saying: 'O Spenta Armaiti, this man do I deliver unto thee; this man deliver thou back unto me, against the happy day of resurrection; deliver him back as one who knows the Gathas, who knows the Yasna, and the revealed Law, a wise and clever man, who is Obedience incarnate.

52.

'Then thou shalt call his name "Fire−creature, Fire−seed, Fire−offspring, Fire−land," or any name wherein is the word Fire.'

53.

The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the fourth of those males of thine?'

54.

The Druj demon answered: 'O holy, well−formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt.

55.

'At the fourth step we Daevas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the Yatus and the Zandas.'

56.

The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj, what is the thing that can undo that?'

57.

The Druj demon answered: 'O holy, well−formed Sraosha! There is no means of undoing it;

58.

'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt.

59.

'At the fourth step we Daevas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the Yatus and the Zandas.'

IV.

60.

Demand of me, thou upright one! of me who am the Maker, the

most beneficent of all beings, the best knowing, the most pleased
in answering what is asked of me; demand of me that thou mayst
be the better, that thou mayst be the happier.

61.

Zarathushtra asked Ahura Mazda: 'Who grieves thee with the
sorest grief? Who pains thee with the sorest pain?'

62.

Ahura Mazda answered: 'It is the Jahi [courtesan], O Spitama
Zarathushtra! who mixes in her the seed of the faithful and the
unfaithful, of the worshippers of Mazda and the worshippers of
the Daevas, of the wicked and the righteous.

63.

'Her look dries up one−third of the mighty floods that run
from the mountains, O Zarathushtra; her look withers one−third
of the beautiful, golden−hued, growing plants, O Zarathushtra;

64.

'Her look withers one−third of the strength of Spenta Armaiti;
and her touch withers in the faithful one−third of his good thoughts,
of his good words, of his good deeds, one−third of his strength,
of his victorious power, and of his holiness.

65.

'Verily I say unto thee, O Spitama Zarathushtra! such creatures
ought to be killed even more than gliding snakes, than howling
wolves, than the wild she−wolf that falls upon the fold, or than
the she−frog that falls upon the waters with her thousandfold
brood.'

V.

66.

Demand of me, thou upright one! of me who am the Maker, the
most beneficent of all beings, the best knowing, the most pleased
in answering what is asked of me; demand of me that thou mayst
be the better, that thou mayst be the happier.

67−68.

Zarathushtra asked Ahura Mazda: 'If a man shall come unto
a woman who has the whites or sees blood, and he does so wittingly
and knowingly, and she allows it willfully, wittingly, and knowingly,
what is the atonement for it, what is the penalty that he shall
pay to atone for the deed they have done?'

69.

Ahura Mazda answered: 'If a man shall come unto a woman who
has the whites or sees blood, and he does so wittingly and knowingly,
and she allows it willfully, wittingly, and knowingly;

70.

'He shall slay a thousand head of small cattle; he shall godly
and piously offer up to the fire the entrails thereof together
with Zaothra−libations; he shall bring the shoulder bones to the
Good Waters.

71.

'He shall godly and piously bring unto the fire a thousand

loads of soft wood, of Urvasna, Vohu−gaona, Vohu−kereti, Hadha−naepata,
or of any sweet−scented plant.
72.
'He shall tie and consecrate a thousand bundles of Baresma;
he shall godly and piously offer up to the Good Waters a thousand
Zaothra−libations, together with the Haoma and the milk, cleanly
prepared and well strained, − cleanly prepared and well strained
by a pious man, and mixed with the roots of the tree known as
Hadha−naepata.
73.
'He shall kill a thousand snakes of those that go upon the
belly, two thousand of the other kind; he shall kill a thousand
land−frogs and two thousand water−frogs; he shall kill a thousand
corn−carrying ants and two thousand of the other kind.
74.
'He shall throw thirty bridges over canals; he shall undergo
a thousand stripes with the Aspahe−astra, a thousand stripes with
the Sraosho−karana.
75.
'This is the atonement, this is the penalty that he shall
pay to atone for the deed that he has done.
76.
'If he shall pay it, he makes himself a viaticum into the
world of the holy ones; if he shall not pay it, he makes himself
a viaticum into the world of the wicked, into that world, made
of darkness, the offspring of darkness, which is Darkness' self.'

FARGARD 19.

I.
1.
From the region of the north, from the regions of the north,
forth rushed Angra Mainyu, the deadly, the Daeva of the Daevas.
And thus spake the evil−doer Angra Mainyu, the deadly: 'Druj,
rush down and kill him,' O holy Zarathushtra! The Druj came rushing
along, the demon Buiti, who is deceiving, unseen death.
2.
Zarathushtra chanted aloud the Ahuna−Vairya: 'The will of
the Lord is the law of righteousness. The gifts of Vohu−mano to
the deeds done in this world for Mazda. He who relieves the poor
makes Ahura king.'
He offered the sacrifice to the good waters of the good Daitya!
He recited the profession of the worshippers of Mazda!
The Druj dismayed, rushed away, the demon Buiti, who is deceiving,
unseen death.
3.
And the Druj said unto Angra Mainyu: 'Thou, tormenter, Angra
Mainyu! I see no way to kill Spitama Zarathushtra, so great is

the glory of the holy Zarathushtra.'
Zarathushtra saw (all this) within his soul: 'The wicked, the evil−doing Daevas (thought he) take counsel together for my death.'

Ia.

4.
Up started Zarathushtra, forward went Zarathushtra, unabated by Akem−mano, by the hardness of his malignant riddles; he went swinging stones in his hand, stones as big as a house, which he obtained from the Maker, Ahura Mazda, he the holy Zarathushtra.

'Whereat on this wide, round earth, whose ends lie afar, whereat dost thou swing (those stones), thou who standest by the upper bank of the river Dareja, in the mansion of Pourushaspa?'

5.
Thus Zarathushtra answered Angra Mainyu: 'O evil−doer, Angra Mainyu! I will smite the creation of the Daeva; I will smite the Nasu, a creature of the Daeva; I will smite the Pairika Knathaiti, till the victorious Saoshyant come up to life out of the lake Kasava, from the region of the dawn, from the regions of the dawn.'

6.
Again to him said the Maker of the evil world, Angra Mainyu: 'Do not destroy my creatures, O holy Zarathushtra! Thou art the son of Pourushaspa; by thy mother I was invoked. Renounce the good Religion of the worshippers of Mazda, and thou shalt gain such a boon as Vadhaghna gained, the ruler of the nations.'

7.
Spitama Zarathushtra said in answer: 'No! never will I renounce the good Religion of the worshippers of Mazda, either for body or life, though they should tear away the breath!'

8.
Again to him said the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures (strike and repel) my creation, who am Angra Mainyu?'

9.
Spitama Zarathushtra said in answer: 'The sacred mortar, the sacred cups, the Haoma, the Word taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon will the good creatures (strike and repel thee), O evil−doer, Angra Mainyu! The Good Spirit made the creation; he made it in the boundless Time. The Amesha−Spentas made the creation, the good, the wise Sovereigns.'

10.
Zarathushtra chanted aloud the Ahuna−Vairya.
The holy Zarathushtra said aloud: 'This I ask thee: teach me the truth, O Lord! ...'

II.

11.
Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent spirit, Maker of the material world, thou Holy One! [he was sitting by the upper bank of the Dareja, before Ahura Mazda, before the good Vohu−mana, before Asha Vahista, Khshathra Vairya, and Spenta Armaiti;]
12.
'How shall I free the world from that Druj, from that evil−doer, Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?'
13.
Ahura Mazda answered: 'Invoke, O Zarathushtra! the good Religion of Mazda.
'Invoke, O Zarathushtra! though thou see them not, the Amesha−Spentas who rule over the seven Karshvares of the earth.
'Invoke, O Zarathushtra! the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.
'Invoke, O Zarathushtra! the powerful Wind, made by Mazda; and Spenta [Armaiti], the fair daughter of Ahura Mazda.
14.
'Invoke, O Zarathushtra! my Fravashi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word!
'Invoke, O Zarathushtra! this creation of mine, who am Ahura Mazda.'
15.
Zarathushtra imitated my words from me, (and said): 'I invoke the holy creation of Ahura Mazda.
'I invoke Mithra, the lord of the rolling countryside, a god armed with beautiful weapons, with the most glorious of all weapons, with the most victorious of all weapons.
'I invoke the holy, well−formed Sraosha', who wields a club in his hand, to bear upon the heads of the fiends'.
16.
'I invoke the most glorious Holy Word.
'I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.
'I invoke the mighty Wind, made by Mazda, and Spenta (Armaiti), the fair daughter of Ahura Mazda.
'I invoke the good Religion of Mazda, the fiend−destroying Law of Zarathushtra.'

III.
17.
Zarathushtra asked Ahura Mazda: 'O Maker of the good world, Ahura Mazda! With what manner of sacrifice shall I worship, with what manner of sacrifice shall I make people worship this creation of Ahura Mazda?'

18.
Ahura Mazda answered: 'Go, O Spitama Zarathushtra! towards the high−growing trees, and before one of them that is beautiful, high−growing, and mighty, say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem vohu!"
19.
'[The priest] shall cut off a twig of Baresma, long as an aesha, thick as a yava. The faithful one, holding it in his left hand, shall keep his eyes upon it without ceasing, whilst he is offering up to Ahura Mazda and to the Amesha−Spentas, the high and beautiful golden Haomas, and Good Thought and the good Rata, made by Mazda, holy and excellent.'

IV.
20.
Zarathushtra asked Ahura Mazda: 'O thou, all−knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu−mano gets directly defiled: Vohu−mano gets indirectly defiled; the Daevas defile him from the bodies smitten by the Daevas: let Vohu−mano be made clean.'
21.
Ahura Mazda answered: 'Thou shalt take some gomez from a bull ungelded and such as the law requires it. Thou shalt take the man who is to be cleansed to the field made by Ahura, and the man that is to cleanse him shall draw the furrows.
22.
'He shall recite a hundred Ashem vohu: "Holiness is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness!"
'He shall chant two hundred Ahuna−Vairya: "The will of the Lord is the law of righteousness. The gifts of Vohu−mano to the deeds done in this world for Mazda! He who relieves the poor makes Ahura king."
'He shall wash himself four times with the gomez from the ox, and twice with the water made by Mazda.
23.
'Thus Vohu−mano shall be made clean, and clean shall be the man. The man shall take up Vohu−mano with the left arm and the right, with the right arm and the left: and thou shalt lay down Vohu−mano under the mighty light of the heavens by the light of the stars made by the gods, until nine nights have passed away.
24.
'When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu−gaona unto the fire, and thou shalt perfume Vohu−mano therewith.
25.
'Thus shall Vohu−mano be made clean, and clean shall be the man. He shall take up Vohu−mano with the right arm and the left, with the left arm and the right, and Vohu−mano shall say aloud:

"Glory be to Ahura Mazda! Glory be to the Amesha−Spentas!
Glory be to all the other holy beings."'

V.
26.
Zarathushtra asked Ahura Mazda: 'O thou all−knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daeva−worshipper who lives in sin, to give the earth made by Ahura, the water that runs, the corn that grows, and all the rest of their wealth?'

Ahura Mazda answered: 'Thou shouldst, O holy Zarathushtra.'
27.
O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, during their life in the material world, they have won for their souls?
28.
Ahura Mazda answered: 'When the man is dead, when his time is over, then the wicked, evil−doing Daevas cut off his eyesight. On the third night, when the dawn appears and brightens up, when Mithra, the god with beautiful weapons, reaches the all−happy mountains, and the sun is rising:
29.
'Then the fiend, named Vizaresha, O Spitama Zarathushtra, carries off in bonds the souls of the wicked Daeva−worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the Chinwad bridge, the holy bridge made by Mazda, they ask for their spirits and souls the reward for the worldly goods which they gave away here below.
30.
'Then comes the beautiful, well−shapen, strong and well−formed maid, with the dogs at her sides, one who can distinguish, who has many children, happy, and of high understanding.
'She makes the soul of the righteous one go up above the Hara−berezaiti; above the Chinwad bridge she places it in the presence of the heavenly gods themselves.
31.
'Up rises Vohu−mano from his golden seat; Vohu−mano exclaims: "How hast thou come to us, thou Holy One, from that decaying world into this undecaying one?"
32.
'Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha−Spentas, to the Garo−nmanem, the abode of Ahura Mazda, the abode of the Amesha−Spentas, the abode of all the other holy beings.
33.
'As to the godly man that has been cleansed, the wicked evil−doing

Daevas tremble at the perfume of his soul after death, as doth
a sheep on which a wolf is pouncing.
34.
'The souls of the righteous are gathered together there: Nairyo−sangha
is with them; a messenger of Ahura Mazda is Nairyo−sangha.

IIa.
'Invoke, O Zarathushtra! this very creation of Ahura Mazda.'
35.
Zarathushtra imitated those words of mine: 'I invoke the holy
world, made by Ahura Mazda.
'I invoke the earth made by Ahura, the water made by Mazda, the
holy trees.
'I invoke the sea Vouru−kasha.
'I invoke the beautiful Heaven.
'I invoke the endless and sovereign Light.'
36.
'I invoke the bright, blissful Paradise of the Holy Ones.

'I invoke the Garo−nmanem, the abode of Ahura Mazda, the abode
of the Amesha−Spentas, the abode of all the other holy beings.

'I invoke the sovereign Place of Eternal Weal, and the Chinwad
bridge made by Mazda.
37.
'I invoke the good Saoka, who has the good eye.
'I invoke the whole creation of weal.
'I invoke the mighty Fravashis of the righteous.
'I invoke Verethraghna, made by Ahura, who wears the Glory made
by Mazda.
'I invoke Tishtrya, the bright and glorious star, in the shape
of a golden−horned bull.
38.
'I invoke the holy, beneficent Gathas, who rule over the Ratus:

'I invoke the Ahunavaiti Gatha;
'I invoke the Ushtavaiti Gatha;
'I invoke the Spenta−mainyu Gatha;
'I invoke the Vohu−khshathra Gatha;
'I invoke the Vahishtoishti Gatha.
39.
'I invoke the Karshvares of Arzahe and Savahe;
'I invoke the Karshvares of Fradadhafshu and Vidadhafshu;
'I invoke the Karshvares of Vourubaresti and Vouruzaresti;
'I invoke the bright Hvaniratha;
'I invoke the bright, glorious Haetumant;
'I invoke the good Ashi;
['I invoke the good Chisti;]
'I invoke the most pure Chista;
'I invoke the Glory of the Aryan regions;

'I invoke the Glory of the bright Yima, the good shepherd.
40.
'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the well−formed, victorious, holy Sraosha.
'Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of Vohu−gaona unto the Fire.
'Offer up the sacrifice to the Vazishta fire, which smites the fiend Spengaghra: bring unto it the cooked meat and full overflowing libations.
41.
'Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Kunda, who is drunken without drinking, and throws down into the Hell of the Druj the wicked Daeva−worshippers, who live in sin.
[42.
'I invoke the Kara fish, who lives beneath waters in the bottom of the deep lakes.
'I invoke the ancient and sovereign Merezu, the most warlike of the creatures of the two Spirits.
'I invoke the seven bright Sru ...'

VI.
43.
'They cried about, their minds wavered to and fro, Angra Mainyu the deadly, the Daeva of the Daevas; Indra the Daeva, Sauru the Daeva, Naunghaithya the Daeva, Taurvi and Zairi; Aeshma of the murderous spear; Akatasha the Daeva; Winter, made by the Daevas; the deceiving, unseen Death; Zaurva, baneful to the fathers; Buiti the Daeva; Driwi the Daeva; Daiwi the Daeva; Kasvi the Daeva; Paitisha the most Daeva−like amongst the Daevas.]
44.
'And the evil−doing Daeva, Angra Mainyu, the deadly, said: "What! let the wicked, evil−doing Daevas gather together at the head of Arezura!"
45.
'They rush away shouting, the wicked, evil−doing Daevas; they run away shouting, the wicked, evil−doing Daevas; they run away casting the Evil Eye, the wicked, evil−doing Daevas: "Let us gather together at the head of Arezura!
46.
'"For he is just born the holy Zarathushtra, in the house of Pourushaspa. How can we procure his death? He is the weapon that fells the fiends: he is a counter−fiend to the fiends; he is a Druj to the Druj. Vanished are the Daeva−worshippers, the Nasu made by the Daeva, the false−speaking Lie!"
47.
'They rush away shouting, the wicked, evil−doing Daevas, into the depths of the dark, raging world of hell.
'Ashem vohu: Holiness is the best of all good.'

FARGARD 20. Thrita, the First Healer.

1.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healers, of the wise, the happy, the wealthy, the glorious, the strong, the Paradhatas, drove back sickness to sickness, drove back death to death; and first turned away the point of the sword and the fire of fever from the bodies of mortals?'
2.
Ahura Mazda answered: 'Thrita it was who first of the healers, of the wise, the happy, the wealthy, the glorious, the strong, the Paradhatas, drove back sickness to sickness, drove back death to death, and first turned away the point of the sword and the fire of fever from the bodies of mortals.
3.
'He asked for a source of remedies; he obtained it from Khshathra−Vairya, to withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand Sarana and to withstand Sarastya; to withstand Azana and to withstand Azahva; to withstand Kurugha and. to withstand Azivaka; to withstand Duruka and to 'withstand Astairya; to withstand the evil eye, rottenness, and infection which Angra Mainyu had created against the bodies of mortals.
4.
'And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena.
5.
'All this do we achieve; all this do we order; all these prayers do we utter, for the benefit of the bodies of mortals;
6.
'To withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand Sarana and to withstand Sarastya; to withstand Azana and to withstand Azahva; to withstand Kurugha and to withstand Azivaka; to withstand Duruka and to withstand Astairya; to withstand the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.
7.
'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Evil Eye, I say avaunt! to thee, O Sarana, I say avaunt! and to thee, O Sarastya, I say avaunt! to thee, O Azana, I say avaunt! and to thee, O Azahva, I say avaunt! to thee, O Kurugha, I say avaunt! and to thee, O Azivaka, I say avaunt! to thee, O Duruka, I say avaunt! and to thee, O Astairya, I say avaunt!

8.
'Give us, O Ahura, that powerful sovereignty, by the strength of which we may smite down the Druj! By its might may we smite the Druj!
9.
'I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sarana and I drive away Sarastya; I drive away Azana and I drive away Azahva; I drive away Kurugha and I drive away Azivaka; I drive away Duruka and I drive away Astairya; I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.
10.
'I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.
11.
'A Airyama ishyo. May the vow−fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu−mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!
12.
'May the vow−fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.'
[13.
Yatha ahu vairyo:− The will of the Lord is the law of righteousness.

The gifts of Vohu−mano to the deeds done in this world for Mazda.
He who relieves the poor makes Ahura king.
Kem−na Mazda:− What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu−mano, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule!
Ke verethrem−ja:− Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu−mano and help whomsoever thou pleasest, O Mazda!

Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!]

FARGARD 21.

−

I.

1.
Hail, bounteous bull! Hail to thee, beneficent bull! Hail
to thee, who makest increase! Hail to thee, who makest growth!
Hail to thee, who dost bestow his part upon the righteous faithful,
and wilt bestow it on the faithful yet unborn! Hail to thee, whom
the Jahi kills, and the ungodly Ashemaogha, and the wicked tyrant.

II.
2.
'Come, come on, O clouds, from up above, down on the earth,
by thousands of drops, by myriads of drops:' thus say, O holy
Zarathushtra! 'to destroy sickness, to destroy death, to destroy
the sickness that kills, to destroy death that kills, to destroy
Gadha and Apagadha.
3.
'If death come after noon, may healing come at eve!
'If death come at eve, may healing come at night!
'If death come at night, may healing come at dawn!
'And showers shower down new water, new earth, new plants, new
healing powers, and new healing.

IIIa.
4.
'As the sea Vouru−kasha is the gathering place of the waters,
rising up and going down, up the aerial way and down the earth,
down the earth and up the aerial way: thus rise up and roll along!
thou in whose rising and growing Ahura Mazda made the aerial way.
5.
'Up! rise up and roll along! thou swift−horsed Sun, above
Hara Berezaiti, and produce light for the world (and mayst thou
[O man!] rise up there, if thou art to abide in Garo−nmanem)4,
along the path made by Mazda, along the way made by the gods,
the watery way they opened.
6.
'And the Holy Word shall keep away the evil: Of thee [O child!]
I will cleanse the birth and growth; of thee [O woman!] I will
make the body and the strength pure; I make thee rich in children
and rich in milk;
7.
'Rich in seed, in milk, in fat, in marrow, and in offspring.
I shall bring to thee a thousand pure springs, running towards
the pastures that give food to the child.

IIIb.
8.
'As the sea Vouru−kasha is the gathering place of the waters,
rising up and going down, up the aerial way and down the earth,
down the earth and up the aerial way:

'Thus rise up and roll along! thou in whose rising and growing
Ahura Mazda made the earth.
9.
'Up! rise up, thou Moon, that dost keep in thee the seed of
the bull;
'Rise up above Hara Berezaiti, and produce light for the world
(and mayst thou [O man!] rise up there, if thou art to abide in
Garo−nmanem), along the path made by Mazda, along the way made
by the gods, the watery way they opened.
10.
'And the Holy Word shall keep away the evil: Of thee [O child!]
I will cleanse the birth and growth; of thee [O woman!] I will
make the body and the strength pure; I make thee rich in children
and rich in milk;
11.
'Rich in seed, in milk, in fat, in marrow, and in offspring.
I shall bring to thee a thousand pure springs, running towards
the pastures that give food to the child.

IIIc.
12.
'As the sea Vouru−kasha is the gathering place of the waters,
rising up and going down, up the aerial way and down the earth,
down the earth and up the aerial way:
'Thus rise up and roll along! thou in whose rising and growing
Ahura Mazda made everything that grows.
13.
'Up! rise up, ye deep Stars, that have in you the seed of
waters;
'Rise up above Hara Berezaiti and produce light for the world
(and mayst thou [O man!] rise up there, if thou art to abide in
Gara−nmanem), along the path made by Mazda. along the way made
by the gods, the watery way they opened.
14.
'And the Holy Word shall keep away the evil: Of thee [O child!]
I will cleanse the birth and growth; of thee [O woman!] I will
make the body and the strength pure; I make thee rich in children
and rich in milk;
15.
'Rich in seed, in milk, in fat, in marrow, and in offspring.
I shall bring to thee a thousand pure springs, running towards
the pastures that will give food to the child.
16.
'As the sea Vouru−kasha is the gathering place of the waters,
rising up and going down, up the aerial way and down the earth,
down the earth and up the aerial way:
'Thus rise up and roll along! ye in whose rising and growing Ahura
Mazda made everything that rises.
17.
'In your rising away will the Kahvuzi fly and cry, away will

the Ayehi fly and cry, away will the Jahi who follows the Yatu,
fly and cry.

IV.
[18.
'I drive away Ishire and I drive away Aghuire; I drive away
Aghra and I drive away Ughra; I drive away sickness and I drive
away death; I drive away pain and I drive away fever; I drive
away Sarana and I drive away Sarastya. I drive away Azana and
I drive away Azahva; I drive away Kurugha and I drive away Azhivaka;
l drive away Duruka and I drive away Astairya; I drive away the
evil eye, rottenness, and infection which Angra Mainyu has created
against the bodies of mortals.
19.
'I drive away all manner of sickness and death, all the Yatus
and Pairikas, and all the wicked Jainis.
20.
'A Airyama ishyo:− May the vow−fulfilling Airyaman come here,
for the men and women of Zarathushtra to rejoice, for Vohu−mano
to rejoice; with the desirable reward that Religion deserves.
I solicit for holiness that boon that is vouchsafed by Ahura!
21.
'May the vow−fulfilling Airyaman smite all manner of sickness
and death, all the Yatus and Pairikas, and all the wicked Jainis.
22.
'Yatha ahu vairyo:− The will of the Lord is the law of righteousness!

'Kem−na Mazda:− What protector hast thou given unto me ... ?
'Ke verethrem−ja:− Who is the victorious who will protect thy
teaching ... ?
23.
'Keep us from our hater, O Mazda and Armaiti Spenta! Perish,
O fiendish Druj! Perish, O brood of the fiend! Perish, O world
of the fiend! Perish away, O Druj! Perish away to the regions
of the north, never more to give unto death the living world of
Righteousness!]

FARGARD 22. Angra Mainyu creates 99,999 diseases; Ahura Mazda counters with the Holy Manthra and with Airyaman

I.
1.
Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I, Ahura
Mazda, the Maker of all good things, when I made this mansion,
the beautiful, the shining, seen afar (there may I go up, there

may I arrive!)
2.
'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, thou most glorious Mathra Spenta!
3.
'Unto thee will I give in return a thousand fleet, swift−running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
'Unto thee will I give in return a thousand fleet, high−humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
4.
'Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
'Unto thee will I give in return a thousand females big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
5.
'And I will bless thee with the fair blessing−spell of the righteous, the friendly blessing−spell of the righteous, that makes the empty swell to fullness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.
6.
'Mathra Spenta, the all−glorious, replied unto me: "How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?"'

II.
7.
The Maker Ahura Mazda called for Nairyo−sangha: Go thou, Nairyo−sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:
8.
Thus speaks Ahura Mazda, the Holy One, unto thee:
'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I ascend, there may I arrive!)
9.
'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow−fulfiller!
10.
'Unto thee will I give in return a thousand fleet, swift−running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda

and holy,
'Unto thee will I give in return a thousand fleet, high−humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy,
11.
'Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
'Unto thee will I give in return a thousand females big with young, of all species of small cattle. I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
12.
'And I will bless thee with the fair blessing−spell of the righteous, the friendly blessing−spell of the righteous, that make, the empty swell to fullness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

III.
13.
In obedience to Ahura's words he went, Nairyo−sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying:
14.
Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I arrive!)
15.
'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow−fulfiller!
16.
'Unto thee will I give in return a thousand fleet, swift−running steeds ; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
'Unto thee will I give in return a thousand fleet, high−humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
17.
'Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
'Unto thee will I give in return a thousand females, big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.
18.
'And I will bless thee with the fair blessing−spell of the righteous, the friendly blessing−spell of the righteous, that

makes the empty swell to fullness and the full to overflowing,
that comes to help him who was sickening, and makes the sick man
sound again.'

IV.
19.
Quickly was it done, nor was it long, eagerly set off the
vow−fulfilling Airyaman, towards the mountain of the holy Questions,
towards the forest of the holy Questions.
20.
Nine kinds of stallions brought he with him, the vow−fulfilling
Airyaman.
Nine hinds of camels brought he with him, the vow−fulfilling Airyaman.

Nine kinds of bulls brought he with him, the vow−fulfilling Airyaman.

Nine kinds of small cattle brought he with him, the vow−fulfilling
Airyaman.
He brought with him the nine twigs; he drew along nine furrows.
[21.
'I drive away Ishire and I drive away Aghuire; I drive away
Aghra and I drive away Ughra; I drive away sickness and I drive
away death; I drive away pain and I drive away fever; I drive
away Sarana and I drive away Sarastya; I drive away Azhana and
I drive away Azhahva; I drive away Kurugha and I drive away Azhivaka;
I drive away Duruka and I drive away Astairya. I drive away the
evil eye, rottenness, and infection which Angra Mainyu has created
against the bodies of mortals.
22.
'I drive away all manner of sickness and death, all the Yatus
and Pairikas, and all the wicked Jainis.
23.
'May the vow−fulfilling Airyaman come here, for the men and
women of Zarathushtra to rejoice, for Vohu−mano to rejoice; with
the desirable reward that Religion deserves. I solicit for holiness
that boon that is vouchsafed by Ahura.
24.
'May the vow−fulfilling Airyaman smite all manner of sickness
and death, all the Yatus and Pairikas, and all the wicked Jainis.
25.
'Yatha ahu vairyo:− The will of the Lord is the law of righteousness.
The gifts of Vohu−mano to the deeds done in this world for Mazda.
He who relieves the poor makes Ahura king.
'Kem−na Mazda:− What protector hast thou given unto me O Mazda!
while the hate of the wicked encompasses me? Whom but thy Atar
and Vohu−mano, through whose work I keep on the world of righteousness?
Reveal therefore to me thy Religion as thy rule!
'Ke verethrem−ja:− Who is the victorious who will protect thy
teaching? Make it clear that I am the guide for both worlds. May
Sraosha come with Vohu−mano and help whomsoever thou pleasest,

O Mazda!
'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!']

AVESTA: VISPERAD

Translated by L. H. Mills

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VISPERAD 1.

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1. I announce, and (will) complete (my Yasna) to the lords of the spiritual creatures, and to the lords of the earthly creatures, to the lords of those which live under the waters, and to the lords of those which live upon land, to the lords of those which strike the wing, and to the lords of those which roam (wild) upon the plains, to the lords of those of (home−beasts) of the cloven hoof, holy lords of the ritual order.
2. I announce, and I (will) complete (my Yasna) to the Yearly festivals, the lords of the ritual order, to Maidyozarem, the milk−giver, the holy lord of the ritual order, and to Maidyoshahem, the pasture−giver, and to Paitishahem, the corn−giver, and to Ayathrem, the furtherer or breeder, the spender of the seed of males, and to Maidyarem the cold, the holy lord of the ritual order, and to Hamaspathmaidyem, the especial time for ritual deeds, holy lords of the ritual order.
3. I announce, and I (will) complete (my Yasna) to the settlements of the future one, when the future shall produce them as it were anew, and I celebrate and will complete (my Yasna) to the Praises of the Yasna collected, completed, and much−offered, and to the Myazdas of the

saints of the ritual, male and female.
4. And I announce, and will complete (my Yasna) to the Seasons, the lords of the ritual order, and to the heard recital of the Ahuna−vairya, and to Righteousness the Best, to him who has (?) our praise, and to the Yenhe hatam, the frequent chant of sacrifice, the holy, and ruling in the ritual order.
5. And I announce and complete (my Yasna) to the Gatha Ahunavaiti, the holy, ruling in the ritual order, and to those women who bring forth many sons of many talents, Mazda−given, and holy lords of the ritual order, and to that (chant) which has its Ahu and its Ratu (before it in the Yasna).
And I celebrate, and will complete (my sacrifice) to the Yasna Haptanghaiti, holy, and ruling in the ritual order, [and to the water Ardvi Anahita].
6. And I announce, and I (will) complete (my Yasna) to the Gatha Ushtavaiti, the holy, ruling in the ritual order, and to the mountains which shine with holiness, the abundantly brilliant and Mazda−made, the holy lords of the ritual order.
And I announce, and (will) complete (my Yasna) to the Gatha Spenta−mainyu, the holy, ruling in the ritual order; and I celebrate and will complete (my Yasna) to Verethraghna (the blow of victory) Ahura−given, the holy lord of the ritual order.
7. And I announce, and (will) complete (my Yasna) to the Gatha Vohu−khshathra, holy, ruling in the ritual order, and to Mithra of the wide pastures, and to Raman Hvastra, the holy lords of the ritual order. And I celebrate and will complete my Yasna to the Gatha Vahishtoishti, the holy, ruling in the ritual order. And I celebrate and will complete my Yasna to the good and pious Prayer for blessings, the benediction of the pious, and to that Yazad, the redoubted and swift Curse of the wise, the holy lord of the ritual order.
8. And I announce, and (will) complete (my Yasna) to the Airyema−ishyo, the holy lord of the ritual order, and to the Fshusho−mathra, and to that lofty lord Hadhaokhdha, the holy lord of the ritual order.
9. And I announce, and (will) complete (my Yasna) to the questions asked of Ahura, and to the lore of Ahura, to the Ahurian Dahvyuma (Dahyuma), and to the Ahurian Zarathushtrotema, holy lords of the ritual order, and to the farm−house with its pastures which give pasture to the Kine of blessed gift, and to the holy cattle−breeding man.

VISPERAD 2.

1. In this Zaothra with this Baresman I desire to approach the lords of (the ritual) which are spiritual with my praise; and I desire to approach the earthly lords (as well). And I desire to approach the lords of the water with my praise, and the lords of the land; and I desire to approach with my praise those chiefs which strike the wing, and those which wander wild at large, and those of the cloven hoof, who are chiefs of the ritual (in their turn).
2. In this Zaothra with this Baresman I desire to approach the holy Yearly festivals with my praise, the lords of the ritual order, Maidyozarem, the milk−giver, and Maidyoshahem, the pasture−giver, and Paitishahem, the corn−giver, and Ayathrem the breeder, the spender of the seed of males, Maidyarem, the cold, Hamaspathmaidyem, the especial time for ritual duties, the holy lords of the ritual order.
3. And in this Zaothra with this Baresman I desire to approach the future one of the settlements with my praise, the holy lord of the ritual order, when the future one shall produce (them as it were anew).
And in this Zaothra with this Baresman I desire to approach all these chieftains of the ritual

with my praise whom Ahura Mazda mentioned to Zarathushtra for sacrifice and homage because of Asha Vahishta (of Righteousness the Best).

4. And in this Zaothra with this Baresman I desire to approach Thee, the lord, with my praise, Thou who art Ahura Mazda, the spiritual lord and regulator of the spiritual creatures [the lord and regulator of the spiritual creation].

And in this Zaothra with this Baresman I desire to approach thee, Zarathushtra Spitama, with my praise, the terrestrial (lord and regulator) of the terrestrial creation, [the lord and regulator of the terrestrial creation].

5. And in this Zaothra with this Baresman I desire to approach the man who recites the ritual rites with my praise, who is maintaining thus the thought well thought, and the word well spoken, and the deed well done, and Piety the bountiful, even him who maintains the Mathra of the Saoshyant, by whose actions the settlements are advanced in the righteous order.

6. And in this Zaothra with this Baresman I desire to approach the (yearly) Seasons with my praise, the holy lords of the ritual order, and the Ahuna−vairya as it is recited, and Asha Vahishta when he is lauded, and the Yenhe hatam, the frequent chant of sacrifice.

7. And in this Zaothra with this Baresman I desire to approach the Gatha Ahunavaiti with my praise. And in this Zaothra with this Baresman I desire to worship those women with my praise who are well portioned, and of good parentage, and who are stately in their growth; yea, I desire to approach that chant in my praise which has the Ahu and the Ratu, [for He is verily the one who has the Ahu and the Ratu, that is, Ahura Mazda].

And I desire to approach the heroic Yasna Haptanghaiti in my praise, the holy, and ruling in the ritual order; and Ardvi Sura Anahita, the holy, and ruling in the ritual order.

8. And in this Zaothra with this Baresman I desire to approach the Gatha Ushtavaiti with my praise, the holy, and ruling in the ritual order; and I desire to approach those mountains with my praise which shine with holiness, abundantly glorious, Mazda−made, the holy lords of the ritual order, and the Gatha Spenta−mainyu, and Verethraghna, the blow of victory, Mazda−given, the holy lord of the ritual order, and the Victorious Ascendancy (which it bestows).

9. And in this Zaothra with this Baresman I desire to approach the Gatha Vohu−khshathra with my praise, the holy, and ruling in the ritual order, and Mithra of the wide pastures, and Raman Hvastra, and the Gatha Vahishtoishti, and the pious and good prayer for blessings, and the pious and holy man, and that Yazad, the redoubted and swift curse of the wise.

10. And in this Zaothra with this Baresman I desire to approach the Airyema−ishyo with my praise, and the Fshusho−mathra, and that lofty lord, the Hadhaokhdha, holy lord(s) of the ritual order.

11. And in this Zaothra with this Baresman I desire to approach the question asked of Ahura, and the lore of the Lord (which he reveals in answer) and the farm−house of the man possessed of pastures, and the pasture produced for the Kine of blessed gift, and the holy cattle−breeding man.

VISPERAD 3 − BEGINNING OF THE HAOMA OFFERING; ROLL−CALL OF THE PRIEST.

1. (The Zaotar speaks.) (I call for) the Havanan, and would have him here.

(The Ratu answers.) I will come (and fulfill his duties).

(The Zaotar speaks.) I would have the Atarevakhsha here.

(The Ratu answers.) I will come (and fulfill the services which fall to his charge).

(The Zaotar.) I would have the Frabaretar.

(The Ratu.) I will come (and fulfill the services which fall to his charge).
(The Zaotar.) I would have the Aberet present.
(The Ratu.) I will come (for him).
(The Zaotar.) I would have the Asnatar.
(The Ratu.) I will come (and do the duties which he serves).
(The Zaotar.) I would have the Raethwishkar to be here.
(The Ratu.) I will come (for him).
(The Zaotar.) I would have the Sraoshavareza present, the wisest one, the most correct and veracious in his speech
(The Ratu.) I will come. 2. (The Zaotar.) I would have the Fire−priest to be here, and the warrior, and the thrifty tiller of the earth, and the house−lord, and the lords of the Vis and the Zantu.
3. And I summon the youth of holy thoughts, words and works, and of good conscience; (yea), the youth of good speech, given (in marriage) to his kin. And I summon the province−ranger, and the itinerant of many arts, and the house−mistress.
4. And I summon the woman advanced in her holy thoughts, and words, and deeds, and well subordinated, whose ruler is her lord, the holy one, who is (as) the bounteous Armaiti; (yea), I summon even Thy wives, O Ahura ! And I summon likewise the holy man advanced in his good thoughts, and words, and deeds, who is learned in pious lore, and innocent of the Kayadha, and by whose deeds the settlements are furthered in the righteous order.
5. Yea, we summon you, whoever you may be, if only chiefs of the Mazdayasnians; and we summon the Bounteous Immortals, and the pious Saoshyants (the prophets for our help), the most correct and truthful in their speech, the most zealous, the most glorious in their thoughts, the greatest ones, and the powerful; and we summon the Fire−priests, and the warriors, and the diligent husbandman of the Mazdayasnian faith.
6. (The Zaotar.) As an Ahu to be (revered and) chosen, the Atarevakhsha (announcing) speaks forth to me.
(The Ratu [?].) So let the Ratu from his righteousness, holy and learned, speak forth.
(The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar (announcing) speaks forth to me.
(The Zaotar.) So let the Ratu from (his) righteousness, holy and learned, speak forth.
(The Ratu.) Thou art the announcer for us, O Fire−priest! [(Pazand.) It is the Zaotar (who is meant).]
(The Zaotar.) I will come as this Zaotar, and recite the Staota Yesnya with memorized intoning, chanting, and praise.

VISPERAD 4.

1. (Yea,) we sacrifice to the thoughts of the mind, and to the good wisdom, and to the good and blessed sanctity, and to the good religious knowledge, and to good health (of soul and body). [At their (several) seasons, and with the presence of seasonable circumstances, they are hymned.] 2. Confession is to be made for the Kine; we, Zarathushtrian Mazdayasnians, celebrate at the sacrificial time for the Myazda−offering, at the time for the Ratufriti, the prayer for blessings, for the sacrificial worship, homage, propitiation, and praise of the entire creation of the holy (and the clean).

VISPERAD 5.

1. I come to You, O Ye Bountiful Immortals! as a praiser priest, and invoker, as a memoriser, reciting (Your ritual), and as a chanter for Your sacrifice and homage, Your propitiation, and Your praise; (yea, for Yours) the Bountiful Immortals, and for our preparation, (O ye holy Saoshyants!) and for your well−timed prayer for blessings, and your sanctification, and for our victorious smiting of our foes, beneficial (as it is) for our souls, for ours, the Saoshyants, (with you), and holy. 2. And I make my offering to You, O Ye Bountiful Immortals, who rule aright, and who dispose (of all) aright! (Yea), I offer You the flesh of my very body, and all the blessings of my life as well.
3. And I confess my belief in Thee, O Ahura Mazda! and as a Mazdayasnian of the order of Zarathushtra, and in accordance with this Faith.

VISPERAD 6.

1. In accordance with the precept, with praise, and with the joyful reception of grace, with Zaothras intelligently offered, with sacrificial words correctly spoken, I call the good Amesha Spenta by their names of beauty; yea, I worship the Bountiful Immortals by their beautiful names, with the blessing of the ritual Order, with the longing blessing of Righteousness the good.

VISPERAD 7.

1. We worship the (sacrificial) words correctly uttered, and Sraosha (Obedience) the blessed, and the good Ashi, (the blest order of our rites), and Nairya−sangha. And we worship the victorious Peace as the unprostrated and unmoved. And we sacrifice to the Fravashis of the saints, and to the Chinwad Bridge, and to the Garo Nmana of Ahura, even Heaven, the best world of the saints, the shining and all glorious!
2. And we sacrifice to that better path that leads to that Best World (as well). And we worship Arshtat (Justice) the good, which helps the settlements to advance and flourish, benefiting them thereby, that Arshtat which is the Mazdayasnian Faith; and (with her) we worship Rashnu the most just, and Mithra of the wide pastures. And we worship Parendi the wealthy, wealthy with a wealth of thoughts, with a throng of words, and with a breadth of actions, [for she makes our persons agile (for good thoughts and words and actions)] 3. And we worship that virile defensive Heroism which possesses men who think beforehand, and heroic men, which is fleeter a than the fleet, stronger than the strong, which comes to him who is endowed by God, which, when especially made theirs by men, produces one who is a freer of the body. And we worship Sleep, the Mazda−made, the gladdener of the herd and men. 4. And we worship those things in the creation of the holy which are the ancient institutions, those formed before the sky, the water, the land, the plants, and the Kine of blessed gift. And we worship the sea Vouru−kasha, and the stormy wind which is made by Mazda, and the shining heaven, of old created, the first−made earthly object of (all) the earthly world.
5. And we worship thee, the Fire, O Ahura Mazda's son! the holy lord of the ritual order, and

this Baresman, having the Zaothra with it, and the girdle with it, spread out with sanctity, the holy ritual chief, and we worship Apam−napat (the son of waters)

VISPERAD 8.

1. With this word be Thou approached, with the proper word be Thou present here, Thou who art Ahura Mazda, the holy, together with the good Yazads who are the Bountiful Immortals, who rule aright, and dispose (of all) aright, together with fifty, and a hundred, and a thousand, and ten thousand, and millions, and yet more.
2. And to Him who rules the best let the Kingdom be!

VISPERAD 9.

1. (I desire to offer my homage and my praise) to the offered Haomas and Zaothras, and to those also which shall yet be offered, which smite victoriously, and are foes of hatred, and following in company (as they do) with the healing virtues of sanctity, following also in company with those of Chishti (religious knowledge), and with the remedies of Mazda, and with those of Zarathushtra and the Zarathushtrotema, (2) and to the offered Haomas and Zaothras which accompany those remedies which belong to the holy disciple well versed in good devices, and accompanying those of the itinerant also versed in good devices, and accompanying those likewise of the good Mazdayasnian Faith, and those of the pious and beneficent Prayer for blessings, and of the pious and good veracity, and of the pious word against unbelief, (3) for information and explanation, for preparation (?) and devotion, for the libation and complete offering, for the complete recital of the liturgy memorized as well; and to those Haomas which are pungent, bounteous, holy, and offered with sanctity (and for a blessing), to those which are yet to be offered with sanctity, and which are now being celebrated, and which are likewise in the future to be celebrated, to those which are being pressed with sanctity, and to those which are yet to be pressed, (to these I desire to approach, and to express my homage and my praise). 4. And I desire to express my homage and my praise to the strength of the strong, and to the victorious blow of the mighty, to the powerful Rectitude and Blessedness, to Chisti and the Priority for the powerful Ascendancy, and to these powerful Yazads which are the Bountiful Immortals, who rule aright, and dispose of all aright, ever−living, ever−helpful, who, male and female, dwell together with the Good Mind, (to these I desire in my homage and my praises to approach); (5) (yea, I desire to approach for homage and praises toward) our Universal Weal and Immortality, to the body of the Kine, and to the Kine's Soul. (And I desire to approach) the Fire of the spoken name, and toward that farm−house which is sanctified and which has fields and comfort, and mercy (for the poor); (6) as a praiser with praise for the sacrifice, homage, which is this praise of Ahura Mazda, of the Bountiful Immortals, and of the holy and lofty Lord, for the sacrifice, and homage of the Lord that most attains his ends, and which is this praise of that blessedness which has approached us, and of that well−timed prayer for blessings offered in the ritual, (7) which is likewise the praise of the Mathra Spenta (the bounteous word of reason), and of the Mazdayasnian Religion, and the Praises of the Yasnas, which is also that of all the lords of the ritual, and of all the well−timed prayers for blessings, for the sacrifice, homage,

propitiation, and glorification of the entire creation of the holy (and the clean).

VISPERAD 10.

1. I desire to approach the Arezahis with my praise, and the Savahis, and Fradadhafshu, and Vidadhafshu, and Vouru−bareshti, and Vouru−jareshti, and this Karshvar which is Hvaniratha.
2. And I desire to approach the stone mortar with my praise, and the iron mortar, and the cup that holds the Zaothra, and the hair (which stays the spilling 3), and Thy Baresman spread with sanctity. And I desire to approach the Ahuna−vairya with my praise, and the ritual prayers beside Ahuna, and the standing offices of the Mazdayasnian Faith.

VISPERAD 11.

1. To Ahura Mazda would we present our offered Haomas and that which is lifted up, as the most beneficial to Verethraghna (the blow of victory) which furthers the settlements; and that which is offered to the good and holy king, and that which is offered to the holy ruler which rules according to, or in the ritual, and we make known our Haomas to the Bountiful Immortals, and to the good waters; and we present our Haomas each to (our) own soul; and we announce our Haomas in our celebration to the entire creation of the holy (and the clean).
2. Yea, we present these Haomas and Haoma implements, and these spread mats, and these Myazdas, these stones, the first in the creation, the stone mortar brought here with the yellow Haoma in it, and the iron mortar brought here with the yellow Haoma in it, this Haoma−water, and this Baresman spread with sanctity, (3) these bodies, and (their) forces, these striving Zaothras (that seek to find Thy grace), this holy Haoma, and the flesh, and the holy man, and the saint's innate thoughts, even the Saoshyants' innate thoughts.
And we present this fresh milk as an offering, now lifted up with sanctity, and this Hadhanaepata plant, lifted up with sanctity; (4) and we offer, and present these Zaothras with our celebration, having the Haoma with them, and the milk, and the Hadhanaepata, to the good waters and offered up with piety. And we present the Haoma−water in our celebrations to the good waters, and both the stone and the iron mortar, (5) and this branch for the Baresman, and the prayer for blessings uttered at the fitting moment which has approached (for our help in its order with the prayers), and the recollection and practice of the good Mazdayasnian law, and the heard recital of the Gathas, the well−timed prayer for blessings as it comes uttered by the saint (and for our help), and ruling (while it is spoken) as a ritual lord, and these wood−billets, and the perfume even Thine, the Fire's, O Ahura Mazda's son! and all good objects (which are ours), and Mazda−made, and which have the seed of sanctity (or are that seed).
6. Yea, these we make known and we announce in this our celebration to Ahura Mazda (as our gift), and to Sraosha (Obedience) the blessed, and to Ashi (who is the recompense),and to Rashnu the most just, and to Mithra of the wide pastures, and to the Bountiful Immortals, and the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lord, and to the lofty lord (the Apam−napat?), and to the Myazda, the lord, and to the well−timed prayer for blessings as it rules in the order of our prayers, for the sacrifice, homage,

propitiation, and adoration of the entire creation of the holy (and the clean).
7. Yea, these we make known in this our celebration hereby for the Fravashi of Zarathushtra Spitama, the saint, for its sacrifice, homage, propitiation, and praise, and to the (Fravashi) of Anghuyu (?) who hath loved righteousness, together with all the holy Fravashis of the saints, of those now dead, and of those of the living, and of those of men unborn, of the prophets that shall serve us, bringing on the renovation of the completed world.
8−11. (See verses 2−5.)
12. Yea, we would make these known hereby in our celebrations to the Bountiful Immortals, who rule aright, and who dispose (of all) aright, the ever−living, ever−helpful, who are good (?), and bestowers of the good, who dwell with the Good Mind: [(Pazand) for they who are the Bountiful Immortals abide with the Good Mind, they who rule aright, and dispose (of all) aright, for thence they are regulated, and thence they arose, (namely,) from the Good Mind].
13. And we make known these our celebrations as the more promotive for this house, for the furtherance of this house, and as benefits for this house, because of the increase of this household, as overcoming the restrictions which impede this household, and as overcoming the harmful malice which may mar this house, to bless its herds, and its retainers, born, and yet to be born, for the saints of the house as it was aforetime, of it as it stands here now, and to which we likewise now belong as the Saoshyants of the provinces, (14) [which (is that we are Saoshyants) for the saints who do good deeds, and of the female saints who do good deeds, and of the saints who do the deeds conspicuously good, and of the females likewise thus, of the saints who do good deeds upon good deeds, and of the females thus the same].
15. And we make these known in our celebrations to the good Fravashis of the saints which are formidable and overwhelming in their aid. 16. And we make these known in our celebrations hereby to Sraosha (Obedience) the blessed, and to the good Blessedness, and to Nairya−sangha, and to the victorious Peace, and to Ahura Mazda's Fire, and to the lofty lord, for sacrifice, homage, propitiation, and for praise, to the entire creation of the holy and the clean.
17−18. (=Vr10.1−2.)
19. Yea, we make that known which is lifted up in offering, and which is the Avesta as the holy Ahura Mazda directed that it should be said, and as Zarathushtra, the holy, directed, and as I, the priest, who am acquainted with their sacrifice and homage, am now letting it be known. I who understand the lawful and legitimate Avesta, and the ritual prescripts (20) for Your sacrifice, homage, and propitiation, O Ye who are the Bountiful Immortals, and for our preparation (?), and for the success of our well−uttered prayer for blessings, for victory, sanctification, and the well−being of our souls, (of ours), for (we are) the holy Saoshyants.
21. Yea, we make these known in our celebrations here, and we offer them to Him who is Ahura Mazda, of all the greatest, the master and the Lord.

VISPERAD 12.

1. For the offered Haomas which have been offered in libation to that lofty Lord Ahura Mazda and to the holy Zarathushtra Spitama (produce) abundance in cattle and in men; and this abundance is (as) the good Sraosha, who accompanies (us) with the great splendor of sanctity, and may he be here with energetic effort (to aid us in our worship).
2. We offer the wise offerings of the Ahuna−vairya intoned with sanctity and yet to be intoned, possessing their many teachings of religious wisdom (as they to), and those of the two mortars which pour the Haomas out, and which are pushed forward with precision, and are now in the course of being thus advanced once more. 3. (And so we teach as well the many

teachings of the religious wisdom) contained in the words correctly spoken, in the Zarathushtrian utterances, and in the ceremonies correctly practiced, and the Baresmans spread exactly, and the Haomas pressed correctly, and the praise, Yasnas, and the doctrines of the Mazdayasnian Religion with their recitations, and their movements. 4. For thus they may become to us more full of devices and of wisdom, and so we offer these wise ritual deeds in the creation, so we impart them with their many points of meaning while we (ourselves) still ponder them as those which Ahura Mazda, the holy One, delivered, which have (as if) their nourishment from Vohu Manah and their growth from the Righteous Order, which are the greatest of all beings, the best, and the most beautiful; for thus shall these be to us the more full of wisest meaning, and more full of incitation and may we be among those (who are) of Spenta Mainyu's world in that we are imparting (to the chosen) these precepts of the wisest meaning and these incitations which are contained therein. 5. And full of wisest meaning be ye two to us, O (thou) stone mortar, and (thou) the iron one, as ye are now turned, and as ye are now being advanced, ye two mortars of the house, [and of the village, of the tribe, and of the province, and ye who are in this house (itself), this village, tribe, and province]; yea, in those which are ours, Mazdayasnians, who are steadfast in our worship, who appear with our wood−billets and our perfumes, and with our supplicated blessings [(Pazand) for so may they be to us, the more full of wisest teaching].

VISPERAD 13.

1. According to the ritual we worship Ahura Mazda; according to the ritual we worship the Bountiful Immortals; and we sacrifice to the sacrificial word correctly spoken, and to every Mathra (as to a sacred word of reason). And we sacrifice to Zarathushtra, him who is especially the possessor of the Mathra; and we sacrifice to the 'blessings for the saints'; and we worship the 'hail' addressed to the Bountiful Immortals.
2. Also we worship the three principal (chapters) uttered (in the Yasna) without addition or omission; and we worship the three principal ones without addition or omission; we worship the three commencing ones entire without addition or omission. And we worship the entirety of the three principal ones without addition or omission; and their Has, their metrical lines, their words, and their word structure [and their recital, memorizing, chanting, and their steadfast offering].

VISPERAD 14.

1. (We worship Ahura Mazda, the holy Lord of the ritual order; and we sacrifice to the Gatha Ahunavaiti) with its measures, and word−structure, and its Zand, with its questions and counter−questions, with its words and its metric feet. And we sacrifice to these as well−recited, and now in the course of being recited, as well−worshipped, and now in the course of being used in worship. 2. (Yea, we sacrifice to it) in its own 'wisdom;, in its own 'clearness', in its own 'loving intention', in its sovereignty, and its own ritual order, and its 'acquired boon', which is also that given by Ahura Mazda for the promotion of piety, for that thought which originates from the 'heart−devoted self'.
3. Also we worship the Ahuna−vairya, the holy lord of the ritual order, the holy lord with its

Ahu and its Ratu [(Pazand); for He is the one with the title Ahu and Ratu, who is Ahura Mazda]. 4. And we sacrifice to the constituent parts of the Gatha Ahunavaiti, to its chapters, and its metrical lines, its words, and word−structure, [and to its heard−recital, and memorized recital, its continuous and its steadfast offering].

VISPERAD 15.

1. Hold your feet in readiness, and your two hands, and your understandings, O ye Zarathushtrian Mazdayasnians! for the well−doing of lawful deeds in accordance with the sacred Order, and for the avoidance of the unlawful and evil deeds which are contrary to the ritual. Let the good deeds for the furtherance of husbandry be done here. Render ye the needy rich. 2. Let Sraosha (Obedience) be present here for the worship of Ahura Mazda, the most helpful, and the holy, who is so desired by us in the pronunciation, and for the service, and the pondering of the Yasna Haptanghaiti, for the heart's devotion to it, for its memorization, and its victorious and holy recital (or for the victorious saint), without addition or omission, (3) which has been intoned, and which shall yet be uttered as great, powerful, smiting with victory, separate from harmful malice, for the pronunciation of victorious words for Ahura Mazda's Fire.
4−5. (=Vr9.6−7.)

VISPERAD 16.

1. And we worship the Fire here, Ahura Mazda's son, and the Yazads having the seed of fire in them, and the Rashnus having the seed of fire in them; and we worship the Fravashis of the saints. And we worship Sraosha who smites with victory, and the holy man, and the entire creation of the holy (and the clean). 2. And we worship the Blessedness and the Fravashi of Zarathushtra Spitama, the saint. And we worship the saints and their blessed Fravashis (as of one). And we worship all their Fravashis (as considered each apart), and those of the saints within the Province, and those of the saints without the Province, yea, we worship the Fravashis of holy men and holy women (wherever they may be, those devoted to the Order of the Faith). And we sacrifice to those whose (service) for us in the Yasna Ahura Mazda, the holy, has known as the better, and of these Zarathushtra is the living chief and master. And we sacrifice to the fields and the waters, the lands and the plants, and to the constituent parts of the Yasna Haptanghaiti, its chapters, its metered lines, its words, and word structure.

VISPERAD 17.

1. And we strive after the good thoughts, words, and deeds inculcated in the Yasna Haptanghaiti. A blessing is the Right (called) the Best, (there is) weal; (there is) weal for this (man) when toward Righteousness Best (there is) right.

VISPERAD 18.

1. We worship Ahura Mazda with the ushta. And we worship the Amesha Spenta with the ushta, and the holy man, the saint. And we worship the prior world of the holy (and of the clean) with an ushta, and the state of weal and salvation for the holy man (the saint).
2. And we worship that life−long state of blessedness (for the holy) which is the evil man's calamity; yea, we worship his eternal salvation, and with the salvation prayer. And we sacrifice to every saint who exists, who is now coming into existence, and who shall exist in future.

VISPERAD 19.

1. We worship Ahura Mazda the bountiful; and we worship the Bountiful Immortals (saying the Spenta). And we sacrifice to the bountiful saint, and to the bountiful anticipative understanding Also we sacrifice to the good and bountiful Armaiti (the ready mind). And we worship her together with the bountiful creatures in the creation of the pure. And we sacrifice to the holy creatures who have intelligence as their first, (to those foremost in their mind). And we worship the omniscient understanding, and Him who is Ahura Mazda (Himself). 2. And we sacrifice to the shining sun, which is the highest of the high; yea, we worship the sun together with the Bountiful Immortals, and the Mathras with their good ceremonies. Also we sacrifice to the glorious achievements, and to this glory (which we have gained). And we sacrifice to the herds which have the Fire and its blessings. Also we worship the holy benefit which is so widely diffused, and that wisdom which is the bounteous Armaiti, whose are the laws of the Righteous Order, and of those holy creatures who have Righteousness as their first.

VISPERAD 20.

1. (Homage to the Gatha Vohu−khshathra! We sacrifice to the Vohu−khshathra), (the good kingdom) even the Khshathra−vairya, the kingdom to be desired; and we sacrifice to the iron−founding, and to the (sacrificial) words correctly spoken which smite (the foe) with victory, and which hold the Daevas subject.
And we worship that reward and that health, that healing and that progress, that growth and that victorious smiting (2) which are between the Vohu−khshathra and the Vahishtoishti, (and which are acquired by us) by the memorized recital of the good thoughts, good words, and good deeds, for the withstanding of evil thoughts, and words, and deeds; yea, for the undoing of all treacherous thoughts (directed) against me, and of all false words, and unfair deeds. 3. [And we sacrifice to the later Yasna, the heroic Haptanghaiti, (and which as it recurs becomes) the holy ritual chief.]

VISPERAD 21.

1. We strive earnestly, and we take up our Yasna and our homage to the good waters, and to the fertile fruit−trees (which bear as of themselves), and to the Fravashis of the saints; yea, we take up our Yasna, and our homage earnestly to those beings which are (so) good, the waters, and the trees, and the Fravashis of the saints, (2) and to the Kine, and to Gaya (Maretan), and to the Mathra Spenta (the bounteous word−of−reason), the holy, which works (within and for us with effect), to these we take up our Yasnas and our homage with earnest zeal, and to Thee, O Ahura Mazda I and to thee, O Zarathushtra, we do the same; and to thee, O lofty lord (the Apam−napat), and to the Bountiful Immortals. 3. And we sacrifice to the listening (that hears our prayers) and to that mercy, and to the hearing of (our spoken) homage, and to that mercy which is (shown in response to our offered) praise. And we sacrifice to the fraraiti vidushe, which is contained in the piece hvadaenaish ashaonis; and we sacrifice to 'the good praise which is without hypocrisy, and which has no malice (as its end)'; and we sacrifice to the later Yasna and to its offering; and we sacrifice to the chapters of the later Yasna, and to its metrical lines, its words, and word−structure.

VISPERAD 22.

1. With this chant (fully) chanted, and which is for the Bountiful Immortals and the holy Saoshyants (who are the prophets who shall serve us), and by means of these (ceremonial) actions, which are (of all) the best, we desire to utter our supplications for the Kine. It is that chant which the saint has recognized as good and fruitful of blessed gifts, and which the sinner does not know. May we never reach that (ill−luck that the sinner) may outstrip us (in our chanting), not in the matter of a plan (thought out), or of words (delivered), or ceremonies (done), nor yet in any offering whatever when he (?) approaches (us for harm).

VISPERAD 23.

1. We worship Ahura Mazda as the best (worship to be offered in our gifts). We worship the Amesha Spenta (once more, and as) the best. We worship Asha Vahishta (who is Righteousness the Best). And we sacrifice to those (prayers) which are evident as the best; that is, the Praises of the Yasnas.

Also we sacrifice to that best wish, which is that of Asha Vahishta, and we worship Heaven, which is the best world of the saints, bright and all glorious; and we sacrifice likewise to that best approach which leads to it. 2. And we sacrifice to that reward, health, healing, furtherance, and increase, and to that victory which is within the two, the Ahuna−vairya and the Airyema−ishyo, through the memorized recital of the good thoughts, words, and deeds (which they enjoin).

AVESTA: YASNA (Sacred Liturgy and Gathas/Hymns of Zarathushtra)

Translated by L. H. Mills (from Sacred Books of the East,
American Edition, 1898) except as noted.

CONTENT:

AVESTA: YASNA (sacred liturgy)

[Translated by L. H. Mills (from Sacred Books of the East,
American Edition, 1898) except as noted.]

YASNA 0 - INTRODUCTION

[Translation of y0.4-6 is from Dhalla, pp. 9 ff. They are in the Old Avesta
dialect. = Y11.17 = Ny1.3 = Ny2.3.]

(In the name of God)

1. Ashem Vohu (1 & 3).

I profess myself a Mazda-worshipper and a Zoroastrian, opposing the Daevas, accepting the Ahuric doctrine. For Hawan....

2. To Fire, the son of Ahura Mazda. To you, O Fire, son of Ahura Mazda. With propitiation, for worship, adoration, propitiation, and praise.

3. 'Yatha Ahu Vairyo', the zaotar should say to me
'Atha ratush ashatchit hacha', the knowing Ashavan should say.
Ashem Vohu ...(3).
Yatha Ahu Vairyo ...(2).

4. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

5. I proffer to you, O Amesha Spentas, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.

6. I praise Asha.
Ashem Vohu ...(3).

7. [=y1.23 = y3.24 = y14.4 = y27.12 = y62.12.]

8. ....

9. [=y22.24 = y24.29.]

10. [=y22.25 = y24.30.]

11. [=y22.26 = y24.31.]

12. [=y24.32.]

13. ....

15. [=y27.13.]

YASNA 1.
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1. I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of his Asha, to him who disposes our minds aright, who sends His joy-creating grace afar; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit!
2. I announce (and) carry out (this Yasna) to Vohu Mano, and to the Highest Asha, and to Khshathra Vairya, and to Spenta Armaiti, and to the two, the Haurvatat and Ameretat, to the body of the Kine, and to the Kine's Soul, and to the Fire of Ahura Mazda, that one who more than (all) the Amesha Spentas has made most effort (for our succor)!
3. I announce (and) carry out (this Yasna) for Asnya, the masters of Asha, to Hawan, Asha-sanctified, master of Asha; and I celebrate, and I carry out (this Yasna) for Savanghi and for Visya, Asha-sanctified, master(s) of Asha.
I announce (and) carry out (this Yasna) for Mithra of wide pastures, of the thousand ears, and of the myriad eyes, the Yazad of the spoken name, and for Raman Khwastra.
4. I announce (and) carry out (this Yasna) for Rapithwin, the Asha-sanctified master of Asha, and for Fradat-fshu, and for Zangtuma, the holy master(s) of Asha; and I celebrate and carry out (this Yasna) to Asha the Best, and to the Fire of Ahura Mazda.
5. I announce (and) carry out (this Yasna) for Uzerin the Asha-sanctified master of Asha, and for Fradat-vira and Dakhyuma, the Asha-sanctified master(s) of Asha, and for that lofty Ahura Napat-apam (the son of waters), and for the waters which Ahura Mazda made.
6. I announce (and) carry out (this Yasna) for Aiwisruthrem (and) Aibigaya, the Asha-sanctified master(s) of Asha, and for the Zarathushtrotema, and for him who possesses and who gives that prosperity in life which furthers all. And I celebrate and carry out (this Yasna) for the fravashis of the saints, and for those of the women who have many sons[FNOTE]'Men and herds?'[/FNOTE], and for a prosperous home life which continues without reverse throughout the year, and for that Might which is well-shaped and stately[FNOTE]'Well-grown'[/FNOTE], which strikes victoriously, Ahura-made, and for that Victorious Ascendency (which it secures).
7. I announce (and) carry out (this Yasna) for Ushahin, the Asha-sanctified master of Asha, and for Berejya (and) Nmanya, the Asha-sanctified master(s) of Asha, and for Sraosha, companion of Ashi, possessing rewards, victorious, who furthers the world, and the very straight Rashnu and Arshtad, who further the world, who augment the world.
8. I announce (and) carry out (this Yasna) for the Mahya, the monthly festivals, masters of Asha, for the new and the later[FNOTE]Literally, 'the moon within,' showing little light.[/FNOTE] moon, the Asha-sanctified master of Asha, and for the full moon which scatters night.
9. I announce (and) carry out (this Yasna) for the Yairya, yearly feasts, the Asha-sanctified masters of Asha. I celebrate and carry out (this Yasna) for Maidyozarem, the Asha-sanctified master of Asha, and for Maidyoshahem, the Asha-sanctified master of Asha, and for Paitishahem, and for Ayathrem the advancer, and the spender of the strength of males, the Asha-sanctified master of Asha, and for Maidyarem, the Asha-sanctified master of Asha, and for Hamaspathmaidyem, the Asha-sanctified master of Asha; yea, I celebrate and carry out this Yasna for the seasons, masters of Asha.
10. I announce (and) carry out (this Yasna) for all those who are the thirty three masters of Asha, which, coming the nearest, are around about Hawan, and which (as in their festivals) were instituted by Ahura Mazda, and were promulgated by Zarathushtra, as the masters of Asha Vahishta.
11. I announce (and) carry out (this Yasna) for the two, for Ahura and Mithra, the lofty, and the everlasting, and the Asha-sanctified, and for all the stars which are Spenta Mainyu's creatures, and for the star Tishtrya, the resplendent and glorious, and for the Moon which contains the seed of the Kine, and for the resplendent Sun, the swift-horsed, the eye of Ahura Mazda, and for Mithra the province ruler. And I celebrate and carry out this Yasna for Ahura Mazda (once again, and as to him who rules the month), the radiant, the glorious, and for the Fravashis of the saints.
12. I announce (and) carry out (this Yasna) for you, o Fire, son of Ahura Mazda, together with all the fires, and for the good waters, even for all the waters made by Mazda, and for all the plants which Mazda made.
13. I announce (and) carry out (this Yasna) for the Bounteous Manthra, the Asha-sanctified and effective, the revelation given against the Daevas; the Zoroastrian revelation, and for the long descent[FNOTE]'The long tradition;' so Spiegel.[/FNOTE] of the good Mazdayasnian Faith.
14. I announce (and) carry out (this Yasna) for the mountain Ushi-darena, the Mazda-made, with its sacred brilliance, and for all the mountains glorious with sanctity[FNOTE]Observe the

impossibility of the meaning 'comfort,' or mere 'well-being' here.[/FNOTE], with their abundant Glory Mazda-made, and for that majestic Glory Mazda-made, the unconsumed[FNOTE]Or possibly 'the unseized,' the Pahlavi agrift(?); Ner. agrihitam; hvar, to eat, may have meant 'seize' originally.[/FNOTE] Glory which Mazda made. And I announce and carry out (this Yasna) for Ashi the good, the blessedness (of the reward), and for Chisti, the good religious Knowledge, for the good Erethe (Rectitude?), and for the good Rasastat (persisting zeal?), and to the Glory and the Benefit which are Mazda-made.
15. I announce (and) carry out (this Yasna) for the pious and good Blessing of the religious man, the Asha-sanctified, and for the curse of wisdom, the swift and redoubted Yazad of potency (to blight).
16. I announce (and) carry out (this Yasna) for these places and these lands, and for these pastures, and these abodes with their springs of water(?)[FNOTE]The Pahlavi with its afkhvar points here perhaps to a better text. Recall awzhdatemja, awzhdaungho, awrem.[/FNOTE], and for the waters, land, and plants, and for this earth and for yon heaven, and for the Asha-sanctified wind, and for the stars, moon, and sun, and for the eternal stars

without beginning, and self-disposing, and for all the Asha-sanctified creatures of Spenta Mainyu, male and female, the regulators of Asha.[COMMENT]Bailey, xxxviii (avO-xvarena): "hay-rack, manger"[/COMMENT]

17. I announce (and) carry out (this Yasna) for that lofty lord who is the Asha (itself), and for the masters of the days in their duration, and of the days during daylight, for the moons, the years, and the seasons which are masters of Asha at the time of Hawan.

18. I announce (and) carry out (this Yasna) for the fravashis of the saints, the redoubted, which overwhelm (the evil), for those of the saints of the ancient lore, for those of the next of kin, and for the fravashi of (my) own soul!

19. I announce (and) carry out (this Yasna) for all the masters of Asha, and for all the yazads, the beneficent, who dispose (of all) aright, for those both heavenly and earthly, who are (meet) for our sacrifice and homage because of Asha Vahishta.

20. O Hawan, Asha-sanctified master of Asha, and Savanghi, Rapithwin, and Uzerin, and Aiwisruthrem, (and) Aibigaya, (you who aids life!) if I have offended you, and you, o Ushahin, Asha-sanctified master of Asha!

21. If I have offended you, whether by thought, or word, or deed, whether by act of will, or without intent or wish, I earnestly make up the deficiency of this in praise to you. If I have caused decrease in that which is your Yasna, and your homage, I announce (and carry out) to you (the more for this)!

22. Yea, all ye masters, the greatest ones, Asha-sanctified masters of Asha, if I have offended you by thought, or word, or deed, whether with my will, or without intending error, I praise you (now the more) for this. I announce to you (the more) if I have caused decrease in this which is your Yasna, and your praise.

23. I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons!

YASNA 2.

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1. I desire the libations for this Yasna; I desire the Baresman for this Yasna. I desire the Baresman for this Yasna; I desire the libations for this Yasna. I desire the libations together with Baresman for this Yasna; I desire the Baresman together with the libations for this Yasna. With this libation I desire this Baresman for this Yasna. With this Baresman I desire this libation for this Yasna. This Baresman with the libation I desire for this Yasna. I desire for this Yasna this Baresman with this libation and with its kusti, and spread with Asha.

2. With this libation and Baresman I desire for this Yasna the Ashawan Ahura Mazdah, the master of Asha. I desire for this Yasna the well-ruling, judicious Amesha Spentas.

3. With this libation and Baresman I desire for this Yasna the Asha-sanctified Asnya, the master of Asha. I desire for this Yasna the Asha-sanctified Hawan, the master of Asha. I desire for this Yasna the Savanghi and the Asha-sanctified Visya, the master of Asha. With this libation and Baresman I desire for this Yasna Mithra of the wide pastures, of the thousand ears, of the ten-thousand eyes, the Yazad of the spoken name. I desire for this Yasna Raman Khwastra.

4. With this libation and Baresman I desire for this Yasna the Asha-sanctified Rapithwin, the master of Asha. I desire for this Yasna the Fradat-fshav and the Asha-sanctified Zantuma, the master of Asha. With this libation and Baresman I desire for this Yasna Asha Vahishta and Atar, the Son of Ahura Mazda.

5. With this libation and Baresman I desire for this Yasna the Asha-sanctified Uzerin, the master of Asha. I desire for this Yasna the Fradat-vira and the Asha-sanctified Dahyuma, the master of Asha. With this libation and Baresman I desire for this Yasna the high Lord, the kingly and brilliant Apam-Napat, of swift-horses, and likewise the water, Mazda-made and holy.

6. With this libation and Baresman I desire for this Yasna the Asha-sanctified Aiwisruthrem Aibigaya the master of Asha. I desire for this Yasna the Fradat-vispam-hujyatay and the Asha-sanctified Zarathushtro-tema, the master of Asha.
With this libation and Baresman I desire for this Yasna the good, mighty, bountiful Fravashis of the Asha-sanctified.
I desire for this Yasna the women who have many sons. And I desire for this Yasna the Yairya Hushitay; and I desire for this Yasna the well-formed, stately Ama; and I desire for this Yasna the Ahura-given Verethraghna; and I desire for this Yasna the triumphing Uparatat.

7. With this libation and Baresman I desire for this Yasna the Asha-sanctified Ushahina, the master of Asha. I desire for this Yasna the Berejya and the Asha-sanctified Nmanya, the master of Asha.
With this libation and Baresman I desire for this Yasna Sraosha, companion of Ashi, fair of form, victorious, furthering the world, Asha-sanctified, the master of Asha.
I desire for this Yasna the straightest Rashnu, and I desire for this Yasna Arshtat, who furthers the settlements, and causes them to increase.

8. With this libation and Baresman I desire for this Yasna the Asha-sanctified Mahya (Monthly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Antaremah, the master of Asha.
I desire for this Yasna the Pereno-mah and the Asha-sanctified Vishaptatha, the master of Asha.

9. With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the master of Asha.
I desire for this Yasna the Asha-sanctified Maidyozarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyoshahem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Paitishahem, the master of Asha.

With this libation and Barasman I desire for this Yasna Ayathrem, the promoter, who spends the strength of males, Asha-sanctified, the master of Asha.
With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Hamaspathmaidyem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the masters of Asha.
10. With this libation and Baresman I desire for this Yasna all of the masters of Asha, the thirty three who come the nearest round about our Hawans, who are masters of Asha Vahishta, which were inculcated by Mazda, and spoken forth by Zarathushtra.
11. With this libation and Baresman I desire for this Yasna Ahura (and) Mithra, the lofty, eternal, and Asha-sanctified two.
I desire for this Yasna the Stars and Moon and Sun (and) - with the Baresman-Plants - and Mithra, the governor of all the provinces. With this libation and Baresman I desire for this Yasna the radiant and glorious Ahura Mazda. With this libation and Baresman I desire for this Yasna the good, heroic, bountiful Fravashis of the Asha-sanctified.
12. With this libation and Baresman I desire for this Yasna you, the Asha-sanctified Atar, the Son of Ahura Mazda, the master of Asha, with all Fires. With this libation and Baresman I desire for this Yasna the good, best, Mazda-made, Asha-sanctified Water. I desire for this Yasna all the Mazda-made Asha-sanctified Waters. I desire for this Yasna all the Mazda-made, Asha-sanctified Plants.
13. With this libation and Baresman I desire for this Yasna the bounteous Manthra, the most glorious. I desire for this Yasna the law instituted against the Daevas. I desire for this Yasna the Zoroastrian law. I desire for this Yasna the long tradition. I desire for this Yasna the good Mazdayasnian Religion.
14. With this libation and Baresman I desire for this Yasna Mount Ushi-darena, Mazda-made, the Yazad possessing the ease of Asha. I desire for this Yasna all mountains possessed of ease of Asha, full of ease, Mazda-made, Asha-sanctified, the masters of Asha.
I desire for this Yasna the strong, Mazda-made khwarrah of the Kavis. I desire for this Yasna the strong, Mazda-made ungraspable khwarrah.
With this libation and Baresman I desire for this Yasna the good Ashi, the brilliant, tall, vigorous, fair of form, self-sufficient.
I desire for this Yasna the Mazda-made khwarrah; I desire for this Yasna the Mazda-made prosperity.
15. With this libation and Baresman I desire for this Yasna the pious and good Blessing. I desire for this Yasna the pious, Asha-sanctified Man, and I desire for this Yasna the strong, brave Yazad Damoish Upamana.
16. With this libation and Baresman I desire for this Yasna these Waters and Lands and Plants; I desire for this Yasna these places, districts, and pastures, and these dwellings with their springs of water, and this land-ruler, who is Ahura Mazda.
17. With this libation and Baresman I desire for this Yasna all the greatest masters: the day-lord the month-lords, those of the years, and of the seasons, and the good, mighty, beneficent Fravashis of the Asha-sanctified.
18. With this libation and Baresman I desire for this Yasna all the Asha-sanctified Yazatas. I desire for this Yasna all the masters of Asha: Hawan at his time, and Savanghi and Visya at their times, and all the greatest masters at their times.

YASNA 3 - THE YASNA ADVANCES TO THE NAMING OF THE OBJECTS OF PROPITIATION.

1. With a Baresman brought to its appointed place accompanied with the Zaothra at the time of Havani, I desire to approach the Myazda-offering with my praise, as it is consumed, and likewise Ameretat (as the guardian of plants and wood) and Haurvatat (who guards the water), with the (fresh) meat, for the propitiation of Ahura Mazda, and of the Bountiful Immortals, and for the propitiation of Sraosha (who is Obedience) the blessed, who is endowed with sanctity, and who smites with the blow of victory, and causes the settlements to advance.
2. And I desire to approach Haoma and Para-haoma with my praise for the propitiation of the Fravashi of Spitama Zarathushtra, the saint. And I desire to approach the (sacred) wood with my praise, with the perfume, for the propitiation of thee, the Fire, O Ahura Mazda's son!
3. And I desire to approach the Haomas with my praise for the propitiation of the good waters which Mazda created; and I desire to approach the Haoma-water, and the fresh milk with my praise, and the plant Hadhanaepata, offered with sanctity for the propitiation of the waters which are Mazda-made.
4. And I desire to approach this Baresman with the Zaothra with my praise, with its binding and spread with sanctity for the propitiation of the Bountiful Immortals. And I desire with (?) my voice the thoughts well thought, and the words well spoken, and the deeds well done, and the recital of the Gathas as they are heard. And I desire to approach the well-said Mathras with my praise, and this (higher) lordship with this sanctity, and this exact regulation (of the Ratu), and the reverential prayer for blessings (spoken at the fitting hour); and I desire to approach them for the contentment and propitiation of the holy Yazads, heavenly and earthly, and for the contentment of each man's soul.
5. And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.
6. And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.
7. And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made,
8. And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures).
9. And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha

(Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase.

10. And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night,

11. And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order, (12) and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best.

13. And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month),

14. And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made.

15. And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.

16. And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.

17. And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse, (18) and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order, (19) and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.

20. And I desire to approach the meat-offering with a Yasht, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), with the Yasht of the sacred flesh for the propitiation of Sraosha (Obedience) the blessed and the mighty, whose body is the Mathra, of him of the daring spear, the lordly, the Yazad of the spoken name.

21. And I desire to approach both Haoma and the Haoma-juice with a Yasht for the propitiation of the Fravashi of Zarathushtra Spitama, the saint, the Yazad of the spoken name. And I desire to approach the wood-billets with a Yasht, with the perfume for the propitiation of thee, the Fire, O Ahura Mazda's son! the Yazad of the spoken name.

22. And I desire to approach with a Yasht for the mighty Fravashis of the saints, the overwhelming, the Fravashis of those who held to the ancient lore, and of those of the next of kin.

23. And I desire to approach toward all the lords of the ritual order with a Yasht, toward all the good Yazads, heavenly and earthly, who are (set) for worship and for praise because of Asha Vahishta (of Righteousness the Best).

24. I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise.

(The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me.

(The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me.

(The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!

YASNA 4 - THE OFFERING TAKES PLACE.

1. These good thoughts, good words, and good deeds, these Haomas, meat-offerings, and Zaothras, this Baresman spread with sanctity, this flesh, and the two, Haurvatat (who guards the water) and Ameretatat (who guards the plants and wood), even the flesh, the Haoma and Haoma-juice, the wood-billets, and their perfume, this sacred lordship and chieftainship, and the timely prayer with blessing, and the heard recital of the Gathas, and the well-said Mathras, these all we offer, and make known with celebrations (here).

2. Yea, these do we announce with celebrations, and we present them to Ahura Mazda, and to Sraosha (Obedience) the blessed, and to the Bountiful Immortals, and to the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lofty lord of the entire creation of the holy, for sacrifice, homage, propitiation, and praise.

3. Yea, further, we present (them to the Bountiful Immortals with an especial gift) these thoughts well thought, these words well spoken, these deeds well done, these Haomas, Myazdas, Zaothras, and this Baresman spread with sanctity, the flesh, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), even the flesh, Haoma and Parahaoma, the wood-billets, the perfume, and this their lordship and their sanctity, and

this chieftainship, this prayer for blessing, the heard recital of the Gathas, and the well-said Mathras.
4. We offer with our celebrations, and we announce them (of a verity) to the Bountiful Immortals, those who exercise their rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, the male divinities among their number who dwell with the Good Mind, [and the female ones as well].
5. And we announce them in our celebrations as more propitious for this house, and for the furtherance of this house, of its herds, and of its men, of those now born, and of those yet to be born, the holy, yea, for the furtherance of that house of which these (men) are thus.
6. And we present these offerings to the good Fravashis of the saints who are mighty and overwhelming for the succor of the saints.
7. Yea, we present these hereby to the Creator Ahura Mazda, the radiant, the glorious, and the heavenly spirit, for the sacrifice, homage, propitiation, and praise of the Bountiful Immortals (all).
8. And we present these hereby to the Day-lords of the ritual order, to Havani, to Savanghi, and to Visya, the holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise, and to Mithra of the wide pastures, and the thousand ears, and the myriad eyes, the Yazad of the spoken name,
9. And to Rapithwina, Fradat-fshu, and Zantuma, the holy lords of the ritual order, and to Righteousness the Best, and to Ahura Mazda's Fire,
10. And to Uzayeirina, Fradat-vira, and Dahvyuma, the holy lords of the ritual order, and to that lofty lord Napat-apam, and to the water Mazda-made,
11. And to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti and Zarathushtrotema, the holy lords of the ritual order, and to the Fravashis of the saints, and to the women who bring forth many sons, and to the Prosperous home-life which endures without reverse throughout the year, and to Force, well-shaped and stately, and to the Blow of victory which Mazda gives, and to the Victorious Ascendency which it secures, for their sacrifice, homage, their propitiation, and their praise,
12. And to Ushahina, with Berejya and Nmanya, and Sraosha (Obedience) the blessed, smiting with the blow of victory and furthering the settlements, and to Rashnu, the most just, and to Arstat, furthering the settlements, and causing them to increase.
13. And these we announce and we present hereby to the Month-lords of the ritual order, to the new moon and the waning moon (the moon within), and to the full moon which scatters night, the holy lord of the ritual order, for (their) sacrifice, homage, their propitiation, and their praise.
14. And these we announce hereby and we present to the Yearly festivals, to Maidhyo-zaremaya, Maidhyo-shema, Patishahya, and to Ayathrima, to Maidhyairya, Hamaspathmaedhaya, and to the Seasons as holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise.
15. And these we announce and we present hereby to all those lords who are the three and thirty lords of the ritual order, who approach the nearest around about our Havani, and which are the festivals of Righteousness the Best, inculcated by Mazda, and uttered forth by Zarathushtra for their sacrifice, homage, propitiation, and praise.
16. And these we announce and we present to Ahura and to Mithra, the lofty, and imperishable, and holy two, to the stars, the creatures of Spenta Mainyu, and to the star Tistrya, the radiant, the glorious, and to the Moon which contains the seed of cattle, and to the resplendent Sun, of the swift horses, Ahura Mazda's eye, and to Mithra, the lord of provinces, for their sacrifice, homage, their propitiation and their praise; yea, these we present hereby to Ahura Mazda (as he rules this day) and to the Fravashis of the saints (as they rule this month), for their sacrifice, homage, their propitiation and their praise.
17. And these we announce hereby to thee, the Fire, O Ahura Mazda's son! with all the fires for thy sacrifice, homage, propitiation, and praise, and to the good waters for the sacrifice, homage, propitiation, and praise of all the waters Mazda-made, and to all the plants which Mazda made,
18. And to the Mathra Spenta, the holy, the effective, the law against the Daevas, the Zarathushtrian statute, and to the long descent of the good Mazdayasnian religion.
19. And these we announce and we present hereby to Mount Ushi-darena, Mazda-made, brilliant with sanctity, and to all the mountains shining with their holiness, abundantly luminous, and Mazda-made, and to the Kingly glory, the unconsumed glory Mazda-made, and to the good Blessedness, and the good Religious-knowledge, and the good Rectitude, and to the good Rasastat, and to the Glory and the Benefit which Mazda created.
20. And these we offer and present to the pious and good Blessing of the pious, and to the swift and dreadful Yazad, the Curse of wisdom.
21. And to these places, pastures, and dwellings with their springs of water, their rivers, to the lands and to the plants, to this earth and yon heaven, to the holy wind, to the stars, moon, and sun, to the stars without beginning, self-disposed, and to all the holy creatures of the Spenta Mainyu, male and female (the rulers as they are of the ritual order).
22. And these we announce and we present hereby to that lofty lord who is Asha, the ritual righteousness itself, to the Day-lords, and the Month-lords, the Year-lords, and the Seasons who are the lords of the ritual at the time of Havani, and for their sacrifice, homage, their propitiation and their praise.
23. Yea, these we announce and we present to Sraosha, the blessed and mighty, whose body is the Mathra, him of the daring spear, the lordly one, and to the holy Fravashi of Zarathushtra Spitama, the saint.
And these we announce and we present to thee, the Fire, O Ahura Mazda's son! for thy sacrifice, homage, thy propitiation, and thy praise.
24. And these we announce and we present to the Fravashis of the saints, the mighty and overwhelming, of the saints of the ancient lore, and of the next of kin.
25. And these we announce and we present hereby to all the good Yazads, earthly and heavenly, who are (meet) for sacrifice, homage, propitiation, and for praise, because of Asha Vahishta (who is Righteousness the Best).
We worship the Bountiful Immortals who rule aright, and who dispose of all aright.
26. And that one of beings (do we worship) whose superior (service) in the sacrifice Ahura Mazda

knows, and from his righteousness (which he maintains, and those of all female beings do we worship) whose (higher service is thus likewise known; yea, all) male and female beings do we worship (who are such)!

YASNA 5.

(This chapter is identical with Yasna 37.)

YASNA 6 - THE SACRIFICE CONTINUES WITH FULLER EXPRESSION.

1. We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.
2. And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.
3. And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.
4. And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.
5. And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).
6. And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.
7. And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.
8. And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).
9. And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.
10. And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.
11. And we worship thee, the Fire, Ahura Mazda's son, together with all the fires, and the good waters, the best and Mazda-made, and holy, even all the waters which are Mazda-made and holy, and all the plants which Mazda made.
12. And we worship the Mathra Spenta with our sacrifice, the glorious and of a truth, the law revealed against the Daevas, the Zarathushtrian law, and we worship with our sacrifice its long descent, and the good Mazdayasnian Religion.
13. And we worship Mount Ushi-darena, the Mazda-made, the glorious Yazad, shining with holiness, and all the mountains that shine with holiness, with abundant brilliance, Mazda-made, the holy lords of the ritual order. And we worship the mighty Kingly glory Mazda-made, the mighty glory, unconsumed and Mazda-made, and the good Sanctity, the brilliant, the lofty, the powerful and the stately, delivering (men) with its inherent power. Yea, we worship the Glory, and the Benefit which are Mazda-made.
14. And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom.
15. And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself).
16. And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.
17. And we worship Haurvatat (who guards the water) and Ameretatat (who guards the plants and the wood), and Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and makes the settlements advance, the holy lord of the ritual order.
18. And we worship Haoma with our sacrifice and the Haoma-juice. And we worship the sacred Fravashi of Zarathushtra Spitama the saint.
And we worship the wood-billets, and the perfume and thee, the Fire, Ahura Mazda's son, the holy lord of the ritual order.
19. And we worship the good, heroic, bountiful Fravashis of the saints.
20. And we worship all the holy Yazads, and all the lords of the ritual order at the time of Havani, and Savanghi, and all the greatest lords at their (proper) time. (The Yenhe hatam follows.)
21. The Ratu. As an Ahu (revered and) to be chosen, the priest speaks forth to me. The Zaotar. So let the Ratu from his Righteousness, holy and learned, speak forth!

YASNA 7 - PRESENTATION OF OFFERINGS BY THE PRIEST WITH THE OBJECT OF PROPITIATION NAMED.

1. With a complete and sacred offering I offer and I give this meat-offering, and (with it)

Haurvatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the Kine of blessed gift, for the propitiation of Ahura Mazda, and of the Bountiful Immortals (all, and) for the propitiation of Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and who causes the settlements to advance.

2. And I offer the Haoma and Haoma-juice with a complete and sacred offering for the propitiation of the Fravashi of Zarathushtra Spitama the saint, and I offer the wood-billets with the perfume for Thy propitiation, the Fire's, O Ahura Mazda's son!

3. And I offer the Haomas with a complete and sacred offering for propitiation [to the good waters] for the good waters Mazda-made. And I offer this Haoma-water with scrupulous exactness and with sanctity, and this fresh milk, and the plant Hadhanaepata uplifted with a complete and sacred offering for the propitiation of the waters which are Mazda-made.

4. And I offer this Baresman with its Zaothra (and with its binding) for a girdle spread with complete sanctity and order for the propitiation of the Bountiful Immortals, and I offer with my voice the thoughts well-thought, the words well-spoken, and the deeds well-done, and the heard recital of the Gathas, the Mathras well-composed and well-delivered, and this Lordship, and this Sanctity, and this ritual mastership, and the timely Prayer for blessings, with a complete and sacred offering for the propitiation of the holy Yazads, heavenly and earthly, and for the contentment of the individual soul!

5. And I offer to the Asnya with a complete and sacred offering, as lords of the ritual order, an to Havani, and to Savanghi and Visya, holy lords of the ritual order, and to Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and to Raman Hvastra.

6. And I offer with a complete and sacred offering to Rapithwina, the holy lord of the ritual order; and I offer to Fradat-fshu and to the Zantuma, and to Asha Vahishta (who is Righteousness the Best) and to Ahura Mazda's Fire.

7. And I offer with a complete and sacred offering to Uzayeirina, Fradat-vira, and to the Dahvyuma*, the holy lord of the ritual order, and to that lofty Ahura Napat-apam, and to the waters which Mazda created.

8. And I offer with a complete and sacred offering to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti, and to the Zarathushtrotema, and to the Fravashis of the saints, and to the women who have many sons, and to the Prosperous home-life which endures (without reverse) throughout the year, and to Force, the well-shaped and stately, and to the Blow which smites with victory Ahura-given, and to the Victorious Ascendency (which it secures).

9. And I offer with a complete and sacred offering to Ushahina, the holy lord of the ritual order and to Berejya, and Nmanya, and to Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and makes the settlements advance, and to Rashnu the most just, and to Arshtat who furthers the settlements and causes them to increase.

10. And I offer with a complete and sacred offering to the Mahya, lords of the ritual order, to th new and the waning moon (the moon within), and to the full moon which scatters night, holy lords of the ritual order.

11. And I offer with a complete and sacred offering to the Yearly festivals, the lords of the ritu order, to Maidhyo-zaremaya, and Maidhyo-shema, to Paitishahya, and to Ayathrima the furtherer (the breeder), the spender of the strength of males, and to Maidhyairya and Hamaspathmaedhaya, holy lords of the ritual order, and I offer with sanctity to the several seasons, the lords of the ritual order.

12. And I offer with a complete and sacred offering to all those lords who are the thirty and three, who approach the nearest round about our Havani, and who are the lords of Asha (the ritual by-eminence), of Righteousness who is (the Best), whose observances are inculcated as precepts by Mazda, and uttered forth by Zarathushtra. 13. And I offer with a complete and sacred offering to Ahura and Mithra, the lofty and imperishable, and holy two, and to the stars which are the creatures of Spenta Mainyu, and to the star Tishtrya, the radiant, the glorious, and to the Moon which contains the seed of cattle in its beams, and to the resplendent Sun of the fleet horses, the eye of Ahura Mazda, and to Mithra, the lord of the provinces. And I offer with a complete and sacred offering to Ahura Mazda, the resplendent, the glorious, (who rules this day), and to the Fravashis of the saints (who name the month).

14. And I offer with a complete and sacred offering to thee, the Fire, O Ahura Mazda's son! together with all the fires, and to the good waters, even to the waters which are Mazda-made, and to all the plants which Mazda made.

15. And I offer with a complete and sacred offering to the Mathra Spenta, the holy, the effective, revealed against the Daevas, the Zarathushtrian law, and to the long descent of the good Religion, of the Mazdayasnian faith.

16. And I offer with a complete and sacred offering to Mount Ushi-darena, the Mazda-made, brilliant with holiness, and to all the mountains shining with holiness, of abundant brightness, and which Mazda made, and to the Royal glory unconsumed and Mazda-made. And I offer with a complete and sacred offering to Ashi Vanguhi, and to Chishti Vanguhi, and to Erethe, and to Rasastat, and to the Glory (and the) Benefit which Mazda made.

17. And I offer with a complete and sacred offering to the good and pious Prayer for blessings of the pious man, and to that Yazad, the swift and dreadful Curse of the wise.

18. And I offer with a complete and sacred blessing to these places, districts, pastures, and abod with their springs of water, and to the waters and the lands, and the plants, and to this earth and yon heaven, and to the holy wind, and to the stars, and the moon, even to the stars without beginning (to their course), the self-appointed, and to all the holy creatures of Spenta Mainyu, be they male or female, regulators (as they are) of the ritual order.

19. And I offer with a complete and sacred blessing to that lofty lord who is Righteousness (the Best) and the Day-lords, the lords of the days during their duration, and to those of the days during daylight, and to the Month-lords, and the Year-lords, and to those of the seasons, the lords who are lords of the ritual, and at the time of Havani.

20. And I offer the Myazda meat-offering with a complete and sacred offering, and Haurvatat (who guards the water), and Ameretatat (who guards the wood), and the flesh of the Kine of blessed gift, for the propitiation of Sraosha (Obedience) the blessed, whose body is the Mathra, him of the daring spear, the lordly, the Yazad of the spoken name.

21. And I offer the Haoma and the Haoma-juice for the propitiation of the Fravashi of

Zarathushtra Spitama the saint, the Yazad of the spoken name.
And I offer the wood-billets with the perfume for Thy propitiation, the Fire's, Ahura Mazda's son, the Yazad of the spoken name.

22. And I offer with a complete and sacred offering to the Fravashis of the saints, the mighty and overwhelming, to those of the saints of the ancient lore, and to those of the next of kin.

23. And I offer with a complete and sacred offering to all the lords of the ritual order, and to a the good Yazads heavenly and earthly who are (meet) for sacrifice and homage because of Asha who is Vahishta (of Righteousness who is the Best).

24. May that approach to us, and with a sacred blessing (O Lord!) whose benefits the offerers are seeking for. Thy praisers and Mathra-speakers, O Ahura Mazda! may we be named; we desire it, and such may we be. What reward, O Ahura Mazda! adapted to myself Thou hast appointed unto souls,

25. Of this do Thou Thyself bestow upon us for this world and for that of mind; (yea, do Thou bestow) so much of this as that we may attain to Thy ruling protection and to that of Righteousness for ever.

26. We sacrifice to the Ahuna-vairya and to the veracious word correctly uttered, and to the good and pious prayer for blessings, and to the dreadful curse of the wise, the Yazad, and to Haurvatat and Ameretatat, and to the flesh of the Kine of blessed gift, and to the Haoma and Haoma-juice, and to the wood-billets, and the perfume, for the praise of the pious and good prayer for blessings. (The Yenghe hatam:)

27. (To that one) of beings do we sacrifice whose superior (fidelity) in the sacrifice Ahura Mazda knows through his Righteousness (within him, yea, even to those female saints do we sacrifice) whose (superior sanctity is thus known. We sacrifice to all) both males and females whose (superiority is such). (The Ratu speaks.)
As an Ahu (revered and) to be chosen, he who is the Zaotar speaks forth to me. (The Zaotar.)
So let the Ratu from his Righteousness, holy and learned, speak forth!

YASNA 8 - OFFERING OF THE MEAT-OFFERING IN PARTICULAR. THE FAITHFUL PARTAKE.
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1. A blessing is Righteousness (called) the Best.
It is weal; it is weal to this (man),
When toward Righteousness Best there is right.
I offer the Myazda (of the) meat-offering with a complete and sacred offering; and I offer Haurvatatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the blessed Kine; and I offer the Haoma and the Haoma-juice, the wood-billets and the perfume for the praise of Ahura Mazda, and of the Ahuna-vairya, the veracious word, and for that of the pious and beneficent Prayer for blessings, and for the redoubted Curse of the wise, and for the praise of the Haoma, and of the Mathra of the holy Zarathushtra; and may it come to us with sacred fullness (to accept and to recompense our gift).

2. (The Ratu speaks.) Eat, O ye men, of this Myazda, the meat-offering, ye who have deserved it by your righteousness and correctness.

3. O ye Bountiful Immortals, and thou, the Mazdayasnian law, ye just men and just women, and ye Zaothras, whoever among these Mazdayasnians would call himself a Mazdayasnian desiring to live in the practice of the liberality of Righteousness [for by sorcery the settlements of Righteousness are ruined], do ye cause (such an one) to be (still further) taught, (ye), who are the waters, the plants, and the Zaothras!

4. And whoever of these Mazdayasnians, adults, when he invokes with earnestness, does not adhere to these words, and (so) speaks, he approaches to that (word) of the magician; (but, as against that magician's word) 'a blessing is Righteousness (called) the Best.'

5. May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!

6. Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! ----------

7. I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds.

8. I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked.

9. Propitiation to Haoma who brings righteousness (to us) for sacrifice, homage, propitiation, and for praise. (The Zaotar?) As the Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

THE HOM YASHT

YASNA 9.

1. At the hour of Havani. Haoma came to Zarathushtra, as he served the (sacred) Fire, and sanctified (its flame), while he sang aloud the Gathas.
And Zarathushtra asked him: Who art thou, O man! who art of all the incarnate world the most beautiful in Thine own body of those whom I have, seen, (thou) glorious [immortal]?

2. Thereupon gave Haoma answer, the holy one who driveth death afar: I am, O Zarathushtra Haoma, the holy and driving death afar; pray to me, O Spitama, prepare me for the taste. Praise toward me in (Thy) praises as the other [Saoshyants] praise.

3. Thereupon spake Zarathushtra: Unto Haoma be the praise. What man, O Haoma! first

prepared thee for the corporeal world? What blessedness was offered him? what gain did he acquire?

4. Thereupon did Haoma answer me, he the holy one, and driving death afar: Vivanghvant was the first of men who prepared me for the incarnate world. This blessedness was offered him; this gain did he acquire, that to him was born a son who was Yima, called the brilliant, (he of the many flocks, the most glorious of those yet born, the sunlike-one of men), that he made from his authority both herds and people free from dying, both plants and waters free from drought, and men could eat imperishable food.

5. In the reign of Yima swift of motion was there neither cold nor heat, there was neither age nor death, nor envy demon-made. Like fifteen-yearlings walked the two forth, son and father, in their stature and their form, so long as Yima, son of Vivanghvant ruled, he of the many herds!

6. Who was the second man, O Haoma! who prepared thee for the corporeal world? What sanctity was offered him? what gain did he acquire?

7. Thereupon gave Haoma answer, he the holy one, and driving death afar: Athwya was the second who prepared-me for the corporeal world. This blessedness was given him, this gain did he acquire, that to him a son was born, Thraetaona of the heroic tribe,

8. Who smote the dragon Dahaka, three-jawed and triple-headed, six-eyed, with thousand powers, and of mighty strength, a lie-demon of the Daevas, evil for our settlements, and wicked, whom the evil spirit Angra Mainyu made as the most mighty Druj [against the corporeal world], and for the murder of (our) settlements, and to slay the (homes) of Asha!

9. Who was the third man, O Haoma! who prepared thee for the corporeal world? What blessedness was given him? what gain did he acquire?

10. Thereupon gave Haoma answer, the holy one, and driving death afar: Thrita, [the most helpful of the Samas], was the third man who prepared me for the corporeal world. This blessedness was given him, this gain did he acquire, that to him two son were born, Urvakhshaya and Keresaspa, the one a judge confirming order, the other a youth of great ascendant, ringlet-headed, bludgeon-bearing.

11. He who smote the horny dragon swallowing men, and swallowing horses, poisonous, and green of color over which, as thick as thumbs are, greenish poison flowed aside, on whose back once Keresaspa cooked his meat in iron caldron at the noonday meal; and the deadly, scorched, upstarted, and springing off, dashed out the water as it boiled. Headlong fled affrighted manly-minded Keresaspa.

12. Who was the fourth man who prepared thee, O Haoma! for the corporeal world? What blessedness was given him? what gain did he acquire?

13. Thereupon gave Haoma answer, he the holy, and driving death afar: Pourushaspa was the fourth man who prepared me for the corporeal world. This blessedness was given him, this gain did he acquire, that thou, O Zarathushtra! wast born to him, the just, in Pourushaspa's house, the Daeva's foe, the friend of Mazda's lore, (14) famed in Airyana Vaejah; and thou, O Zarathushtra! didst recite the first the Ahuna-vairya, four times intoning it, and with verses kept apart [(Pazand) each time with louder and still louder voice].

15. And thou didst cause, O Zarathushtra! all the demon-gods to vanish in the ground who aforetime flew about this earth in human shape (and power. This hast thou done), thou who hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every deed) the most victorious in the two spirits' world.

16. Thereupon spake Zarathushtra: Praise to Haoma. Good is Haoma, and the well-endowed, exact and righteous in its nature, and good inherently, and healing, beautiful of form, and good in deed, and most successful in its working, golden-hued, with bending sprouts. As it is the best for drinking, so (through its sacred stimulus) is it the most nutritious for the soul.

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17. I make my claim on thee, O yellow one! for inspiration. I make my claim on thee for strength; I make my claim on thee for victory; I make my claim on thee for health and healing (when healing is my need); I make my claim on thee for progress and increased prosperity, and vigor of the entire frame, and for understanding, of each adorning kind, and for this, that I may have free course among our settlements, having power where I will, overwhelming angry malice, and a conqueror of lies.

18. Yea, I make my claim on thee that I may overwhelm the angry hate of haters, of the Daevas and of mortals, of the sorcerers and sirens, of the tyrants, and the Kavis, of the Karpans, murderous bipeds, of the sanctity-destroyers, the profane apostate bipeds, of the wolves four-footed monsters, of the invading host, wide-fronted, which with stratagems advance.

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19. This first blessing I beseech of thee, O Haoma, thou that drivest death afar! I beseech of the for (heaven), the best life of the saints, the radiant, all-glorious.

This second blessing I beseech of thee, O Haoma, thou that drivest death afar! this body's health (before that blest life is attained).

This third blessing I beseech of thee, O Haoma, thou that drivest death afar! the long vitality of life.

20. This fourth blessing I beseech of thee, O Haoma, thou that drivest death afar! that I may stand forth on this earth with desires gained, and powerful, receiving satisfaction, overwhelming the assaults of hate, and conquering the lie.

This fifth blessing, O Haoma, I beseech of thee, thou that drivest death afar! that I may stand victorious on earth, conquering in battles, overwhelming the assaults of hate, and conquering the lie.

21. This sixth blessing I ask of thee, O Haoma, thou that drivest death afar! that we may get good warning of the thief, good warning of the murderer, see first the bludgeon-bearer, get first sight of the wolf. May no one whichsoever get first the sight of us. In the strife with each may we be they who get the first alarm!

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22. Haoma grants to racers who would run a course with span both speed and bottom (in their horses). Haoma grants to women come to bed with child a brilliant offspring and a righteous line.

Haoma grants to those (how many!) who have long sat searching books, more knowledge and more wisdom.

23. Haoma grants to those long maidens, who sit at home unwed, good husbands, and that as soon as asked, he Haoma, the well-minded.
24. Haoma lowered Keresani, dethroned him from his throne, for he grew so fond of power, that he treacherously said: No priest behind (and watching) shall walk the lands for me, as a counselor to prosper them, he would rob everything of progress, he would crush the growth of all!
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25. Hail to thee, O Haoma, who hast power as thou wilt, and by thine inborn strength! Hail to thee, thou art well-versed in many sayings, and true and holy words. Hail to thee for thou dost ask no wily questions, but questionest direct.
26. Forth hath Mazda borne to thee, the star-bespangled girdle, the spirit-made, the ancient one, the Mazdayasnian Faith.
So with this thou art begirt on the summits of the mountains, for the spreading of the precepts, and the headings of the Mathra, (and to help the Mathra's teacher),
27. O Haoma, thou house-lord, and thou clan-lord, thou tribe-lord, and chieftain of the land, and thou successful learned teacher, for aggressive strength I speak to thee, for that which smites with victory, and for my body's saving, and for manifold delight!
28. Bear off from us the torment and the malice of the hateful. Divert the angry foe's intent! What man soever in this house is violent and wicked, what man soever in this village, or this tribe, or province, seize thou away the fleetness from his feet; throw thou a veil of darkness o'er his mind; make thou his intellect (at once) a wreck!
29. Let not the man who harms us, mind or body, have power to go forth on both his legs, or hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the herd before his face.
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30. At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous saint that perishes, yellow Haoma, hurl thy mace!
At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with fury, yellow Haoma, hurl thy mace!
31. Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow Haoma, hurl thy mace!
Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow Haoma, hurl thy mace!
32. Against the body of the harlot, with her magic minds o'erthrowing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

YASNA 10.
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1. Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! [And may the good Blessedness here likewise dwell], and may she here spread delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing righteousness (to all).
2. At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as with full force of a man I crush thee down.
3. I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the Haoma branches spread.
4. This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swiftly spreading, the good growth of the Lord. O Haoma, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (and the fountains of the ritual find their source in thee)!
5. Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils) increase thou through my word!
6. Haoma grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, Haoma, thy feeblest praise, the slightest tasting of thy juice, avails to the thousand-smiting of the Daevas.
7. Wasting doth vanish from that house, and-with it foulness, whither in verity they bear thee, and where thy praise in truth is sung, the drink of Haoma, famed, health-bringing (as thou art). [(Pazand) to his village and abode they bear him.]
8. All other toxicants go hand in hand with Rapine of the bloody spear, but Haoma's stirring power goes hand in hand with friendship. [Light is the drunkenness of Haoma (Pazand).]
Who as a tender son caresses Haoma, forth to the bodies of such persons Haoma comes to heal.
9. Of all the healing virtues, Haoma, whereby thou art a healer, grant me some. Of all the victorious powers, whereby thou art a victor, grant me some. A faithful praiser will I be to thee, O Haoma, and a faithful praiser (is) a better (thing) than Righteousness the Best; so hath the Lord, declaring (it), decreed.
10. Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He the well-skilled, plant thee.
11. And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the heights of many pathways, to the snow-peaks ever whitened.
12. There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious. So terrify away from me the (death's) aim of the curser. So terrify and crush his thought who stands as my maligner.
13. Praise be to thee, O Haoma, (for he makes the poor man's thoughts as great as any of the richest whomsoever.) Praise be to Haoma, (for he makes the poor man's thoughts as great as when mind reacheth culmination.) With manifold retainers dost thou, O Haoma, endow the

man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind.

14. Do not vanish from me suddenly like milk-drops in the rain; let thine exhilarations go forth ever vigorous and fresh; and let them come to me with strong effect. Before thee, holy Haoma, thou bearer of the ritual truth, and around thee would I cast this body, a body which (as all) may see (is fit for gift and) grown.

15. I renounce with vehemence the murderous woman's emptiness, the Jaini's, hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of Haoma's offering, priest's mother will that never make her, nor give her holy sons!

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16. To five do I belong, to five others do I not; of the good thought am I, of the evil am I not; of the good word am I, of the evil am I not; of the good deed am I, and of the evil, not. To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirits' parting. (The two shall here divide.)

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17. Thereupon spake Zarathushtra: Praise to Haoma, Mazda-made. Good is Haoma, Mazda-made. All the plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost.

18. These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving.

19. These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it.

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20. Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture! 'For the Kine let thrift use toil; yield thou us food.'

21. We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.

YASNA 11 - PRELUDE TO THE HAOMA-OFFERING.

1. Three clean creatures (full of blessings) curse betimes while yet invoking, the cow, the horse and then Haoma. The cow cries to her driver thus: Childless be thou, shorn of offspring evil-famed, and slander-followed, who foddered fairly dost not use me, but fattenest me for wife or children, and for thy niggard selfish meal.

2. The horse cries to his rider thus: Be not spanner of the racers; stretch no coursers to full-speed; do not stride across the fleetest, thou, who dost not pray me swiftness in the meeting thick with numbers, in the circuit thronged with men.

3. Haoma speaks his drinker thus: Childless be thou, shorn of offspring, evil-famed, and slander-followed, who holdest me from full outpouring, as a robber, skulls in-crushing. No head-smiter am I ever, holy Haoma, far from death.

4. Forth my father gave an offering, tongue and left eye chose Ahura, set apart for Haoma's meal.

5. Who this offering would deny me, eats himself, or prays it from me, this which Mazda gave to bless me, tongue with left eye (as my portion).

6. In his house is born no fire-priest, warrior ne'er in chariot standing, never more the thrifty tiller. In his home be born Dahakas, Murakas of evil practice, doing deeds of double nature.

7. Quick, cut off then Haoma's portion, gift of flesh for doughty Haoma! Heed lest Haoma bind thee fettered, as he bound the fell Turanian Frangrasyan (the murderous robber) fast in iron close-surrounded in the mid-third of this earth!

8. Thereupon spake Zarathushtra: Praise to Haoma made by Mazda, good is Haoma Mazda-made.

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9. Who to us is one hereupon to thee (becomes) two, to be made to three, for the five-making of the four, for the seven-making of the sixth, who are your nine in the decade (?), who serve you and with zeal.

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10. To thee, O holy Haoma! bearer of the ritual sanctity, I offer this my person which is seen (by all to be) mature, (and fit for gift); to Haoma the effective do I offer it, and to the sacred exhilaration which he bestows; and do thou grant to me (for this), O holy Haoma! thou that drivest death afar, (Heaven) the best world of the saints, shining, all brilliant.

11. (The Ashem Vohu, &c.)

12-15. May'st Thou rule at Thy will, O Lord....(Repeat Y8.5-7)!

16. I confess myself a Mazdayasnian of Zarathushtra's order.

17. I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and (my) actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds. 18. Here I give to you, O ye Bountiful Immortals! sacrifice and homage with the mind, with words, deeds, and my entire person; yea, (I offer) to you the flesh of my very body (as your own). And I praise Righteousness. A blessing is Righteousness (called) the Best, &c.

YASNA 12 - The Zoroastrian Creed

[Translation by J. H. Peterson, 1996.
This creed probably dates to the earliest days of the faith, but

seems to have undergone some linguistic shift and subsequent recasting in the Old Avestan dialect. It was probably intended to be recited before an open assembly. See discussion in Boyce, Zoroastrianism - Its Antiquity and Constant Vigour, p. 84 and 104 ff. The last phrase of verse 7, plus all of verses 8 and 9, are incorporated into the daily Kusti ritual.]

1. I curse the Daevas.
I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevas, fond of Ahura's teaching, a praiser of the Amesha Spentas, a worshipper of the Amesha Spentas. I ascribe all good to Ahura Mazda, 'and all the best,' the Asha-owning one, splendid, xwarena-owning, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.
2. I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.
3. I want freedom of movement and freedom of dwelling for those with homesteads, to those who dwell upon this earth with their cattle. With reverence for Asha, and (offerings) offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.
4. I reject the authority of the Daevas, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevas and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly.

Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.
5. As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;
6. as Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed -- even as Zarathushtra rejected the authority of the Daevas, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevas, even as he, the Asha-owning Zarathushtra, has rejected them.
7. As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-owning Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jamaspa; as the belief of each of the Saoshyants (saviors) -- fulfilling destiny and Asha-owning -- so I am a Mazda-worshipper of this belief and teaching.
8. I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.
9. I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; which upholds khvaetvadatha (kin-marriage), which possesses Asha; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

YASNA 13.

[Translated by L. H. Mills (From Sacred Books of the East, American Edition, 1898.) Y13.1-6 and the beginning of 7 is in the Old Avesta dialect.]

1. I address (my invocation to) Ahura Mazda. And I invoke (among guardian beings) the chief of the house-lord, and the chief of the Vis-lord, and the chief of the Zantu-lord. And I invoke the chief of the province-lord. And the chief of women I invoke, the Mazdayasnian Faith, the blessed and good Parendi, her who is the holy one of human-kind. And I invoke this (holy) earth which bears us.
2. And I invoke the friendly and most helpful person's lord, the Fire of Ahura Mazda, and also the most energetic lords of holy men, those who are most strenuous in their care of cattle and the fields, and the chief of the thrifty tiller of the earth. And I invoke the steady settler of sanctity, (and) the chief of the charioteer.
3. And I invoke the chief of the fire-priest by means of the most imposing sciences of the Mazdayasnian Faith. And I invoke the chief of the Atharvan, and his pupils I invoke; yea, the lords of each of them. I invoke these lords, and I summon the Bountiful Immortals here, and the Prophets who shall serve us, the wisest as they are, the most scrupulous in their exactness (as) they utter words (of doctrine and of service), the most devoted (to their duties likewise), and the most glorious in their thoughts(?). And I invoke the most imposing forces of the Mazdayasnian Faith, and the fire-priests I invoke, and the charioteers, the warriors, and the thrifty tillers of the soil.
4. And to You, O Ye Bountiful Immortals! Ye who rule aright, and dispose (of all) aright, I offer the flesh of my very frame, and all the blessings of my life.

Thus the two spirits thought, thus they spoke, and thus they did;
5. And therefore as Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good (for us), so to Thee would we give, so would we assign to Thee our homage; so would we worship Thee with our sacrifices. So would we bow before Thee with these gifts, and so direct our prayers to Thee with confessions of our debt.
6. By the kinship of the good kindred, by that of Righteousness the good (Thy righteous servant's nature) would we approach Thee, and by that of the good thrift-law, and of Piety the good.
7. And we would worship the Fravashi of the Kine of blessed gift, and that of the holy Gaya Mareyan, and we would worship the holy Fravashi of Zarathushtra Spitama, the saint. Yea, that one of beings do we worship whose better (service) in the sacrifice Ahura Mazda knows; (even those women do we worship) whose (better service thus is known). Yea, both (holy) men and women (do we worship whom Ahura Mazda knows).
As the Ahu is excelling....
A blessing is the Right called the best....
8. We worship the Ahuna-vairya; and we worship Asha Vahishta the best(?), the bountiful Immortal. And we sacrifice to the Ha fraoreti, even to the confession and laudation of the Mazdayasnian Faith!

YASNA 14 - DEDICATIONS.
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1. I will come to You, O Ye Bountiful Immortals! as a praiser and a priest, and an invoker and sacrificer, as a memorizing reciter and a chanter, for Your sacrifice and homage, which are to be offered to You, the Bountiful Immortals, and for our dedication and sanctification; (yea, for ours) who are the holy prophets (destined to benefit the saints).
2. And to You, O Ye Bountiful Immortals! would I dedicate the flesh of my very body, and all the blessings of a prospered life.
3. In this Zaothra with this Baresman, I desire to approach the holy Yazads with my praise, and all the holy lords of the ritual order at their times, Havani at his time, and Savanghi and Visya at their times. 4. I confess myself a Mazdayasnian, and of Zarathushtra's order.
5. The Zaotar speaks: As an Ahu (revered and) chosen, the Zaotar (?) speaks forth to me (?).
The Ratu speaks: As an Ahu (revered and) to be chosen, the Zaotar speaks forth to me.
The Zaotar: So let the Ratu from his Righteousness, holy and learned, speak forth!

YASNA 15 - THE SACRIFICE CONTINUES.
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1. With precept, praise, and with delight produced by grace, I call upon the Bountiful Immortals the good, and also therewith the beautiful by name; and I sacrifice to them with the blessing of the good ritual, with the earnest blessings of the good Mazdayasnian Faith.
2. Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings).
3. Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea, let him be present here.
4. As the Ahu (revered and) to be chosen, the Atarevakhsha thus speaks forth to me.
(Response): So let the Ratu from his righteousness, holy and learned, speak forth!

YASNA 16 - THE SACRIFICE CONTINUES WITH INCREASED FULLNESS OF EXPRESSION.
----
1. We worship Ahura Mazda, the holy lord of the ritual order, who disposes (all) aright, the greatest Yazad, who is also the most beneficent, and the one who causes the settlements to advance, the creator of good creatures; yea, we worship Him with these offered Zaothras and with truthfully and scrupulously delivered words; and we worship every holy Yazad of the heaven (as well)!
2. And we worship Zarathushtra Spitama in our sacrifice, the holy lord of the ritual order with these Zaothras and with faithfully delivered words; and we worship every holy earthly Yazad as we worship him; and we worship also the Fravashi of Zarathushtra Spitama, the saint. And we worship the utterances of Zarathushtra and his religion, his faith and his lore.
3. And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious. And we worship Vohu Manah (the Good Mind), and Asha Vahishta (who is Righteousness the Best), and Khshathra-vairya, the Kingdom to be desired, and the good and bountiful Armaiti (true piety in the believers), and Haurvatat and Ameretat (our Weal and Immortality).
4. Yea, we worship the Creator Ahura Mazda and the Fire, Ahura Mazda's son, and the good waters which are Mazda-made and holy, and the resplendent sun of the swift horses, and the moon with the seed of cattle (in his beams); and we worship the star Tishtrya, the lustrous and glorious; and we worship the soul of the Kine of blessed endowment, (5) and its Creator Ahura Mazda; and we worship Mithra of the wide pastures, and Sraosha (Obedience) the blessed, and Rashnu the most just, and the good, heroic, bountiful Fravashis of the saints, and the Blow-of-victory Ahura-given (as it is). And we worship Raman Hvastra, and the bounteous Wind of blessed gift, (6) and (its) Creator Ahura Mazda, and the good Mazdayasnian Religion, and the good Blessedness and Arshtat.
And we worship the heaven and the earth of blessed gift, and the bounteous Mathra, and the stars without beginning (to their course), self-disposing as they are.
7. And we worship the glorious works of Righteousness in which the souls of the dead find satisfaction and delight [(Pazand) which are the Fravashis of the saints], and we worship (Heaven) the best world of the saints, shining, all glorious.

8. And we worship the two, the milk-offering and the libation, the two which cause the waters to flow forth, and the plants to flourish, the two foes who meet the Dragon demon-made; and who are set to meet, to defeat, and to put to flight, that cheat, the Pairika, and to contradict the insulting malice of the Ashemaogha (the persecuting heretic) and that of the unholy tyrant full of death.
9. And we worship all waters and all plants, and all good men and all good women. And we worship all these Yazads, heavenly and earthly, who are beneficent and holy.
10. And we worship thee (our) dwelling-place who art the (earth, our) bounteous Armaiti, and Thee, O Ahura Mazda, O holy Lord of this abode! which is the home of healthy herds and healthy men, and of those who are both endowed with health and lover(s) of the ritual right. (Response of the individual worshipper (?).) Wherefore whichever of persons, or whatever of bodily influences, is most helpful and preserving in that abode (thus owned by Mazda) let this meet me in mine abode, and there may it abide for summer and for winter. (Or let that one meet me in all my house, in whom are what of influences are the most mighty power for the body and the person's life; yea, let that one meet me there, and there abide for summer and for winter (for my help)!)

YASNA 17 - TO THE FIRES, WATERS, PLANTS, &C.

1-10. (See Y6, which is nearly identical with verses 1-10.)
11. We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.
12. And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.
13. And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.
14. And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.
15. And we worship the good and pious prayer for blessings, (16) and these waters and (these lands), (17) and all the greatest chieftains, lords of the ritual order;
18. And I praise, invoke, and glorify the good, heroic, bountiful Fravashis of the saints, those o the house, the Vis, the Zantuma, the Dahvyuma, and the Zarathushtrotema, and all the holy Yazads!

YASNA 18.

1. Grant me, Thou who art maker of the Kine, plants and waters, Immortality, Mazda! Grant, too, Weal, Spirit bounteous.... (See Y51.7 and Y59.1-17).

YASNA 19 - ZAND OR COMMENTARY ON THE AHUNWAR.

(As the Ahu is excellent, so (is) the Ratu (one who rules) from the righteous Order, a creator of mental goodness and of life's actions done for Mazda; and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.)
1. Zarathushtra asked of Ahura Mazda: O Ahura Mazda, Thou most bounteous Spirit! maker of the corporeal worlds, the holy One! which was that word which Thou did'st declare to me, (2) which was before the sky, and before the water, before the earth, and before the cattle, before the plants, and before the fire, and before the holy man, and the Demon-gods (the Daevas), before the Khrafstra-men, and before all the incarnate world; even before all the good creatures made by Mazda, and which contain (and are) the seed of righteousness?
3. Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairya, O Spitama Zarathushtra! which I pronounced as thine (4) before the sky, and before the waters, before the land, and before the cattle and the plants, and before the fire, Ahura Mazda's son, before the holy man, and before the Daevas, and Khrafstra-men, and before the entire corporeal world, even before the good creatures made by Mazda, which contain (and are) the seed of righteousness.
5. It was these part(s) of the Ahuna-vairya, O Spitama Zarathushtra! which especially belongs to me, and when each is intoned aloud without the (needless) repetition of verses and of words, and without their omission, it is worth a hundred of their other stanzas, even although they are prominent in the ritual, and likewise equally as well recited without additions or omissions; nay, further, when it is intoned imperfectly but added to, and with omissions, it is even then in effect equivalent (not to a hundred indeed, but) to ten other (stanzas) that are prominent.
6. And whoever in this world of mine which is corporeal shall mentally recall, O Spitama* Zarathushtra! a portion of the Ahuna-vairya, and having thus recalled it, shall undertone it, or beginning to recite it with the undertone, shall then utter it aloud, or chanting it with intoning voice, shall worship thus, then with even threefold (safety and with speed) I will bring his soul over the Bridge of Chinvat, I who am Ahura Mazda (I will help him to pass over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.
7. And whoever, O Spitama Zarathushtra! while undertoning the part(s) of the Ahuna-vairya (or this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea, so far off will I withdraw it as the earth is large and wide; [and this earth is as long as it is broad].
8. And I pronounced this saying which contains its Ahu and its Ratu before the creation of this heaven, before the making of the waters, and the plants, and the four-footed kine, before the birth of the holy biped man, before this sun with its body made for the acquisition of the

creation of the Bountiful Immortals.
9. And the more bountiful of the two Spirits (Ahura) declared to me (Zarathushtra) the entire creation of the pure, that which exists at present, that which is in the course of emerging into existence, and that which shall be, with reference to the performance and realization 'of the actions of a life devoted to Mazda.'
10. And this word is the most emphatic of the words which have ever been pronounced, or which are now spoken, or which shall be spoken in future; for (the eminence of) this utterance is a thing of such a nature, that if all the corporeal and living world should learn it, and learning should hold fast by it, they would be redeemed from their mortality!
11. And this our word I have proclaimed as a symbol to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best.
12. And 'as' (the worshipper has) here spoken it forth, when he has thus 'appointed' the 'Lord and regulator,' so (by thus reciting these authoritative words), he acknowledges Ahura Mazda (as prior to, and supreme) over, those creatures who have 'the mind' as their first. 'As' he acknowledges Him as the greatest of them all, 'so' he assigns the creatures to Him (as to their originator).
13. As he undertones the third sentence, he thereby announces that 'all the amenities of life appertain to the 'good' Mazda, (and come) from Him. As he recites 'dazda manangho,' 'the creator of mind,' he acknowledges Him as superior and prior to mind; and as he makes Him the one who indicates (the truth) to mind, (saying) 'manangho of mind,' which means that by this much he makes Him (its director), and then he makes Him 'the lord of actions.'
14. And when he acknowledges Him for the creatures thus, 'O Mazda!' he acknowledges Him (as their ruler) when he assigns the creatures to Him thus. He then assigns the Kingdom to Ahura, saying: 'Thine, O Mazda! is the Kingdom.' And he assigns a nourisher and protector to the poor, saying: Yim drigubyo dadat vastarem; that is, as a friend to Spitama. This is the fifth sentence, (and it concludes) the entire recital and word, (even) the whole of this word of Ahura Mazda.
15. He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairya, and as He pronounced it as the best, so He caused it to have its effect, (He, ever) the same, (as He is). The evil one at once arose (to oppose Him), but He (Ahura) repelled that wicked one with His interdict, and with this repelling renunciation: Neither our minds are in harmony, nor our precepts, nor our comprehensions, nor our beliefs, nor our words, nor our actions, nor our consciences, nor our souls!

CATECHETICAL ZAND.

16. And this saying, uttered by Mazda, has three stages, or measures, and belongs to four classes (of men as its supporters), and to five chiefs (in the political world, without whom its efficiency is marred), and it has a conclusion ending with a gift. (Question.) How are its measures (constituted)? (Answer.) The good thought, the good word, and the good deed. 17. (Question.) With what classes of men? (Answer.) The priest, the charioteer (as the chief of warriors), the systematic tiller of the ground, and the artisan. These classes therefore accompany the religious man throughout his entire duty with the correct thought, the truthful word, and the righteous action. These are the classes and states in life which give attention to the rulers, and fulfill the (laws) of religion; (yea, they are the guides and companions of that religious man) through whose actions the settlements are furthered in righteousness.
18. (Question.) How are the chiefs (constituted)? (Answer.) They are the house-chief, the village-chief, and the tribe-chief, the chief of the province, and the Zarathushtra as the fifth. That is, so far as those provinces are concerned which are different from, and outside of the Zarathushtrian regency, or domain. [Ragha which has four chiefs (only) is the Zarathushtrian (district)] (Question.) How are the chiefs of this one constituted? (Answer.) They (are) the house-chief, the village-chief, the tribe-chief, and the Zarathushtra as the fourth. 19. (Question.) What is the thought well thought? (Answer.) (It is that which the holy man thinks), the one who holds the holy thought to be before all other things (Question.) What is the word well spoken? (Answer.) It is the Mathra Spenta, the bounteous word of reason. (Question.) What is the deed well done? (Answer.) It is that done with praises, and by the creatures who regard Righteousness as before all other things. 20. (Question.) Mazda made a proclamation, whom did He announce? (Answer.) Some one who was holy, and yet both heavenly and mundane. (Question.) What was His character, He who made this sacred enunciation? (Answer.) He who is the best (of all), the ruling one. (Question.) Of what character (did He proclaim him the coming one)? (Answer.) As holy and the best, a ruler who exercises no wanton or despotic power.
21. We sacrifice to the (several) part(s) of the Ahuna-vairya. We sacrifice to the memorized recital of the Ahuna-vairya, and its regular chanting and its use in the full Yasna.

YASNA 20 - ZAND, OR COMMENTARY, ON THE ASHEM VOHU.

1. A blessing is Righteousness (called) the best; there is weal, there is weal to this man when t Right (helps) the Righteousness best, (when the pious man serves it in truth). Ahura Mazda spake forth: Ashem vohu vahishtem asti. To this Asha, the holy ritual sanctity, one attributes the qualities of 'good' and 'best,' as one attributes property to an owner; thus this sentence vohu vahishtem asti is substantiated (at once).
2. Ushta asti ushta ahmai; by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man.
3. Hyat ashai vahishtai; by these words the worshipper ascribes the entire Mathra (to Asha Vahishta), and ascribes all to the Mathra, as one ascribes the kingdom to Righteousness, and as one ascribes righteousness to the invoking saint; yea, as one ascribes righteousness to us who are the prophets (who shall help and bless the people). The three maxims of the sentences (are thus fulfilled). And every word (in its detail), and the entire utterance in its proclamation, is the word of Ahura Mazda.

CATECHETICAL ADDITION.
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4. Mazda has made a proclamation. (Question.) Whom did He announce? (Answer.) That holy one who is both heavenly and earthly. (Question.) Of what character is He who has thus announced Him? (Answer.) He is the best, and the one who is exercising sovereign power. (Question.) Of what character is the man whom He announced? (Answer.) The holy and the best, the one who rules with no capricious tyranny.

We sacrifice to the (several) part(s) of the Asha Vahishta (prayer). We sacrifice to the heard-recital of the Asha Vahishta, to its memorizing, its chanting, and its sacrificial use!

YASNA 21 - CATECHETICAL ZAND, OR COMMENTARY UPON THE YENHE HATAM.

(The Yenhe. (To that one) of beings do we offer, whose superior (fidelity) in the sacrifice Ahura Mazda recognizes by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice) whose (superior fidelity is thus likewise known; thus) we sacrifice to (all, to both) the males and females (of the saints)!)

1. A word for the Yasna by Zarathushtra, the saint, Yenhe, &c. Here the worshipper indicates and offers the Yasna (which is the sacrificial worship) of Mazda as by the command (or as the institution) of Ahura. Hatam. Here the worshipper offers the sacrificial worship as if with the beings who are among those who are destined to live. 2. Yaungham. Here he indicates and offers the sacrificial worship of those holy females who have Aramaiti at their head, as homage to the Immortals. These are the three sentences which comprehend all the Yasnian speech. (Question.) To whom is this Yasna addressed? (Answer.) To the Bountiful Immortals (in the course of the Yasna). 3. Thereupon spake Mazda: Salvation to this one, whosoever he may be! May the absolute ruler Ahura grant it. (Question.) 4. Whom did He answer with this answer? (Answer.) He answered: The state of salvation; and with this answer, 'the state of salvation,' he answered every saint who exists, every one who is coming into existence, and every one who shall exist in the future. (Question. Who answered thus? Answer.) The best One. (Question. What did He answer?) (Answer.) The best thing. (That is,) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man. 5. We sacrifice to this piece, the Yenhe hatam, the prominent and holy Yasht.

YASNA 22 - THE SACRIFICE CONTINUES.

1. With the Baresman brought hither together with the Zaothra, for the worship of the Creator Ahura Mazda, the resplendent, the glorious, and for that of the Bountiful Immortals, I desire to approach this Haoma with my praise, offered (as it is) with punctilious sanctity (or, for a blessing), and this fresh milk, and this plant Hadhanaepata. 2. And, as an act of worship to the beneficent waters, I desire to approach these Zaothras with (my) praise offered (as they are) with punctilious sanctity, having the Haoma with them, and the flesh, with the Hadhanaepata. And I desire to approach the Haoma-water with my praise for the beneficent waters; and I desire to approach the stone mortar and the iron mortar with my praise. 3. And I desire to approach this plant for the Baresman with my praise, and the well-timed prayer for blessings, that which has approached (to accept our homage), and the memorized recital and the fulfillment of the good Mazdayasnian Faith, and the heard recital of the Gathas, and the well-timed and successful prayer for blessings, that of the holy lord of the ritual order. And I desire to approach these wood-billets and their perfume with my praise, - thine, the Fire's, O Ahura Mazda's son! Yea, I desire to approach all good things with my praise, those which Mazda made, and which have the seed of sanctity (within them), (4) for the propitiation of Ahura Mazda and of the Bountiful Immortals, and of Sraosha the blessed, and of Ahura Mazda's Fire, the lofty ritual lord! 5-

19. (=Y3.5-19; 20-23=Y3.1-4)

20. And I desire to approach this Haoma with (my) praise, that which is thus lifted up with sanctity, and this milk (fresh as it is, and as if) living and lifted up with sanctity, and this plant the Hadhanaepata lifted up with sanctity. 21. And I desire to approach these Zaothras with (my) praise for the beneficial waters, these Zaothras which have the Haoma with them and the milk with them, and the Hadhanaepata, and which are lifted up with sanctity. And I desire to approach the Haoma-water with (my) praise for the beneficial waters, and the two mortars, the stone one and the iron one, (22) and I desire to, approach this branch for the Baresman with my praise, and the memorized recital and fulfillment of the Mazdayasnian law, and the heard recital of the Gathas, and the well-timed and persistent prayer for blessings(uttered) by the holy lords of the ritual order, and this wood and perfume, even thine, O Fire, Ahura Mazda's son, and all good objects Mazda-made (23) for the propitiation of Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, and of Mithra of the wide pastures, and of Raman Hvastra, (24) and of the resplendent sun, immortal, radiant, of the fleet horses, and of Vayu, (of predominant influence and) working on high, set over the other beings in the creation [(Pazand); that is for thee thus (O Vayu) when thine influence is that which appertains to Spenta Mainyu], and for the propitiation of the most just knowledge Mazda-given, and of the holy and good Religion, the Mazdayasnian Faith; (25) for the propitiation of the Mathra Spenta, (the bounteous) and holy, and the effective, instituted against the Daevas, the Zarathushtrian law, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Mathra Spenta, and knowledge of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard by the ear; (26) and for thy propitiation, the Fire's, O Ahura Mazda's son! [(Pazand); (yea) thine, the Fire's, O Ahura Mazda's son] with all the fires, and for the propitiation of Mount Ushi-darena, the Mazda-made, radiant with sanctity; (27) and of all the holy Yazads, spiritual and earthly, and of the holy Fravashis, the redoubted and overwhelming, those of the ancient lore, and those of the next of kin and of the Yazad of the spoken name!

YASNA 23 - THE FRAVASHIS OF THE SAINTS; PRAYERS FOR THEIR APPROACH.
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1. I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry.
2. And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well. 3. And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage. 4. Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fravashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best!

YASNA 24 - PRESENTATIONS.
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1. (And having approached these Haomas with our worship), we present them to Ahura Mazda; (yea, we present) these Haomas, Myazdas, Zaothras, and the Baresman spread with punctilious sanctity, and the flesh, and the milk, fresh as if living, and lifted up with punctilious sanctity, and this branch the Hadhanaepata likewise lifted up with-sanctity.
2. (And having approached these Zaothras in our worship), we present them to the good waters having the Haoma with them, and the milk, and the Hadhanaepata, and lifted up with scrupulous sanctity; and (with them) we present the Haoma-water to the good waters, and both the stone and the iron mortar.
3. And we present this plant of the Baresman! and the timely prayer for blessings, which has approached in the due course of the ritual, and the recollection and practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the timely prayer for blessings which has approached as the prayer of the holy lord of the ritual order; and these wood-billets, and the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and all good objects Mazda-made, which have the seed of righteousness, we offer and present. 4. And these we present hereby to Ahura Mazda, and to Sraosha (Obedience) the blessed (and Righteous), and to the Bountiful Immortals; and to the Fravashis of the saints, even to the souls of the saints, and to the Fire of Ahura Mazda, the lofty lord of entire holy creation, for sacrifice, homage, propitiation, and for praise.
5. And these we present hereby to the Fravashi of Zarathushtra Spitama, the saint, for sacrifice, propitiation, and for praise, and to that of the people who love Righteousness, with all the holy Fravashis of the saints who are dead and who are living, and to those of men who are as yet unborn, and to those of the prophets who will serve us, and will labor to complete the progress and renovation of the world.
6. And we present these Haomas, Myazdas, Zaothras, and the Baresman spread with sanctity, and the flesh, and the milk (fresh as if) living, and lifted up with sanctity, and the Hadhanaepata branch.
7. And we present these Zaothras to the beneficial waters having the Haoma with them, and the flesh, and the Hadhanaepata lifted up with sanctity, and the Haoma-water, to the good waters, with the stone and iron mortars, (8) and this plant of the Baresman, (and) the tirnely Prayer and the recollection and practice of the good Mazdayasnian Faith, and these wood-billets, and the perfume, thine, the Fire's, O Ahura Mazda's son! and all objects which are Mazda-made, and which have, and are, the seed of Righteousness, these we offer and present.
9. (Yea,) we present these hereby to the Bountiful Immortals who rule aright, and who dispose of all aright, the ever-living, ever-helpful, who abide with the Good Mind (of the Lord and of His folk)!

YASNA 25
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1. And we worship the Bountiful Immortals with our sacrifice, who rule aright, and who dispose of all aright; and we worship this Haoma, this flesh and branch, (2) and these Zaothras for the good waters, having the Haoma with them, and the flesh with them, and Hadhanaepata, and lifted up with sanctity, and we worship the Haoma-water for the beneficial waters; and we worship the two, the stone mortar and the iron mortar; (3) and we worship this plant for the Baresman and the well-timed prayer for blessings which has approached (in its proper place within the ritual course), and also both the remembrance and the practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the well-timed prayer for blessings of the holy lord of the ritual order which has approached, and these wood-billets with the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and we worship all good objects which are Mazda-made, and which contain (and are) the seed of Righteousness.
4. And we worship Ahura Mazda with our sacrifice, the resplendent, the glorious, and the Bountiful Immortals who rule aright, and who dispose (of all) aright, and Mithra of the wide pastures and Raman Hvastra; and we worship the shining sun, the resplendent, the immortal, of the fleet horses.
5. And we worship the holy wind which works on high, placed higher than the other creatures in the creation; and we worship this which is thine, O Vayu! and which appertains to the Spenta

Mainyu within thee; and we worship the most true religious Knowledge, Mazda-made and holy, and the good Mazdayasnian law.
6. And we worship the Mathra Spenta verily glorious (as it is), even the law pronounced against the Daevas, the Zarathushtrian law, and its long descent; yea, we worship the good Mazdayasnian Religion, and the Mathra which is heart-devoted and bounteous (imparting heart's devotion to the saint); yea, we worship the Mazdayasnian Religion maintained in the understanding of the saint; and we honor that science which is the Mathra Spenta, and the innate understanding Mazda-made, and the derived understanding, heard with ear, and Mazda-made.
7. Yea, we worship thee, the Fire, Ahura Mazda's son I the holy lord of the ritual order; and we worship all the Fires, and Mount Ushi-darena (which holds the light) Mazda-made and holy, the Yazad mount, brilliant with sanctity. 8. And we worship every holy spiritual Yazad; and every holy earthly Yazad (who exists)!

YASNA 26 - THE FRAVASHIS; SACRIFICE AND PRAISE TO THEM.

1. I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas.
2. And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness. 3. And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy.
4. And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift. 5. And (having invoked it) hither, we worship the Fravashi of Gaya Maretan the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint.
6. And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all.
7. And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women; (8) and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female.
9. (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province. 10. We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan (the first created) to the Saoshyant, the victorious.
11. Yea, we worship all the Fravashis of the saints, and we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]!

YASNA 27 - PRELUDE TO THE CHIEF RECITAL OF THE AHUNWAR.

1. This is to render Him who is of all the greatest, our lord and master (even) Ahura Mazda. And this to smite the wicked Angra Mainyu, and to smite Aeshma of the bloody spear, and the Mazainya Daevas, and to smite all the wicked Varenya Daevas.
2. And this is to further Ahura Mazda, the resplendent, the glorious, to further the Bountiful Immortals, and the influences of the star Tishtrya, the resplendent, the glorious, (and) to the furtherance of the holy man, and of all the (bountiful and) holy creatures of the Bounteous Spirit.
3-5. (The Ahunwar appears here with Y34.5, the A Airyema, and the Ashem Vohu.)
6. The Haomas are crushed, O Mazda, Khshathra, and Asha, O ye Lords! Good is Sraosha who accompanies the sacrifice with the great glory,' and may he be present affording strenuous help.
7. We are offering saving acts of wisdom and of worship with the sacred gift of the Ahuna-Vairya intoned with sanctity, and of the two mortars here brought forward with holy act, and with that of the correctly uttered words likewise; and therefore may they be to us the more saving in their wise significance.
8-12. (See Y33.11-14; and Y1.23, and Y12.)
13. As the Ahu is excellent, so is the Ratu (one who rules) from (his) sanctity, a creator of mental goodness, and of life's actions done for Mazda; and the Kingdom (is) for Ahura, which to the poor may offer a nurturer. 14. (What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare You, far from Daevas and Khrafstra-accursed mortals!)
15. We worship the Ahuna-vairya. We worship Asha Vahishta, the most beautiful, the Bountiful Immortal.

Ahunavaiti Gatha

[Translation by C. Bartholomae, from I.J.S. Taraporewala, The Divine Songs of Zarathushtra.

YASNA 28.
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1. With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.
2. I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.
3. I who would praise ye as never before, Right and Good Thought and Mazda Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to me help at my call.
4. I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.
5. O Asha, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazda? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.
6. Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes.
7. Grant, O thou Asha, the reward, the blessing of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.
8. The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Asha, desiring (it) for the hero Frashaostra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.
9. With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advance desire and the Dominion of Blessings.
10. The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfill their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.
11. I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.

YASNA 29.
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1. Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman than you; prepare for me then the blessings of pasture."
2. Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?"
3. To him the Right replied: "There is for the Ox no helper that can keep him away. Those yonder have no knowledge how right-doers act towards the lowly".
(The Ox-Creator): "Strongest of beings is he to whose help I come at call".
4. (Asha) "Mazda knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."
5. (The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant cow, so that we twain urge Mazda with entreaties. Destruction is not for the right-living, nor for the cattle-tender at the hands of Liars."
6. Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord or judge according to the Right Order for the Creator hath formed thee for the cattle-tender and the farmer."
7. This ordinance about the fat hath Ahura Mazda, one in will with Right, created for cattle, and the milk for them that crave nourishment, by his command, the holy one.
(The Ox and Cow:) "Whom hast thou, O Good Thought, among men, who may care for us twain?"
8. (Vohu Manah:) He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech.
9. Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?"
10. (Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this.
11. "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society."
(The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of you."

YASNA 30.
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1. Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.
2. Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.
3. Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the

foolish not so.
4. And when these twain Spirits came together in the beginning, they created Life and Not-Life, and that at the last Worst Existence shall be to the followers of the Lie, but the Best Existence to him that follows Right.
5. Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spir chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazda by dutiful actions.
6. Between these twain the Daevas also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence, that they might enfeeble the world of men.
7. And to him (i.e. mankind) came Dominion, and Good Mind, and Right and Piety gave continued life to their bodies and indestructibility, so that by thy retributions through (molten) metal he may gain the prize over the others.
8. So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.
9. So may we be those that make this world advance, O Mazda and ye other Ahuras, come hither, vouchsafing (to us) admission into your company and Asha, in order that (our) thought may gather together while reason is still shaky.
10. Then truly on the (world of) Lie shall come the destruction of delight; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.
11. If, O ye mortals, ye mark those commandments which Mazda hath ordained -- of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well.

YASNA 31.
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1. Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.
2. If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.
3. What award Thou givest through the (holy) Spirit and through the Fire and hast taught through Asha, to both the parties, and what the decision is for the wise, this do Thou tell us, Mazda, that we may know, even with the tongue of Thine own mouth, that I may convert all living men.
4. If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek for me, O Vohu Manah, the mighty Dominion, by the increase of which we might vanquish the Lie.
5. Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought -- which portion they envy me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.
6. To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.
7. About which he in the beginning thus thought, "let the blessed realms be filled with Light", h it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess those dost Thou exalt, O Mazda, through the Spirit, which, O Ahura, is ever the same.
8. I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last -- that Thou art Father of Vohu Manah; -- when I apprehend Thee with mine eye, that Thou art the true Creator of Right, and art the Lord to judge the actions of life.
9. Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or one who is no husbandman.
10. So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the Right, the man that advances Good Thought. He that is no-husbandman, O Mazda, however eager he be, has no part in this good message.
11. When Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding - when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;
12. Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.
13. Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment, -- of all this through Asha Thou art aware, observing it with Thy flashing eye.
14. These things I ask Thee, O Ahura, how will these come and happen -- the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, -- how shall these be when they come to the reckoning.
15. This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.
16. This I ask, whether the understanding man, who strives to advance the Dominion over the house, or district, or land through Asha, shall become like Thee, O Mazda Ahura, when will he be and how will he act?
17. Which is the greater -- what the follower of Asha or what the follower of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazda Ahura, the Teacher of Good Thought.
18. Let none of you listen to the words and commands of the follower of the Druj; for he brings

house and clan and district and land into misery and destruction. Resist them with weapon!
19. To him should we listen who has understood Asha, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazda, the assignment (of rewards) is made to the two parties.
20. Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.
21. Mazda Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with Haurvatat and Ameretat, and with Asha, with Khshathra, and with Vohu Manah, to him that in spirit and in action is his friend.
22. Clear it is to the man of understanding, as one who has realized it with his thought. He upholds Asha together with good Dominion by his word and deed. He will be, O Mazda Ahura, the most helpful helper to Thee.

YASNA 32.

1. (Zarathushtra) -- And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it. (The Representatives of the Classes) -- As thy messengers we would keep them far away that are enemies to you.
2. To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety -- may it be ours.
3. (Zarathushtra) -- But ye, ye Daevas all, and he that highly honors you, are the seed of Bad Thought -- yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.
4. For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.
5. Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so as to ruin (mankind).
6. The many sins by which he has succeeded in being famous whether by these it shall be thus, this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be observed.
7. None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal -- sins the issue of which, O Ahura Mazda, Thou knowest best.
8. Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last.
9. The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.
10. He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.
11. It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazda, from the Best Thought.
12. Since they by their lore would pervert men from the best doing, Mazda uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.
13. Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.
14. To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us."
15. Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be born away from them both to the dwelling of Good Thought.
16. ..., who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

YASNA 33.

1. According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure).
2. Whoso worketh ill for the liar by word or thought or hands, or converts his dependent to the good -- such men meet the will of Ahura Mazda to his satisfaction.
3. Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura -- or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought.
4. I who by worship would keep far from Thee, O Mazda, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie, that is most near, and from the brotherhood the slanderers, and the worst herdsmen from the pastures of the cattle; -
5. I who would invoke thy Obedience as the greatest of all at the Consummation, attaining long life, and the Dominion of Good Thought, and the straight ways into Right, wherein Mazda

Ahura dwells.
6. I, as a priest, who would learn the straight (paths) by the Right, would learn by the Best Spi how to practice husbandry by that thought in which it is thought of; these Twain of Thine, O Ahura Mazda, I strive to see and take counsel with them.
7. Come hither to me, O ye Best Ones, hither, O Mazda, in Thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.
8. Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazda, towards one like you, and O Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.
9. That Spirit of Thine, Mazda, together with the comfort of the Comrades Twain, who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.
10. All the pleasures of life which thou holdest, those that were, that are, and that shall be O Mazda, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will.
11. The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.
12. Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense, through the Right give powerful prowess, through Good Thought give the reward.
13. To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.
14. As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.

YASNA 34.

1. The action, the word, and the worship for which Thou, O Mazda, shalt bestow Immortality and Right, and Dominion of Welfare - through multitudes of these, O Ahura, we would that thou shouldst give them.
2. And all the actions of the good spirit and the holy man, whose soul follows the Right, do ye set with the thought (thereof) in thine outer court, O Mazda, when ye are adored with hymns of praise.
3. To Thee and to Right we will offer the sacrifice with due service, that in (Thy established) Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is for ever secure, O Mazda, among you.
4. Of Thy Fire, O Ahura, that is mighty through Right, promised and powerful, we desire that it may be for the faithful man with manifested delight, but for the enemy with visible torment, according to the pointings of the hand.
5. Have ye Dominion and power, O Mazda, Right and Good Thought, to do as I urge upon you, even to protect your poor man? We have renounced the robber-gangs, both demons and men.
6. If ye are truly thus, O Mazda, Right and Good Thought, then give me this token, even a total reversal of this life, that I may come before you again more joyfully with worship and praise.
7. Can they be true to thee, O Mazda, who by their doctrines turn the known inheritances of Good Thought into misery and woe [usheuru?]. I know none other but you, O Right, so do ye protect us.
8. For by these actions they put us in fear, in which peril is for many -- in that the stronger (puts in fear) (me) the weaker one -- through hatred of thy commandment, O Mazda. They that will not have the Right in their thought, from them shall the Good Abode be far.
9. These men of evil action who spurn the holy Piety, precious to thy wise one, O Mazda, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.
10. The man of understanding has instructed (people) to cling to action of this Good Thought, and to the Holy Piety, creator, comrade of Right -- wise that he is, and to all hope, O Ahura, that are in thy Dominion, O Mazda.
11. And both thy (gifts) shall be for sustenance, even nectar and ambrosia. Piety linked with Right shall advance the Dominion of Good Thought, its permanence and power. By these, O Mazda, dost thou bless the foes of thy foes.
12. What is thine ordinance? What willst thou? What of praise or what of worship? Proclaim it, Mazda, that we may hear what ordinances Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in, -
13. Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daena of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.
14. The precious reward, then, O Mazda, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, (the promise of) your good doctrine, Ahura, that of the wisdom which exalts communities through Right.
15. O Mazda, make known to me he best teachings and actions, these O Good Thought and O Right the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be capable according to (Thy) will.

YASNA HAPTANGHAITI.

[Translated by L. H. Mills (From Sacred Books of the East, American Edition, 1898.)]

YASNA 35 - PRAISE TO AHURA AND THE IMMORTALS; PRAYER FOR THE PRACTICE AND DIFFUSION OF THE FAITH.

1. We sacrifice to Ahura Mazda, the holy Lord of the ritual order, and to the Bountiful

Immortals, who rule aright, who dispose of all aright; and we sacrifice to the entire creation of the clean, the spiritual and the mundane, with the longing blessing of the beneficent ritual, with the longing blessing of the benignant Religion, the Mazdayasnian Faith.

2. We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with our homage, and we do this) the more, and yet the more since we are (praisers) of the good (from whom they spring).

3. That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds; (4) and together with these gifts (?) and actions which are thus the best, we would pray for the Kine (which represents the pure creation), that she may have comfort and have fodder from the famed! and from the humble, from the potent and the weak.

5. To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him, and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness the Best.

6. As thus both man or woman knows (the duty), both thoroughly and truly, so let him, or her, declare it and fulfill it, and inculcate it upon those who may perform it as it is. 7. We would be deeply mindful of Your sacrifice and homage, Yours, O Ahura Mazda! and the best, (and we would be mindful) of the nurture of the Kine. And that let us inculcate, and perform for You according as we may; and (for) such (praisers as we are).

8. Under the shelter of the ritual Order let us do so in the active fulfillment of its (precepts) toward every one of the (clean) and better creatures which are fit to live, with a gift for both the worlds.

9. Yea, those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of the better mind (?); and we would make Thee the one who both supports (us in our proclamation) of them, and who throws still further light upon them (as they are),

10. And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of (still further) praises, by Thy spoken words, and for (still further) spoken words, through Thy Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the bestower of our light).

YASNA 36 - TO AHURA AND THE FIRE.

1. We would approach You two, O (Ye) primeval ones in the house of this Thy holy Fire, O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) him wilt Thou cover with pollutions (in his turn). 2. But as the most friendly do Thou give us zeal, O Fire of the Lord! and approach us, and with the loving blessing of the most friendly, with the praise of the most adored. Yea, may'st thou approach to aid us in this our greatest (undertaking) among the efforts of our zeal.

3. The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit, wherefore Thine is the most potent of all names (for grace), O Fire of the Lord! 4. And therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind (which Thou dost implant within us), with Thy (good) Righteousness, and with the actions and the words inculcated by Thy good wisdom!

5. We therefore bow before Thee, and we direct our prayers to Thee with confessions of our guilt, O Ahura Mazda! with all the good thoughts (which Thou dost inspire), with all the words well said, and the deeds well done, with these would we approach Thee. 6. And to Thy most beauteous body do we make our deep acknowledgments, O Ahura Mazda! to those stars (which are Thy body); and to that one, the highest of the high, [such as the sun was called]!

YASNA 37 - TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1. Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good. 2. Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3. And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women; (4) and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5. And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

YASNA 38 - TO THE EARTH AND THE SACRED WATERS.

1. And now we worship this earth which bears us, together with Thy wives, O Ahura Mazda! yea, those Thy wives do we worship which are so desired from their sanctity. 2. We sacrifice to their zealous wishes, and their capabilities, their inquiries (as to duty), and their wise acts of pious reverence, and with these their blessedness, their full vigor and good portions, their good fame and ample wealth. 3. O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds! 4. Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with

you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!

YASNA 39 - TO THE SOUL OF THE KINE, &C.

1. And now we sacrifice to the Kine's soul, and to her created body, and we sacrifice to the soul of cattle who are fit to live (for us), and whose (we?) are, such as are the same to them.
2. And we worship the souls of those beasts which are tame and broken in, and of wild herds, and the souls of the saints wherever they were born, both of men and of women, whose good consciences are conquering in the strife against the Daevas, or will conquer, or have conquered.
3. And now we worship the Bountiful Immortals (all) the good, and both those male, and those female (by their names). The males among them do we worship, ever living, and ever helpful, who dwell beside the pious, and the females thus the same. 4. As Thou, O Ahura Mazda! hast thought and spoken, as thou hast determined, and hast done these things (effecting) what is good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, and worship Thee, and bow ourselves before Thee; and therefore would we direct our prayers to Thee, Ahura! with confessions of our sin.
5. And we thus draw near to Thee together with the good kinship of our kindred, with that of Righteousness the blessed, and the good law of thrift and energy and the good Piety, the ready mind (within Thy folk)!

YASNA 40 - PRAYERS FOR HELPERS.

1. And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which Thou hast appointed to our souls, O Ahura Mazda! 2. Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration.
3. And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the Right as well. And give us trained beasts for the pastures, broken in for riding, and for bearing, (that they may be) in helpful companionship with us, and as a source of long enduring vigor, and a means of rejoicing grace to us for this.
4. So let there be a kinsman lord for us, with the laborers of the village, and so likewise let t be the clients (or the peers). And by the help of those may we arise.
So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts.

YASNA 41 - A PRAYER TO AHURA AS THE KING, THE LIFE, AND THE REWARDER.

1. Praises, and songs, and adorations do we offer to Ahura Mazda, and to Righteousness the Best; yea, we offer and we ascribe them, and proclaim them. 2. And to Thy good Kingdom, O Ahura Mazda! may we attain for ever, and a good King be Thou over us; and let each man of us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the worlds! 3. Thus do we render Thee. the helpful Yazad, endowed with good devices, the friend of them (who worship Thee) with (well-adjusted) ritual; so may'st Thou be to us our life, and our body's vigor, O Thou most beneficent of beings, and that for both the worlds!
4. Aye, let us win and conquer (?) long life, O Ahura Mazda! in Thy grace, and through Thy will may we be powerful. May'st Thou lay hold on us to help, and long, and with salvation, O Thou most beneficent of beings!
5. Thy praisers and Mathra-speakers may we be called, O Ahura Mazda! so do we wish, and to this may we attain. What reward most meet for our deserving Thou hast appointed for the souls, O Ahura Mazda! (6) of that do Thou bestow on us for this life, and for that of mind. Of that reward (do Thou Thyself grant this advantage), that we may come under Thy protecting guardianship, and that of Righteousness for ever. We sacrifice to that brave Yasna, the Yasna Haptanghaiti, the holy, the ritual chief!

YASNA 42 - A SUPPLEMENT TO THE HAPTANGHAITI.

1. We worship You, O Ye Bountiful Immortals! the entire collection of this Yasna, Haptanghaiti (as we sum up all). And we sacrifice to the fountains of the waters, and to the fordings of the rivers, to the forkings of the highways, and to the meetings of the roads.
2. And we sacrifice to the hills that run with torrents, and the lakes that brim with waters! and to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator, to both Zarathushtra and the Lord.
3. And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to the peak of high Haraiti, and to the land, and all things good.
4. And we worship the Good Mind (in the living) and the spirits of the saints. And we sacrifice to the fish of fifty-fins, and to that sacred beast the Unicorn (?) which stands in Vouru-kasha, and we sacrifice to that sea of Vouru-kasha where he stands, (5) and to the Haoma, golden-flowered, growing on the heights; yea, to the Haoma that restores us, and aids this world's advance. We sacrifice to Haoma that driveth death afar, (6) and to the flood-streams of the waters, and to the great flights of the birds, and to the approaches of the Fire-priests, as they approach us from afar, and seek to gain the provinces, and spread the ritual lore. And we sacrifice to the Bountiful Immortals all!

Ushtavaiti Gatha
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[Translation by Bartholomae, from I.J.S. Taraporewala, The Divine Songs of Zarathushtra.]

YASNA 43.
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1. To each several man, to whom Mazda Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attain permanence and power, lay hold of Right - grant this, O Piety, - the destined gift of wealth, the life of the Good Thought,
2. and it shall be for him the best of all things. After his longing for bliss may one be given b through the provident most holy spirit, O Mazda, even the blessings of Good Thought which thou wilt give through Right all the days with joy of enduring life.
3. May he attain to that which is better than the good, who would teach us the straight paths of blessedness in this life here of the body and in that of thought - true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.
4. Then shall I recognize thee as strong and holy, O Mazda, when by the hand in which thou thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow of thy Fire whose power is Right, the might of Good Thought shall come to me.
5. As the holy one I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their meed - evil for the evil, a good destiny for the good - through thy wisdom when creation shall reach its goal.
6. At which goal thou wilt come with thy holy Spirit, O Mazda, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgments shall Piety proclaim, even those of thy wisdom which none can deceive.
7. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me and asked me: "Who art thou? to whom dost thou belong? By what signs wilt thou appoint the days for questioning about thy possessions and thyself?"
8. Then I said to him: "To the first (question), Zarathushtra am I, a true foe to the Liar, to th utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing thee, O Mazda.
9. As the holy one I recognize thee, Mazda Ahura, when Good Thought came to me. To his question, "For which wilt thou decide" (I made reply). "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.
10. Then show me Right, upon whom I call.
(Mazda:) "Associating him with Piety, I have come hither. Ask us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire."
11. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best.
12. And when thou saidest to me, 'To Right shalt thou go for teaching', then thou didst not command what I did not obey: 'Speed thee, ere my Obedience come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the two-fold award.'
13. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, (the wish) for long continuance of blessed existence that they say is in thy Dominion.
14. If thy provident side, such as an understanding man who has the power would give to his friends, comes to me by the Dominion through Right, then I will bestir myself to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words.
15. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when the best Tushna-Matay taught me to declare: "Let not men seek again and again to please the Liars, for they make all the righteous enemies."
16. And Zarathushtra himself, O Ahura, chooses each one of thy holiest Spirit, O Mazda. May Right be embodied full of life and strength! May Piety abide in the Dominion bright as the sun! May Good Thought give destiny to men according to their works!

YASNA 44.
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1. This I ask Thee, tell me truly, Ahura - as to prayer, how it should be to one of you. O Mazda Ahura, might one like thee teach to a friend such as I am, and through friendly Right give us support, that Good Thought may come to us.
2. This I ask Thee, tell me truly, Ahura - whether at the beginning of the Best Existence the recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the holy one, who watches in his spirit the transgression of all, if himself the benefactor of all that lives, O Mazda.
3. This I ask Thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazda, and yet more, I am fain to know.
4. This I ask Thee, tell me truly, Ahura. Who upholds the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazda, creator of Good Thought?
5. This I ask Thee, tell me truly, Ahura. What artist made light and darkness? What artist made sleep and waking? Who made morning, noon, and night, that call the understanding man to his duty?
6. This I ask Thee, tell me truly, Ahura - whether what I proclaim is verily the truth. Will Righ with its actions give aid (at the last)? will Piety? Will Good Thought announce from the Dominion? For whom hast thou made the pregnant cow that brings good luck?
7. This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit.

8. This I ask Thee, tell me truly, Ahura. I could keep in mind thy design, O Mazda, and understand aright the maxims of life which I ask of Good Thought and Right. How will my soul partake of the good that gives increase?
9. This I ask Thee, tell me truly, Ahura - whether for the Self that I would bring to perfection, that of the man of insight, the Lord of Dominion would make promises of the sure Dominion, one of thy likenesses, O Mazda, who dwells in one abode with (Right) and Good Thought.
10. This I ask Thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with words and action of Piety, in desire for thy (future) good things, O Mazda?
11. This I ask Thee, tell me truly, Ahura - whether Piety will extend to those to whom thy Religion shall be proclaimed? I was ordained at the first for this by thee; all others I look upon with hatred of spirit.
12. This I ask Thee, tell me truly, Ahura. Who among those with whom I would speak is a righteous man, and who a liar? On which side is the enemy? (On this), or is he the enemy, the Liar who opposes thy blessings? How shall it be with him? Is he not to be thought of as an enemy?
13. This I ask Thee, tell me truly, Ahura - whether we shall drive the Lie away from us to those who being full of disobedience will not strive after fellowship with Right, nor trouble themselves with counsel of Good Thought.
14. This I ask Thee, tell me truly, Ahura - whether I would put the Lie into the hands of Right, to cast her down by the words of thy lore, to work a mighty destruction among the Liars, to bring torments upon them and enmities, O Mazda.
15. This I ask Thee, tell me truly, Ahura - if thou hast power over this to ward off from me through Right, when the two opposing hosts meet in battle according to those decrees which thou wilt firmly establish. Whether is it of the twain that thou wilt give victory.
16. This I ask Thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that are? By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.
17. This I ask Thee, tell me truly, Ahura - whether through you I shall attain my goal, O Mazda, even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself with Right.
18. This I ask Thee, tell me truly, Ahura - whether I shall indeed, O Right, earn the reward, even ten mares with a stallion and a camel, which was promised to me, O Mazda, as well as through thee, the future gift of Welfare and Immortality.
19. This I ask Thee, tell me truly, Ahura. He that will not give the reward to him that earns it, even to the man who fulfilling his word gives him (what he undertook) - what penalty shall come to him for the same at the present? I know that which shall come to him at the last.
20. Have the Daevas ever exercised good dominion? And I ask of those who see how for the Daevas' sake the Karapan and the Usij give cattle to violence, and how the Kavi made them continually to mourn, instead of taking care that they make the pastures prosper through Right.

YASNA 45.

1. I will speak forth: hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.
2. I will speak of the Spirits twain at the first beginning of the world, of whom the holier spok thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selfs, nor souls of us twain agree".
3. I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.
4. I will speak of what is best for the life. Through Asha I have come to know, O Mazda, who created it (the life), the father of active Good Thought: but his daughter is the good-working Armaiti. The all-observant Ahura is not to be deceived.
5. I will speak of that which (he), the Holiest declared to me as the word that is best for morta to obey; while he said: "they who for my sake render him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit" - (he) Mazda Ahura.
6. I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazda Ahura hearken, in whose Adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,
7. Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.
8. Him thou shouldst seek to win for us by hymns of adoration (in thy mind): "Now indeed have I seen it with mine eye, (the Kingdom) of the good spirit and of (good) action and word, since I have learnt to know Mazda Ahura through Right". Let us offer him homage in the House of Song.
9. Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.
10. Him thou shouldst seek to exalt with prayers of piety, him that is called Mazda Ahura for ever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be for us in his Dominion strength and perpetuity in his house.
11. Whoso therefore in the future lightly esteemeth the Daeva and those mortals that lightly esteem him - even all others save that one who highly esteemeth him, - unto his shall the holy Daena of the future deliverer, as lord of the house, be friend, brother or father, O Mazda Ahura.

YASNA 46.
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1. To what land shall I go to flee, whither to flee? From nobles and from my peers they sever me, nor are the people pleased with me [......], nor the Liar rulers of the land. How am I to please thee, Mazda Ahura?
2. I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou to it, O Ahura, granting me support a friend gives to friend. Teach me through the Right what the acquisition of Good Thought is.
3. When, Mazda, shall the sunrisings come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good Thought shall come? I have faith that thou wilt thyself fulfill this for me, O Ahura.
4. The Liar stays the supporter of Right from prospering the cattle in district and province, infamous that he is, repellent in his actions. Whoso, Mazda, robs him of dominion or of life, he shall go before and prepare the ways of the good belief.
5. If an understanding man should be able to hold one who comes over from his vow and his ties of faith, himself having brought him thereto, and living according to the ordinance, a righteous man (converting) a Liar - then shall he, when he is sure of him, tell it to the nobles, that they may protect him from injury, O Mazda Ahura.
6. But whoso when thus approached should refuse his aid, he shall go to the abodes of the company of the Liar. For he is himself a Liar, who is very good to a Liar, he is a righteous man to whom a righteous man is dear, since thou hast created men's Selves in the beginning, O Ahura.
7. Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than Thy Fire and Thy Thought, through actions of which twain the Right will come to maturity, O Ahura? In this lore do thou instruct my very self.
8. Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazda, not from the ill!
9. Who is it, the faithful man he, who first taught that we honor thee as mightiest to help, as the holy righteous Lord over action? What thy Right made known, what the Ox-Creator made known to Right, they would fain hear through thy Good Mind.
10. Whoso, man or woman, doeth what thou, Mazda Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to your adoration, with all these will I cross the Bridge of the Separator.
11. By their dominion the Karapans and the Kavis accustomed mankind to evil actions, so as to destroy Life. Their own soul and their own self shall torment them when they come where the Bridge of the Separator is, to all time dwellers in the House of the Lie.
12. When among the laudable descendants and posterity of the Turanian Fryana the Right ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit them, and Mazda Ahura give them protection at the Fulfillment.
13. Whoso among mortals has pleased Spitama Zarathushtra by his willingness, a man deserving of good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase substance, him we account to be a familiar friend with your Right.
14. O Zarathushtra, what righteous man is thy friend for the great covenant? Who wills to have good fame? It is the Kava Vishtaspa at the consummation. Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.
15. Ye Haechataspa Spitamas, I will declare unto ye so that ye can discern the wise and the unwise. ... Through these actions ye shall acquire Right according to the primeval laws of Ahura.
16. Frashaoshtra Hvogva, go thou thither with those faithful whom we both desire to be in blessedness, where with Right is united Piety, where the Dominion is in possession of Good Thought, where Mazda Ahura dwells to give it increase.
17. When, O Jamaspa Hvogva, when I recount your wrongs not your successes, (and) with your obedience the prayers of your loyalty, (before him) who shall separate the wise and the unwise through his prudent counselor the Right, even he, Mazda Ahura.
18. He that holds unto me, to him I promise what is best in my possession through the Good Thought, but enmities to him that shall set himself to devise enmity to us, O Mazda and the Right, desiring to satisfy your will. That is the decision of my understanding and thought.
19. He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life shall be that of two pregnant cows, with all things whereon his mind is set. These things will thou bring to pass for me who best knowest how, O Mazda.

Spentamainyush Gatha
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[Translation by Bartholomae, from I.J.S. Taraporewala, The Divine Songs of Zarathushtra.]

YASNA 47.
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1. For his holy Spirit and for Best Thought, deed, and word, in accordance with Right Mazda Ahura with Dominion and Piety shall give us Welfare and Immortality.
2. The best (work) of this most holy Spirit he fulfills with the tongue through words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he, even Mazda, is the Father of Right.
3. Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, an for its pasture to give it peace (has created) Piety, when he had taken counsel, O Mazda, with Good Thought.
4. From this Spirit have Liars fallen away, O Mazda, but not the Righteous. Whether one is lord of little or of much, he is to show love to the righteous, but be ill unto the Liar.
5. And all the best things which by this Holy Spirit thou hast promised to the righteous, O

Mazda Ahura, shall the Liar partake of them without thy will, who by his actions is on the side of Ill Thought?
6. Through this holy Spirit, Mazda Ahura, and through the Fire thou wilt give the division of good to the two parties, with support of Piety and Right. This verily will convert many who are ready to hear.

YASNA 48.

1. When at the Recompensings the Right shall smite the Liar, so that what was long since made known shall be assigned to eternity to Daevas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.
2. Tell me, for thou art he that knows, O Ahura: - shall the Righteous smite the Liar before the retributions come which thou hast conceived? That were indeed a message to bless the world.
3. For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the wisdom of Good Thought.
4. Whoso, O Mazda, makes his thought (now) better, (now) worse, and likewise his Self by action and by word, and follows his own inclinations, wishes, and choices, he shall in thy purpose be in a separate place at last.
5. Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing.
6. She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.
7. Violence must be put down! against cruelty make a stand, ye who would make sure of the reward of Good Thought through Right, to whose company the holy man belongs. His dwelling place shall be in thy House, O Ahura.
8. Is the possession of thy good Dominion, Mazda, is that of thy Destiny assured to me Ahura? Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit?
9. When shall I know whether ye have power, O Mazda and Right, over everyone whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me; the future deliverer should know how his own destiny shall be.
10. When, O Mazda, will the nobles understand the message? When will thou smite the filthiness of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?
11. When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?
12. These shall be the deliverers of the provinces, who exert themselves, O Good Thought in their action, O Asha, to fulfill their duty, face to face with thy command, O Mazda. For these are the appointed smiters of Violence.

YASNA 49.

1. Ever has Bendva been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Right, O Mazda. With good Ada come to me, support me firmly. Prepare for him (his) ruin, O Good Thought.
2. The perverter of this Bendva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought, O Mazda.
3. And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.
4. They who make the increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daevas, (the place for) the Self of the Liar.
5. But he, O Mazda, - happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion, Ahura.
6. I beseech you twain, O Mazda and the Right, to say what are the plans of your will, that we may discern how we might teach the Religion of such as you, O Ahura.
7. And this let Good Thought hear, O Mazda, let the Right hear, do thou also listen, O Ahura, which men of the brotherhood, what noble is it according to the Law who brings to the community fame.
8. On Frashaoshtra do thou bestow the most gladsome fellowship with the Right - this I ask thee, O Mazda Ahura - and on myself the hold on what is good in thy Dominion. To all eternity we would be thy messengers.
9. Let the helper hear the ordinance, he that is created to bring deliverance. The man of right words is no regarder of fellowship with the Liar, if they that are partakers of Right are to make their Selves partake in the best reward at the Judgment, O Jamaspa.
10. And this, O Mazda, will I put in thy care within thy House - the Good Thought and the souls of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou mighty Dominion, with abiding power.
11. But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet inhabitants.
12. What help hast thou, O Right, for Zarathushtra that calls upon me? What hast thou, Good Thought? -- for me who with praises seeks your favor, O Mazda Ahura, longing for that which is best in your possession.

YASNA 50.
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1. (Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda Ahura, and the Best Thought?
2. How, O Mazda, should one desire the luck-bringing cattle, one who would fain it would come to him with the pasture?
(Mazda:) They that live uprightly according to the Right among the many that look upon the sun, those whom they stand in judgment, I will settle in the dwellings of the wise.
3. (Zarathushtra:) So this (reward) shall come to him through the Right, O Mazda, (this reward) which by the Dominion and Good Thought he promised, whomsoever by the power of his Destiny prospers the neighboring possession that now the Liar holds.
4. I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.
5. Assured by you, O Mazda Ahura and Right, are the pointings of the hand - since you are well-disposed to your prophet - which shall bring us to bliss, together with visible manifest help.
6. The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha - may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.
7. For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise that ye may come hither, O Mazda, Right, and Good thought.
8. Ever with verses that are recognized as those of pious zeal I will come before you with outstretched hands, O Mazda, before you, O thou Right, with worship of the faithful man, before you with all the capacity of Good Thought.
9. With those prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.
10. Those actions that I shall achieve and those done aforetime, and those, O Good Thought, that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is for your praise, O thou Right and Mazda Ahura.
11. Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfillment of all that most perfectly answers to his will.

Vohukhshathra Gatha
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YASNA 51.

[Translation by Bartholomae, from I.J.S. Taraporewala, The Divine Songs of Zarathushtra.]

1. The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda. This will I now work out for us.
2. Before all, O Mazda Ahura, assure me the Dominion of your possession, O Right, and what is thine, O Piety. Your (Dominion) of blessing give through Good Thought to him that prays.
3. Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.
4. Where is the recompense for wrong to be found, where pardon for the same? Where shall they attain the Right? Where is the holy Piety, where Best Thought? Thy Dominions, where are they, O Mazda?
5. All this (I) ask, whether the husbandman shall find cattle in accordance with Right, he that i perfect in action, a man of understanding, when he prays to him, who hath promised unto the Wise the true Judge, in that he is Lord of the two destinies...
6. Even he, Ahura Mazda, who through his Dominion appoints what is better than good to him that is attached to his will, but what is worse than evil to him that obeys him not, at the last end of life.
7. Give me, O thou that didst create the Ox and Waters and Plants, Welfare and Immortality, by the Highest Spirit, O Mazda, strength and continuance through Good Thought at the (Judge's) sentence.
8. Of these two things will I speak, O Mazda, - for one may speak to the wise, - the ill that is threatened to the Liar, and the happiness of him who clings to the Right. For he, the Prophet, is glad of every one who says this to the wise.
9. What recompense thou wilt give to the two parties by thy red Fire, by the molten metal, give us a sign of it in our souls - even the bringing of ruin to the Liar, of blessing to the Righteous.
10. Whoso, other than this one, seeks to kill me, Mazda, he is a son of the Lie's creation, ill-willed thus towards all that live. I call the Right to come to me with good destiny.
11. What man is friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of Good Thought?
12. The Kavi's wanton did not please Zarathushtra Spitama at the Winter Gate, in that he stayed him from taking refuge with him, and when there came to him also (Zarathushtra's) two steeds shivering with cold.
13. Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds and tongue from the Path of Right.
14. The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain they inflict upon the cattle, fulfill upon them through their actions and judgments that judgment which at the last shall bring them to the House of the Lie.

15. When Zarathushtra hath promised to the men of his brotherhood, (which) in the House of Song Ahura Mazda hath first attained, for all this I have looked through your blessings, Good Thought, and those of Right.
16. Kavi Vishtaspa hath the creed which the holy Mazda Ahura with Right hath devised, together with the dominion of the Brotherhood, and the path of Good Thought. So be it accomplished after our desire.
17. The fair form of one that is dear hath Frashaoshtra Hvogva promised unto me: may sovereign Mazda Ahura grant that she attain possession of the Right for her good Self.
18. This creed Jamaspa Hvogva chooses through Right, lordly in substance. This Dominion they (choose) who have part in Good Thought. This grant me, Ahura, that they may find in thee, Mazda, their protection.
19. The man himself, O Maidyoi-Maungha Spitama, hath set this before him after conceiving it in his own self. He that would see life indeed, to him will he make known what in actions by Mazda's ordinance is better during (this) existence.
20. Your blessings shall ye give us, all that are one in will, with whom Right, Good Thought, Piety, and Mazda (are one) according to promise, giving your aid when worshipped with reverence.
21. By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.
22. He, I ween, that Mazda Ahura knoweth among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their own names and go before them with honor.

YASNA 52 - A PRAYER FOR SANCTITY AND ITS BENEFITS.

[Translated by L. H. Mills (From Sacred Books of the East, American Edition, 1898.)]

1. I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy (and the clean); I beseech for them for the (generation which is) now alive, for that which is just coming into life, and for that which shall be hereafter. And (I pray for that) sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts, (2) bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming, all the harmful malice of the Daevas, (and their servants) who might harm this dwelling and its lord, (3) bringing good gifts, and better blessings, given very early, and later (gifts), leading to successes, and for a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot (4) for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, (and as for this, so) for the opposition of the entire evil creation. (And I pray for this) as I praise through Righteousness, I who am beneficent, those who are (likewise of a better mind).
5-8. (See Y8.5-8.)

Vahishtoishti Gatha

[Translation by Bartholomae, from I.J.S. Taraporewala, The Divine Songs of Zarathushtra.]

YASNA 53.

1. (Zarathushtra) - The best possession known is of Zarathushtra Spitama, which is that Mazda Ahura will give him through Right the glories of blessed life unto all time, and likewise to them that practice and learn the words and actions of his Good Religion.
2. Then let them seek the pleasure of Mazda with thoughts, words, and actions, unto him praise gladly, and seek his worship, even Kava Vishtaspa, and Zarathushtra's son, the Spitamid, with Frashaoshtra, making straight the paths for the Religion of the future Deliverer which Ahura ordained.
3. Him, O Pouruchista, thou scion of Haechataspa and Spitama, youngest of Zarathushtra's daughters, hath (Zarathushtra) appointed as one to enjoin on them the fellowship with Good Thought, Right, and Mazda. So take counsel with thine own understanding, with good insight practice the holiest works of Piety.
4. (Jamaspa): Earnestly will I lead her to the Faith, that she may serve her father and her husband, the farmers and the nobles, as a righteous woman (serving) the righteous. The glorious heritage of Good Thought ... shall Mazda Ahura give to her for all time.
5. (Zarathushtra): Teachings address I to maidens marrying, and to you (bridegrooms) giving counsel. Lay them to heart and learn to get them within your Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.
6. So is it in fact, ye men and women! Whatever happiness ye look for in the follower of the (...) that will be snatched away from his person. To them the Liars, crying 'woe', shall be ill-food, paradise shall be lost to them that despite righteousness. In such wise ye destroy for yourselves the Spiritual Life.
7. And to you shall accrue the reward of the Brotherhood - in so far as the most faithful zeal is in your flesh and blood - there where the spirit of the Liar, cringing and cowering, shall fall down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be your word at the end of things.
8. So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin. Through good rulers let him bring death and bloodshed upon them and peace from these (their assaults) unto the happy villagers. Grief let him bring on those, he that is the greatest, with the lord of death; and soon let it be.

9.   To men of evil creed belongs the place of corruption. They that set themselves to contemn the worthy, despising righteousness, forfeiting their own body. - Where is the Righteous Lord who shall rob them of life and freedom? Thine Mazda is the Dominion, whereby thou canst give to the right-living poor man the better portion.

YASNA 54 - The Airyema-Ishyo.

[Translated by L. H. Mills (From Sacred Books of the East, American Edition, 1898.)]

1.   Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Zarathushtra, for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it, (or cause it to increase).

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2.   We sacrifice to the Airyema-ishyo, the powerful, the victoriously smiting, the opponent of assaulting malice, the greatest of the sentences of the holy ritual order. And we sacrifice to the bounteous Gathas that rule supreme in the ritual, the holy (and august). And we sacrifice to the Praises of the Yasna which were the productions of the world of old.

YASNA 55 - THE WORSHIP OF THE GATHAS AS CONCLUDED, THAT OF THE STAOTA YESNYA AS BEGINNING.

1.   We present hereby and we make known, as our offering to the bountiful Gathas which rule (as the leading chants) within (the appointed times and seasons of) the Ritual, all our landed riches, and our persons, together with our very bones and tissues, our forms and forces, our consciousness, our soul, and Fravashi.
2.   That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us, guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to the soul.
And (may) they be to us (for this our offering) abundant givers of rewards, and just and righteous ones, for the world beyond the present, after the parting of our consciousness and body. 3. And may these (Praises of the Offering) come forth, and appear for us with power and victorious assault, with health and healing, with progress, and with growth, with preparation and protection, with beneficence and sanctity, and abounding with gifts toward him who can understand; yea, let them appear (with free liberality to the enlightened), let them appear as Mazda, the most beneficent, has produced them, He the one who is victorious when He smites, and who helps the settlements advance, for the protection, and the guarding of the religious order of the settlements which are now being furthered, and of those which shall bring salvation to us, and for the protection of the entire creation of the holy (and the clean).

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4.   And may'st thou, (O Asha! who abidest within the Gathas), give to every holy man who comes with this prayer for a blessing, and endeavoring to help himself, according to his good thoughts, and words, and deeds.
5.   We are therefore worshipping both the (divine) Righteousness and the Good Mind, and the bountiful Gathas, that rule as the leading chants within (the times and the seasons of) the holy ritual order.

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6.   And we worship the Praises of the Yasna which were the production of the ancient world, those which are (now) recollected and put in use, those which are now learned and taught, those which are being held (in mind, and so) repeated, those remembered and recited, and those worshipped, and thus the ones which further the world through grace in its advance.
And we worship the part(s) of the Praises of the Yasna, and their recitation as it is heard, even their memorized recital, and their chanting, and their offering (as complete).

YASNA 56 - INTRODUCTION TO THE SROSH YASHT.

1.   Let Sraosha (the listening Obedience) be present here for the worship of Ahura Mazda, the most beneficent, and holy, of him) who is desired by us as at the first, so at the last; and so again may attentive Obedience be present here for the worship of Ahura Mazda, the most beneficent and the holy who (is so) desired by us.
2.   (Yea), let Sraosha (the attentive Obedience) be present here for the worship of the good waters, and for the Fravashis of the saints which are so desired by us, [and for (their) souls], as at the first, so at the last.
And thus again may Sraosha (the listening Obedience) be present here for the worship of the good, waters, and for the Fravashis of the saints, which are so desired by us, [(and) for (their) souls].
3.   Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last.
4.   And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order.

YASNA 57 -- THE SROSH YASHT.
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1. A blessing is Righteousness (called) the Best, &c.
Propitiation be to Sraosha, Obedience the blessed, the mighty, the incarnate word of reason, whose body is the Mathra, him of the daring spear, devoted to the Lord, for (his) sacrificial worship, homage, propitiation, and praise.

[[1]]
2. We worship Sraosha, (Obedience, the blessed, the stately, him who smites with the blow of victory, and who furthers the settlements, the holy, (ruling) as the ritual lord. Him do we worship, who in the creation of Mazda the first adored Ahura, with the Baresman spread, who worshipped the Bountiful Immortals (first), who worshipped both the protector and the Creator, who are (both) creating all things in the creation.
3. For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters, and the good Blessedness, the lofty, and Nairya-sangha, the stately; and may he draw near to us to aid us, he who smites with victory, Obedience the blessed!
4. We worship Sraosha, Obedience the blessed, and that lofty Lord who is Ahura Mazda Himself, Him who has attained the most to this our ritual, Him who has approached the nearest to us in our celebrations. And we worship all the words of Zarathushtra, and all the deeds well done (for him), both those that have been done (in times gone by), and those which are yet to be done (for him in times to come).

[[2]]
5. We worship Sraosha (Obedience) the blessed and the stately, him who smites with the blow of victory, who prospers the settlements, the holy ritual lord, (6) who first spread forth the Baresman, and the three bundles, and the five bundles, and the seven bundles, and the nine, till it was heaped for us knee-high, and to the middle of the thighs, for the Bountiful Immortals, for their worship, and their homage, and their propitiation, and their praise.
For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters.

[[3]]
7. We worship Sraosha (Obedience) the blessed, the stately, who smites with the blow of victory, who furthers the settlements, the holy ritual chief.
8. Who first chanted the Gathas, the five Gathas of Zarathushtra, the Spitama, the holy (with the fashion) of their metres, and after the well-constructed order of their words, together with the Zand which they contain, and the questions which they utter, and the answers which they give, for the Bountiful Immortals, for their sacrifice and homage, their propitiation, and their praise.
For his splendor and his glory, for his might....

[[4]]
9. We worship Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and who furthers the settlements, the holy ritual chief, (10) who for the poor among (our) men and women built a mighty house, who after sunset, and with his leveled battle-ax, smites Aeshema bloody wounds, and having struck the head, casts him lightly (?) (to the earth), as the stronger (smites) the weaker.
For his splendor and his glory, for his might....

[[5]]
11. We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of victory, who furthers the settlements, the holy ritual chief, as the energetic, and the swift, the strong, the daring (and redoubted) hero, (12) who comes back from all his battles (and comes from them) a conqueror, who amid the Bountiful ImmortaIs sits as companion at their meeting.
For his splendor and his glory, for his might....

[[6]]
13. We worship Sraosha (Obedience) the blessed, who is the strongest and most persistent of the youths, the most energetic, and the swiftest, who of all the youths strikes most with terror I from afar (?). [Be ye desirous, O ye Mazdayasnians! of the Yasna of Obedience the blessed.]
14. Far from this house, this village, and this tribe, and from this country, the evil and destruc terrors (shall) depart. In the dwelling of that man in whose abode Obedience the blessed, who smites victoriously, is satisfied and welcomed, there is that holy man who thus contents him (most) forward in the thinking better thoughts, in the speaking truthful ritual) words, and in the doing holy deeds.
For his splendor and his glory, for his might....

[[7]]
15. We worship Sraosha (Obedience) the blessed and the stately, who is the conqueror of the Kayadha, and the Kaidhya, who was the smiter of the Lie-demon of the Daevas, the one veritably powerful, the destroyer of the world, who is the guardian and watchman over all the migrations (?) of the tribes.
16. Who sleeplessly and vigilant guards the creatures of Ahura, who sleeplessly and with vigilance saves them, who with halberd raised on high guards all the corporeal world after setting of the sun, (17) who has never slept in quiet since the two Spirits made the worlds, [the bounteous and the evil one] who guards the homes of Asha, who battles all (?) the days long and the nights with all the Daevas [(Pazand) the Mazanian], (18) nor terror-stricken does he turn in

affright before (their power); but before him all the Daevas turn in affright against their will, and rush to darkness in their fear.
For his splendor and his glory, for his might....

[[8]]

19. We worship Sraosha (Obedience) the blessed, whom Haoma worshipped on the highest height of high Haraiti, he Haoma, the reviver, and the healer, the beautiful, the kingly, of the golden eye, (20) of the gracious words, of the warning and the guarding words, who intones our hymns on every side, who possesses understanding and of every brilliant form, which abounds in many an explanation and revelation of the word, who has the first place in the Mathra.
For his splendor and his glory, for his might....

[[9]]

21. We worship Sraosha (Obedience) the blessed, whose house stands with its thousand pillars, as victorious, on the highest height of high Haraiti, self-lighted from within, star-studded from without, (22) to whom the Ahuna-vairya has come, the ax of victory, and the Haptanghaiti, and the Fshusho-mathra which smites with victory, and all the Yasna sections.
For his splendor and his glory, for his might....

[[10]]

23. We worship Sraosha (Obedience) the blessed, by whose might and victorious power, and wise conduct, and (full) knowledge, the Bountiful Immortals descend upon this earth of seven quarters.

24. Who as teacher of the law will stride forth upon this earth with its dwellers in the body, and ruling as he will.
And in this Religion, Ahura Mazda has been confessed with faith, and the Good Mind likewise with Him, and Righteousness the Best, and Khshathra-vairya, and Piety the Bounteous, and the Universal Weal and Immortality; and the question to the Lord is asked, and Mazda's lore (is written).

25. O Sraosha (Obedience), thou blessed one, and stately! protect us for the lives; yea, for both, (for that) of this world which is corporeal, and for the world of mind, against unhappy death, and the remorseless Wrath of rapine, against the hosts with ill-intent, who lift their bloody spears against us; yea, against their assaults whom the Wrath-demon will set on, and Vidhatu, demon-made. 26. Therefore may'st thou, O Sraosha, the blessed and the stately! grant swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and their smiting (as we mark them), and their sudden death.
For his splendor and his glory, for his might....

[[11]]

27. We worship Sraosha (Obedience) the blessed, whom four racers draw in harness, white and shining, beautiful, and powerful, quick to learn, and fleet, obeying before speech, heeding orders from the mind, with their hoofs of horn gold-covered, (28) fleeter than (our) horses, swifter than the winds, more rapid than the rain(-drops as they fall); yea, fleeter than the clouds, or well-winged birds, or the we shot arrow as it flies, (29) which overtake these swift ones all, as they fly after them pursuing, but which are never overtaken when they flee, which plunge away from both the weapons (hurled on this side and on that) and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons (those on this side and on that) bear the good Obedience the blessed, plunging forward in their zeal, when he takes his course from India on the East, and when he lights down in the West.
For his splendor and his glory, for his might....

[[12]]

30. We worship Obedience the blessed and the stately, who though lofty and so high, yea, even to the girdle, yet stoops to Mazda's creatures, (31) who thrice within the day, and three times of a night, will drive on to that Karshvar Hvaniratha, called the luminous, as he holds in both the hands and poizes his knife-like battle-ax, which flies as of itself, and to cleave the Daevas' skulls, (32) to hew down Angra Mainyu, the wicked, and to hew down Rapine of the bloody spear, to hew down the Daevas of Mazendran, and every Demon-god.
For his splendor and his glory, for his might....

[[13]]

33. We worship Sraosha (Obedience) the blessed and the stately, him who smites with victory, both here and not here, and on this entire earth. And we worship all the (gifts) of Sraosha (Obedience) the blessed, the mighty, and the strong, whose body is the Mathra.
Yea, we worship (all the martial gifts) of Sraosha (Obedience) the mighty, both armed with shielding armor, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and (his) victorious powers, and he Ascendancy which it bestows, and we worship this Ascendancy of Sraosha's (the same which conquers theirs); and that of Arshti do we praise as well. 34. And every house by Sraosha guarded do we worship, wherein the blessed friendly Sraosha is befriended and made welcome, where the holy man is far advanced (?) in holy thoughts, and righteous words and deeds.
For his splendor and his glory, for his might, which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud-intoned, him Obedience the blessed, with the consecrated waters, and the good Blessedness, the lofty, and Nairya-sangha, the stately, and may he come to us to aid us, he who smites with victory, Obedience the blessed!

YASNA 58 -- THE FSHUSHO MATHRA.

1. (Introduction.) (To the increase of our homage and praise of God) we offer this service which, as our defense, may shield us, which is worship with its beneficent results; and

Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results here mentioned are the well-thought thought, the word well spoken, and the deed well done]; and let this our worship shelter us from the Daeva and from the evil-minded man. 2. And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight; (3) and in this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices; and to it will we approach, and to it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.
MATHRA.

4. The owner of herds is the righteous (one), and he is victorious when he strikes, and thus he i the best; [(Pazand) we therefore offer (this) service (for herd-owners)] for the herd-owner is the father of the Kine by the help of him who follows the ritual order: and he is the father of the holy man as well, and of the sanctified creation. He is in verity the bestower of blessings, and to him, O Ye Bountiful Immortals! we render, (and his do we make) Your greatness, Your goodness, and Your (spiritual) beauty, and let this man, the cattle-owner, approach to guard over us; and may he be our watchman together with the Righteous Order, and with store for our nourishment and full generous liberality, together with sharing of the goods, with gentleness, and with Ahura Mazda's sacred Fire!

5. O Ye Bountiful Immortals! as Ye have made us, so do Ye save us, holy men, and saintly women (as we are, and steadfast in the faith)l. Save us, O Ye Bountiful Immortals! Ye who rule aright, and who dispose (of all) aright, for none other do I know, save You; then with Your Righteousness do Ye save us.

6. And we offer hereby our thoughts, and words, and actions, our herds, and men, to the Bountiful Spirit. And may the creative stars of Ahura Mazda, the Creator, shine down on us, and round about us with full herds and healthy settlements, with healthy herds and healthy men, and with all in vigor, and endowed with the blessing of the Lord. 7. Praise to Thee, O Fire of Ahura Mazda I may'st thou come to (us in) the greatest one of the engrossing interests for the help of the great (effort), for the joy-producing grace of the great (interest of our cause); grant us both Weal and Deathlessness!

8. We sacrifice to the entire collection of the Praises of the Yasna, with the careful structure their language which has reached the most its object. And we offer (our homage) in our celebrations to Thy body, O Ahura Mazda! the most beautiful of forms, these stars, and to that one, the highest of the high [(Pazand) such as the sun was called]. Yea, we worship the Praises of the Yasna which were the production of the world of old.

YASNA 59 - MUTUAL BLESSINGS.

1-17. (See Y17.1-17.)

18-27. (See Y26.1-10.)

28. We worship Verethraghna, the Ahura-made, the victorious blow; and we worship the Saoshyant, who smites with victory; and we sacrifice to this Baresman with its Zaothra and its girdle (which is its band) and which is spread with sanctity. And we sacrifice to (our) own soul(s), and to (our) own Fravashi(s).

29. (See Y17.19.)

30. (The Ratu speaks): O thou good (servant of the Lord)! may that be thine which is better than the good; may'st thou acquire that which is (thine) own in the Zaothra; may'st thou attain to that reward which the Zaotar has been obtaining, who is far advanced in his good thoughts, and words, and deeds.

31. (The Zaotar speaks): May that happen to you (likewise) which is better than the good, and may that not happen which is worse than the evil, and may that likewise not be my lot. 32. As (our) Ahu (is) excellent, so (is our) Ratu (one who rules) from his Righteousness, a creator of mental goodness, and of life's actions done for Mazda, and the Kingdom (is) to Ahura which to the poor will offer a nurturer. A blessing is Asha called the Best, &c. We sacrifice to the Ahuna-vairya; we sacrifice to Asha Vahishta the most beautiful, the Bountiful Immortal. And we sacrifice to the Fshusho-mathra, the by-spoken. And we sacrifice to the entire collection of the Praises of the Yasna; (yea), to the Yasna Praises which were instituted in the world of yore.

YASNA 60 - PRAYERS FOR THE DWELLING OF THE SACRIFICER.

1. Thus that better than the good may he approach, who shows to us straight paths of profit appertaining to this bodily life and to the mental likewise, in the eternal (?) realms where dwells Ahura; yea, may he approach it, who is Thy worthy servant, and good citizen, O Great giver Lord!

2. May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the ritual, their guileless characteristics, together with their recognition of what is due; and may the Righteous Order appear for this village, and the Divine Sovereign Power, together with the benefit and glorious welfare (which ensues),

3. And with these the long enduring prominence of this Religion of Ahura's, the Zarathushtrian Faith. And may the Kine be now with greatest speed within (the farm-yard of) this house, most speedily may the rewarded sanctity and the strength of the holy man be here, most speedily as well Ahura's lore. 4. And may the good and heroic and bountiful Fravashis of the saints come here, and may they go hand in hand with us with the healing virtues of (their) blessed gifts as wide-spread as the earth, as far-spread as the rivers, as high-reaching as the sun, for the furtherance of the better men, for the hindrance of the hostile, and for the abundant growth of riches and of glory.

5. May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.

6. As in this (house) the Bountiful Immortals seek for good Yasnas and good praises from the

blessed Sraosha (who governs here), and as they seek for (one) good sacrifice and act of homage (more especially their own) which is a good offering (to them) for (our) salvation, and a good offering in praise, together with a long continued offering of the entire self, (7) let not then (their) brilliant glory ever desert this house, nor the bright abundance, nor an illustrious offspring legitimately born, nor that long continued companionship which is the furtherance of that good blessedness which teaches concerning glory.
8-10. (= Y8.5-7).
11. In order that our minds may be delighted, and our souls the best, let our bodies be glorified well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura, (12) and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!

YASNA 61.
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1. Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings, (2) for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and o@ the individual Kahvaredha the male, and the female (to the last individual of each), (3) and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants. 4. Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.
5. And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

YASNA 62 - TO THE FIRE.
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1. I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with ou hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice art thou, and worthy of (our) homage. And as meet for sacrifice, and thus worthy of our homage, may'st thou be in the houses of men (who worship Mazda). Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresman ready, with flesh in hand, and holding too the mortar. 2. And may'st thou be (ever) fed with wood as the prescription orders. Yea, may'st thou have thy perfume justly, and thy sacred butter without fail, and thine andirons regularly placed. Be of full-age as to thy nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura-Mazda's son! 3. Be now aflame within this house; be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for long time be thou thus to the furtherance of the heroic (renovation), to the completion of (all) progress, yea, even till the good heroic (millennial) time when that renovation shall have become complete. 4. Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing in its largeness, and that never wanders, and long enduring virile power, (5) an offspring sure of foot, that never sleeps on watch [not for a third part of the day, or night], and that rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, (yea,) drawing men to assemblies through their influence and word, grown to power, skillful, redeeming others from oppression, served by many followers, which may advance my line (in prosperity and fame), and (my) Vis, and my Zantu, and (my) province, (yea, an offspring) which may deliver orders to the Province as (firm and righteous rulers). 6. And may'st thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be (given) me, now and for evermore, (giving light to me of Heaven) the best life of the saints, brilliant, all glorious. And may I have experience of the good reward, and the good renown, and of the long forecasting preparation of the soul. 7. The Fire of Ahura Mazda addresses this admonition to all for whom he cooks the night and morning (meal). From all these, O Spitama! he wishes to secure good care, and healthful care (as guarding for salvation), the care of a true praiser. 8. At both the hands of all who come by me, I, the Fire, keenly look: What brings the mate to his mate (thus I say to him), the one who walks at large, to him who sits at home? [We worship the bounteous Fire, the swift-driving charioteer.]
9. And if this man who passes brings him wood brought (with good measure that is) with sacred care, or if he brings the Baresman spread with sanctity, or the Hadhanaepata plant, then afterwards Ahura Mazda's Fire will bless him, contented, not offended, and in (its) satisfaction (saying thus). 10. May a herd of kine be with thee, and a multitude of men, may an active mind go with thee, and an active soul as well. As a blest soul may'st thou live through thy life, the nights which thou shall live. This is the blessing of the Fire for him who brings it wood (well) dried, sought out for flaming, purified with the earnest blessing of the sacred ritual truth. 11. We strive after the flowing on of the good waters, and their ebb as well, and the sounding of their waves, desiring their propitiation; I desire to approach them with my praise.
12. (= Y3.24-25).

YASNA 63.

(See Y15.2; Y66.2; Y38.3.)

YASNA 64.

(See Y46.3; Y50.6-11.)

YASNA 65 - TO ARDVI SURA ANAHITA, AND THE WATERS.

1. I will praise the water Ardvi Sura Anahita, the efficacious against the Daevas, devoted to Ahura's lore, and to be worshipped with sacrifice within the corporeal world, furthering all living things (?) and holy, helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy, and helping on the progress of the Province, holy (as she is)? 2. (Ardvi Sura Anahita) who purifies the seed of all male beings, who sanctifies the wombs of all women to the birth, who makes all women fortunate in labor, who brings all women a regular and timely flow of milk, (3) (Ardvi Sura Anahita) with a volume sounding from afar, which is alone equal in its bulk to all the waters which flow forth upon earth, which flows down with mighty volume from high Hukairya to the sea Vouru-kasha. 4. And all the gulfs in Vouru-kasha are stirred (when it falls down), all the middle doth well up when Ardvi Sura Anahita rushes in, when she plunges foaming into them, she, whose are a thousand tributaries, and a thousand outlets, and each as it flows in, or rushes out, is a forty days' ride in length to a rider mounted well.

5. And the (chief) outlet to this one water (Ardvi Sura Anahita) goes apart, dividing to all the seven Karshvars. And this outlet to my river, Ardvi Sura Anahita, bears off its water always in summer and in winter. This my river purifies the seed of men, and wombs of women, and women's milk.

6. Let the saints' Fravashis now draw near, those of the saints who live, or have lived, of those born, or yet to be born; yea, let them come near which have borne these waters up stream from the nearest ones (that lie below as the outlet pours away) 7. Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for one who hates his kindred. And let not our good waters (which are not only good, but) best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, (our) uncorrupted (selves), (8) nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burrier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come (?), may they come to him who has done those first (foul evils), as to him who does the last.

9. O waters! rest still within your places while the invoking priest shall offer. Shall not the invoker make offering to these good waters, and with the inculcated words? (And how shall this be done?) Shall he not be tongue-fettered, if he offers else than with the ritual? Shall (not) the words be so delivered as the Aethrapaiti teaches? Where shall the blessings be (inserted)? Where the supplications with confessions? Where the gifts of those that offer? 10. (It shall be only thus) as Ahura Mazda showed before to Zarathushtra, and as Zarathushtra taught the corporeal worlds (the men on earth)! Thou shalt pray the first petition to the waters, O Zarathushtra, and after that thou shalt offer the Zaothras to the waters, sanctified, and sought out with pious care; and thou shalt pronounce these words (as follows, thus): (11) O ye waters, I beseech of you this favor; and grant ye me this great one in whose bestowal ye flow down to me for the bettering (of my state), with a never-failing truth. O ye waters, I beseech of you for wealth of many kinds (which gives) power (to its holder), and for an offspring self-dependent whom multitudes will bless, and for whose wasting, or defeat, or death, or vengeful punishment, or overtaking, no one prays.

12. And this do I beseech of you, O waters, this, O ye lands, and this, ye plants! This wealth and offspring I beseech of You, O Ye Bountiful Immortals, who rule aright, who dispose (of all) aright, O Ye good beings, male and female, givers of good things; and this I beseech of you, O ye beneficent, mighty, and overwhelming Fravashis of the saints, and this (of thee), O Mithra of the wide pastures, and this of thee, O blest and stately Sraosha; and of thee, O Rashnu the most just, and of thee, O Fire, Ahura Mazda's son; and of thee, O lofty lord, the royal Apam-napat, of the fleet horses; aye, of You all, ye Yazads, bestowers of the better gifts and holy.

13. And this do ye therefore grant me, O ye holy waters, and ye lands!

14. And grant me likewise what is still greater than this all, and still better than this all, and beautiful, and more exceeding precious (and that is, Immortality and Welfare), O Ye Yazads, holy and ruling mightily, and powerful at once, and grant it speedily according to this Gathic (?) word: (Yea), by veritable grace let that be done (?) for us which is most promotive of our weal. 15. And according to this further word again: Grant me, Thou who art maker of the Kine, the plants, and the waters, Immortality and likewise Weal, O Ahura Mazda, Thou most bounteous Spirit. And grant me these two eternal gifts through Thy Good Mind in the doctrine.

16-18. (See Y15.2; Y56.3-4.)

YASNA 66 - TO THE AHURIAN ONE.

1. I am now offering this Zaothra here with sanctity, together with the Haoma and the flesh, and the Hadhanaepata lifted up with sacred regularity as to thee, O Ahurian One, for the propitiation of Ahura Mazda, of the Bountiful Immortals, of Sraosha (Obedience) the blessed, and of the Fire of Ahura Mazda, the ritual's lofty lord.

2. (=Y7,5-19.)

3.   (=Y22, Y28.24-27.)

YASNA 67.

1-4.   (See Y23.1-4, replacing 'I desire to approach with sanctity' by 'I offer with sanctity;' see a Y7.24.)
5-7.   (See Y38.3-5.)

YASNA 68 - TO THE AHURIAN ONE, AND THE WATERS.
----
1.   We offer this to thee, O Ahurian (daughter) of Ahura! as a help (?) for life. If we have offended thee, let this Zaothra then attain to thee (for satisfaction), for it is thine with its Haoma, and its milk, and its Hadhanaepata. 2. And may'st thou approach to me for milk and for libation, a Zaothra! as health, for healing, and for progress, for growth and in preparation for ceremonial merit, for good renown, for equanimity and for that victory which makes the settlements advance.
3.   Yea, we worship thee with sacrifice, O thou Ahurian (daughter) of Ahura with the Zaothras of the good thought; and we worship, O Ahura, one with the Zaothras of the good word and deed (4) for the enlightenment of the thoughts, and words, and actions, for preparation for the soul, for the settlement's advance, and to prepare the saints endowed with ritual merit.
5.   And grant me, O thou Ahurian One! Heaven, and to have an offspring manly and legitimate, who may promote my house, my village, my tribe and province, and the authority thereof.
6.   We sacrifice to thee, O thou Ahurian one! And we sacrifice to the sea Vouru-kasha, and to all waters upon earth, whether standing, or running, or waters of the well, or spring-waters which perennially flow, or the drippings of the rains, or the irrigations of canals. 7. With this hymn from the (spirit of) the Yasna do we worship thee, and with the homage which it offers as it is the most legitimate Yasna, and homage of them (all) because of Righteousness the Best.
We sacrifice to the good waters, and to the best, which Mazda created. 8. And we sacrifice to the two, to the milk and to the libation, which make the waters flow, and the plants sprout forth, opposing therein the Dragon Daeva-made, for the arrest of that cheat the Pairika, and to contradict the insulting malice of the Ashemaogha (the disturber and destroyer of our Faith), and of the unholy tyrant full of death, and of the human Daeva (worshipper) of hateful malice (and intent).
9.   And may'st thou hear our sacrificial chants O thou Ahurian (daughter) of Ahura! Yea, be propitiated by our Yasna, O Ahurian one! and so may'st thou be present at our Yasna; may'st thou come to us to help, as we chant our full-offered Yasht with the full offering of Zaothras.
10.   If any man shall sacrifice to you, O ye good waters, the Ahurian ones of Ahura! with the best and most fitting Zaothras offered piously, (11) to that man ye give both splendor and glory, with health and vigor of the body and prominence of form; yea, to him ye give possessions which entail abundant glory, and a legitimate scion, and a long enduring life, and (Heaven at the last), the best life of the saints, shining, all glorious. 12. And to me also do ye now give it, to me who am offering this Yasna as a priest.
(Response.) And to us Mazdayasnians who are likewise offering sacrifice, do ye grant (both the desire and knowledge of the path that is correct), to us colleagues, and disciples, Aethrapaitis and Aethryas, men and women as well as children, and maidens of the field, (13) who think good only, for the overwhelming of oppression and of malice in the raids of the invader, and in face of foes who hate. Grant to us both the desire of, and the knowledge of that straightest path, the straightest because of Righteousness, and of (Heaven) the best life of the Saints, shining, all glorious. As the Ahu is excellent, so is the Ratu (one who rules) from the Righteous Order, a creator of mental goodness and of life's actions done for Mazda. And the kingdom (is) for Ahura, which to the poor may offer nurture.
14.   (The Zaotar speaks): I beseech with my benediction for a safe abode, for a joyful and a long abode for the dwellers in this village from whence these Zaothras (which I offer come). And I pray in my benediction for a safe abode, and a quiet and a joyful one, and a long abiding to every Mazdayasnian village, and for a succor even with my wants, for a succor with salutations of salvation, and for one with praises, O Fire! and for thee, O Ahurian one of Ahura! do I ask the fullest Yasht.
15.   And I pray for (?) Raman Hvastra for this Province, and for healthfulness and healing. And I pray for it with my blessing for you pious men, for all. And I pray for him who is saintly with (true) goodness, whosoever he may be, between heaven and the earth, for a thousand healing remedies, and for ten thousand of the same.
16-19. (See Y8.5-8.)
20.   Thus may it happen as I pray. 21. And by this may I gain (that) blessing, the good Blessedness (our sanctity rewarded). And we address, and we invoke religious zeal and capability, and the waters with our Yasna thus: O ye good waters! since (they are) yours, do ye, as you are asked, grant splendor and grant glory, ye who are well able so to give; and do ye, O ye waters! grant (once more) that helpful blessing which was gained from you of old!
22.   Praise (be) to Ahura Mazda, and to the Bountiful Immortals. Praise (be) to Mithra of the wide pastures. Praise to the fleet-horsed sun. Praise to (the star which so we name, and with this sun) Ahura Mazda's eyes. Praise to the Kine (the herds of blessed gift). Praise to Gaya (Maretan) and to the Fravashi of Zarathushtra (first of) saints; yea, praise to the entire creation of the holy (and the clean), to those now living, and to those just passing into life, and to those of days to come 23. And do Thou then Ahura, as in answer to these our prayers and songs of praise, cause us to prosper to salvation through Thy Good Mind, the Sovereign Power, and Thy Righteous Order (in Thy ritual and law)!

YASNA 69.

(This chapter is composed of fragments: see Y15.2 and Y51.1 and 22.)

YASNA 70 - TO THE BOUNTIFUL IMMORTALS, AND THE INSTITUTIONS OF RELIGION.
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1. I would worship these (the Bountiful Immortals) with my sacrifice, those who rule aright, and who dispose (of all) aright, and this one (especially) I would approach with my praise, (Ahura Mazda). He is thus hymned (in our praise-songs). Yea, we worship in our sacrifice that deity and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things; and we worship in our sacrifice Zarathushtra Spitama, that chieftain (of the rite).

2. And we would declare those institutions established for us, exact (and undeviating as they are And I would declare forth those of Ahura Mazda, those of the Good Mind, and of Asha Vahishta (who is Righteousness the Best), and those of Khshatra-vairya (the Realm to be desired), and those of the Bountiful Aramaiti (the Piety within us), and those of Weal and Immortality, and those which appertain to the body of the Kine, and to the Kine's soul, and those which appertain to Ahura Mazda's Fire, (3) and those of Sraosha (Obedience) the blessed, and of Rashnu the most just, and those of Mithra of the wide pastures, and of (the good and) holy Wind, and of the good Mazdayasnian Religion, and of the good and pious Prayer for blessings, and those of the good and pious Prayer which frees one from belying, and the good and pious Prayer for blessing against unbelieving words. 4. (And these we would declare) in order that we may attain unto that speech which is uttered with (true) religious zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his voice (for Mazda), that we may be as prophets who smite with victory, the befriended of Ahura Mazda, and persons the most useful to Him, holy men (indeed) who think good thoughts, and speak good words, and do good deeds. 5. That he may approach us with the Good Mind, and that (our souls) may advance in good, let it thus come; yea, 'how may my soul advance in good? let it thus advance.'

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6. We praise the flood and ebb of the good waters, and their roar, and that high Ahura, the royal Apam-napat, the glittering one, of the fleet horses; and this for the sacrifice, and homage, and propitiation, and praise of the entire holy creation; and may Sraosha (Obedience) be here (to aid us).

7. (Yea), we sacrifice to Sraosha, Obedience the blessed.

YASNA 71 - THE YASNA CONCLUDING.
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1. Frashaoshtra, the holy, asked the saintly Zarathushtra: Answer me, O thou most eminent Zarathushtra, what is (in very truth) the memorized recital of the rites? What is the completed delivery of the Gathas?

2. Upon this Zarathushtra said: (It is as follows.) We worship Ahura Mazda with our sacrifice (as) the holy lord of the ritual order; and we sacrifice to Zarathushtra likewise as to a holy lord of the ritual order; and we sacrifice also to the Fravashi of Zarathushtra, the saint. And we sacrifice to the Bountiful Immortals, (the guardians) of the saints. 3. And we sacrifice to (all) the good heroic and bounteous Fravashis of the saints, of the bodily (world on earth), and of the mental (those in Heaven). And we worship that one of ritual lords who attains the most his ends; and we sacrifice to that one of the Yazads, lords of the ritual order, who is the most strenuous, who gains the most, who reaches most to what he seeks, even that well-timed Prayer which is the prayer of that holy ritual lord, and which has approached the nearest (to us for our help).

4. We sacrifice to Ahura Mazda, the holy lord of the ritual order, and we worship His entire body, and we worship the Bountiful Immortals all; and we worship all the ritual lords. And we sacrifice to the entire Mazdayasnian Faith. And we worship all the sacred metres.

5. And we worship the entire bounteous Mathra, even the entire system of the Faith set up against the Daevas; and we worship its complete and long descent. And we sacrifice to all the holy Yazads, heavenly and earthly; and we worship all the good, heroic, and bountiful Fravashis of the saints.

6. And we worship all the holy creatures which Mazda created, and which possess the holy institutions, which were established holy in their nature, which possess the holy lore, and the holy sacrifice, which are holy, and for the holy, and to be worshipped by the holy. And we worship all the five Gathas, the holy ones, and the entire Yasna [its flow and its ebb, and the sounding (of its chants)]. 7. And we sacrifice to all the Praises of the Yasna, and to all the words which Mazda spake, which are the most fatal to evil thoughts, and words, and deeds; (8) and which designate the evil thought, and word, and deed, and which then cut down and fell every evil thought, and word, and deed. [(Pazand.) One would think of it as when the fire cuts, sucks out, and consumes the dry wood which has been sanctified and carefully selected (for its flame).] And we sacrifice to the strength, the victory, the glory, and the speed of all these words (as they go forth for their work). 9. And we sacrifice to all the springs of water, and to the water-streams as well, and to growing plants, and forest-trees, and to the entire land and heaven, and to all the stars, and to the moon and sun, even to all the lights without beginning (to their course). And we sacrifice to all cattle, and to the aquatic beasts, and to the beasts that live on land, and to all that strike the wing, and to the beasts that roam the plains, and to those of cloven hoof. 10. And to all Thy good and holy female (creatures) in the creation do we sacrifice, (O Thou who art) Ahura Mazda the skillful maker! on account of which Thou hast made many things and good things (in Thy world). And we sacrifice to those male creatures in the creation which are Thine and which are meet for sacrifice because of Asha Vahishta (of Righteousness the Best). And we sacrifice to all the mountains brilliant with holiness, and to all the lakes which Mazda created, and to all fires]. And we sacrifice to all the truthful and correctly spoken words, (11) even those which have both rewards and Piety within them. Yea, we worship (you) for protection and shielding, for guarding and watching; and may ye be to me for preparation.
I call upon the Gathas here, the bountiful holy ones, ruling in the ritual order; yea, we sacrifice to you, (O ye Gathas!) for protection and shielding, for guarding and watching. Mine may ye be as a preparation. For me, for (mine) own soul I call on (you), and we would worship (you) for protection and for shielding, for guarding and for watching. 12. And we

sacrifice to Weal, the complete welfare, holy and ruling in its course in the ritual order; and we sacrifice to Deathlessness (the immortal being of the good), holy, and ruling in the ritual order. And we sacrifice to the question of the Lord; and to His lore, the holy chiefs, and to the heroic Haptanghaiti, the holy lord of the ritual order. 13. (Frasha.) Let the holy Zarathushtra himself seek out a friend and a protector. And I say to thee (O Zarathushtra!) to make to thee a friend holy beyond the holy, and truer than the true, for that is the better thing; for he is evil who is the best to the evil, and he is holy to whom the holy is a friend, (14) for these are the best of words, those which Ahura Mazda spoke to Zarathushtra.
And do thou, O Zarathushtra! pronounce these words at the last ending of (thy) life. 15. For if, O Zarathushtra! thou shalt pronounce these words at the last ending of (thy) life I, Ahura Mazda, will keep your soul away from Hell. Yea, so far away shall I hold it as is the breadth and extension of the earth [(Pazand) and the earth is as wide as it is long].
16. As thou dost desire, O holy (one)! so shalt thou be, holy shalt thou-cause (thy) soul to pass over the Chinvat Bridge; holy shalt thou come into Heaven. Thou shalt intone the Gatha Ushtavaiti, reciting the salvation hail.
17. We sacrifice to the active man, and to the man of good intent, for the hindrance of darkness, of wasting of the strength and life, and of distraction. And we sacrifice to health and healing, to progress and to growth, for the hindrance of impurity, and of the diseases of the skin.
18. And we sacrifice to the (Yasna's) ending words, to those which end the Gathas. And we sacrifice to the bounteous Hymns themselves which rule in the ritual course, the holy ones. And we sacrifice to the Praise-songs of the Yasna which were the products of the world of yore; yea, we sacrifice to all the Staota-Yesnya hymns. And we sacrifice to (our) own soul and to (our) Fravashi.
19-21. (See Y6.14-16.)
22. I praise, invoke, and I weave my song to the good, heroic, bountiful Fravashis of the saints, to those of the house, and of the village, the district and the province, and to those of the Zarathushtrotemas. 23. And we sacrifice to the Fire, Ahura Mazda's son, the holy ritual chief. And we sacrifice to this Baresman haying the Zaothra with it, and its girdle with it, and spread with sanctity, the holy ritual chief. And we sacrifice to Apam-napat, and to Nairya-sangha, and to that Yazad, the wise man's swift Curse.
And we sacrifice to the souls of the dead, [which are the Fravashis of the saints] 24. And we sacrifice to that lofty Lord who is Ahura Mazda Himself.
25. And we pray (again) for the Kine (once more) with these gifts and (ceremonial) actions which are the best.
26-28. (See Y8.5-7.)
29-31. (See Y60.11-13.)

YASNA 72.

(See Y61.)

AVESTA: KHORDA AVESTA (Book of Common Prayer)

Translation by James Darmesteter

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AVESTA: KHORDA AVESTA (Book of Common Prayer)

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Miscellaneous short prayers:

Ashem Vohu (invocation of Asha)

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  Holiness (Asha) is the best of all good: it is also happiness.
  Happy the man who is holy with perfect holiness!
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Ahunwar (most sacred manthra of Zoroastrianism)

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  The will of the Lord is the law of righteousness.
  The gifts of Vohu-mano to the deeds done in this world for Mazda.
  He who relieves the poor makes Ahura king.
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Kem Na Mazda (exorcism)

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What protector hast thou given unto me, O Mazda! while the
hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano,
through whose work I keep on the world of righteousness? Reveal
therefore to me thy Religion as thy rule!
(Ke verethrem-ja:)
Who is the victorious who will protect thy teaching? Make
it clear that I am the guide for both worlds. May Sraosha come
with Vohu-mano and help whomsoever thou pleasest, O Mazda!
(Pata-no:)
Keep us from our hater, O Mazda and Armaiti Spenta! Perish,
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O fiendish Druj! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!
Homage, with which (are combined) devotion and milk offerings.

Padyab−Kusti (ablution and formula for tying the kusti)

−−−

0. With satisfaction for Ahura Mazda. Ashem Vohu....
   Kem Na Mazda: What protector hast thou given ...
   Ohrmazd is Lord! Ahriman he keeps at bay, he holds him back.
   May Ahriman be struck and defeated, with devs and drujs, sorcerers and sinners, kayags and karbs, tyrants, wrongdoers and heretics, sinners, enemies and witches! May they (all) be struck and defeated!
   May evil rulers not exist, (or) be far away! May enemies be defeated!
   May enemies all not exist, (or) be far away!
   O Ohrmazd, Lord! I am contrite for all sins and I desist from them, from all bad thoughts, bad words and bad acts which I have thought, spoken or done in the world, or which have happened through me, or have originated with me. For those sins of thinking, speaking and acting, of body and soul, worldly or spiritual, O Ohrmazd!
   I am contrite, I renounce them. With three words I distance myself (from them).
1. With satisfaction for Ahura Mazda, scorn for Angra Mainyu!
   The true achievement of what is most wonderful, according to wish!
   I praise Asha! Ashem Vohu....
   Yatha Ahu Vairyo...(2).
   Ashem Vohu....
2. Come to my aid, O Mazda (3).
   I profess myself a Mazda−worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well−thought thought, I pledge myself to the well−spoken word, I pledge myself to the well−done action.
   I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; which upholds khvaetvadatha (kin−marriage), which possesses Asha; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.
   Ashem Vohu...!!

Baj before meals

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Thus therefore do we worship Ahura Mazda,
who made the Kine (the living creation), and the
(embodied) Righteousness (which is incarnate in the
clean), and the waters, and the wholesome plants,
the stars, and the earth, and all (existing) objects
that are good.
(after meal:)
Ashem vohu...(4).
Yatha Ahu Vairyo...(2).
To him splendor...

Baj when answering the call of nature

(Modi 374. This prayer is also known as "Pishab ni Baj".)
May wrong actions be done away with a hundred-thousand times.
Yatha Ahu Vairyo...
(here perform the natural function)
Ashem vohu...(3).
>>We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with our homage, and we do this) the more, and yet the more since we are (praisers) of the good (from whom they spring). (y35.2)

Mithra
of wide pastures, with a thousand ears, ten thousand eyes, a Yazata who is invoked by name, (and) Raman Khwastra.
Ashem Vohu....
Bestow on him riches... (Recite SrB5.)

Rapithwin Gah - (midday to mid-afternoon)

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1. Propitiation to Ahura Mazda.
   Ashem Vohu...(3).
   I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.
   To Rapithwin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-Fshu and Zangtuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.
2. With propitiation of Asha Vahishta and Atar, (son) of Ahura Mazda, for worship, adoration, propitiation and praise.
   Yatha Ahu Vairyo, the zaotar should say to me
   Atha ratush ashatchit hacha, the knowing Asha-one should say.
3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra, We worship the Ashavan Amesha Spentas.
4. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!
5. We worship Rapithwin, Ashavan, the master of Asha, We worship the Ahunawad Gatha, Ashavan, the master of Asha. We worship the Ushtawad Gatha, Ashavan, the master of Asha. We worship the Spentomad Gatha, Ashavan, the master of Asha. We worship the Wohukhshathra Gatha, Ashavan, the master of Asha. We worship the Wahishtoisht Gatha, Ashavan, the master of Asha.
6. We worship Fradat-Fshu and the Ashavan Zantuma, the master of Asha, and we worship the Fshusho Manthra, and we worship the truthfully spoken word; we worship the truthfully spoken sayings, victorious, Daeva smiting. We worship the waters and the Earth; we worship the plants and the spiritual Ashavan Yazatas, conferring good; and we worship the Ashavan Amesha Spentas.

7. We worship the Ashavan, good, powerful, holy Fravashis; and we worship the peak of Asha Vahishta: of great Manthra, of great operation, of great fidelity, of great performance, of great effect in spreading the Mazdayasnian religion.
8. We worship that assembly and meeting of the Amesha Spentas when they visit the heights of Heaven, to worship and praise the master Zantuma, and the Ashavan Zantuma, the master of Asha.
9. We worship Asha Vahishta, and Atar, the son of Ahura Mazda!
10. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Asha− sanctified.
11. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.
We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.
12. Yatha Ahu Vairyo...(2).
I desire worship and adoration and strength and force for Asha Vahishta and Atar (son) of Ahura Mazda.
Ashem Vohu....
Bestow on him riches... (Recite SrB5.)

Uzerin Gah − (mid−afternoon to sunset)

1. Propitiation to Ahura Mazda.
Ashem Vohu...(3).
I profess myself a Mazda−worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.
To Uzerin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat−Vira and Dakhyuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.
2. With propitiation of the lofty Ahura Apam Napat, and the waters made by Mazda, for worship, adoration, propitiation and praise.
Yatha Ahu Vairyo, the zaotar should say to me
Atha ratush ashatchit hacha, the knowing Asha−one should say.
3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra, We worship the Ashavan Amesha Spentas.
4. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!
5. We worship Uzerin, Ashavan, the master of Asha; we worship the Zaotar, Ashavan, the master of Asha; we worship the Havanan, Ashavan, the master of Asha; we worship the Aterevaxsh, Ashavan, the master of Asha; we worship the Fraberetar, Ashavan, the master of Asha; we worship the Aberet, Ashavan, the master of Asha; we worship the Asnatar, Ashavan, the master of Asha; we worship the Rathwishkara, Ashavan, the master of Asha; we worship the Sraoshavarez, Ashavan, the master of Asha;
6. We worship the Fradat−Vira and Dakhyuma, Ashavan, the master(s) of Asha; we worship the stars and the Moon and the Sun, the [celestial] luminosity. We worship Anagra Raochah; and we worship the comfortable

abode of the blissful, which is the torment of the druj−followers.

7. We worship those Asha−ones who perform their duty, the master(s) of Asha; and we worship the later doctrine. We worship the Asha−believing creation of Asha, performing its duty by day and night with worthy offering of Zaothra, for worship and adoration of the master Dahvyuma; and we worship the Ashavan Dahvyuma, the master of Asha.
8. We worship the lofty Ahura, the radiant Khshathra, Apam Napat, possessing swift horses; and we worship the Ashavan waters, made by Mazda.
9. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.
10. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.
We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.
11. Yatha Ahu Vairyo...(2).
I desire worship and adoration and strength and force for Asha Vahishta and the fire of Ahura Mazda.
Ashem Vohu....
Bestow on him riches... (Recite SrB5.)

Aiwisruthrem Gah − (sunset to midnight)

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1. Propitiation to Ahura Mazda.
Ashem Vohu...(3).
I profess myself a Mazda−worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.
To Aiwisruthrem that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat−vispam−hujyaiti and Zarathushtrotema, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.
2. With propitiation of the Ashavan Fravashis, and to the women with their troops of heroes, and the Yairya Hushitay and to Ama, well−built, fair of form, Verethraghna, Ahura−created; and to Triumphing Uparatat, for worship, adoration, propitiation and praise.
Yatha Ahu Vairyo, the zaotar should say to me
Atha ratush ashatchit hacha, the knowing Asha−one should say.
3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra. We worship the Ashavan Amesha Spentas.
4. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!
5. We worship Aiwisruthrima, Ashavan, the master of Asha. We worship Aibigaya, Ashavan, the master of Asha. We worship you, Atar, the son of Ahura Mazda, Ashavan, the master of Asha. We worship the stone mortar, the master of Asha. We worship the iron mortar, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship the waters (and) plants; we worship the Aourvatam

Urunay , Ashavan, the master of Asha.

6. We worship the Fradat−vispam−hujyatay, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the sacred Manthra, Ashavan, the master of Asha. We worship the Geush Urvan, Ashavan, the master of Asha. We worship the Zarathushrotema, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha.

7. We worship the Athravan, Ashavan, the master of Asha. We worship the warrior, Ashavan, the master of Asha. We worship the cattle farmer, Ashavan, the master of Asha. We worship the cattle farmer, Ashavan, the master of Asha. We worship the homes with a house−lord, Ashavan, the master of Asha. We worship the villages with a village−lord, Ashavan, the master of Asha. We worship the provinces with a province−lord, Ashavan, the master of Asha. We worship the countries with a country−lord, Ashavan, the master of Asha.

8. We worship the youth of good thought, good words, good deeds, good Daena , Ashavan, the master of Asha. We worship the youth (who) makes intercession, Ashavan, the master of Asha. We worship the Khvaetvadatha, Ashavan, the master of Asha. We worship the (priest) within the country, Ashavan, the master of Asha. We worship the blessed (priest who) goes about abroad, Ashavan, the master of Asha. We worship the homes with a house−lady, Ashavan, the master of Asha.

9. We also worship the Ashavan woman, predominating in good thoughts, predominating in good words, predominating in good deeds, well instructed, having power over the masters , Ashavan, (as are) Spenta Armaiti and your females, O Ahura Mazda.
We also worship the Ashavan man, predominating in good thoughts, predominating in good words, predominating in good deeds, knowing the creed, not knowing the Kayadha, through whose activity Creation is advanced in Asha, for worship and adoration of the master Zarathushtrotema, and we worship the Ashavan Zarathushtrotema, the master of Asha.

10. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We also worship the women with their troops of heroes, and we worship the Yairya Hushitay. And we worship Ama, well−built, fair of form; and we worship Verethraghna, Ahura−created; and we worship Triumphing Uparatat.

11. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.

12. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.
We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

13. Yatha Ahu Vairyo...(2).
I desire worship and adoration and strength and force for the Ashavan Fravashis, and to the women with their troops of heroes, and the Yairya Hushitay and to Ama, well−built, fair of form, Verethraghna, Ahura−created; and to Triumphing Uparatat.
Ashem Vohu....
Bestow on him riches... (Recite SrB5.)

Ushahin Gah − (midnight to dawn)

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1. Propitiation to Ahura Mazda.
   Ashem Vohu...(3).
   I profess myself a Mazda−worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.
   To Ushahin that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Berejya and Nmanya, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.
2. With propitiation of Sraosha, companion of Ashi, procuring rewards, victorious, who furthers the world, (and) the very straight Razishta and Arshtad, who further the world, who augment the world, for worship, adoration, propitiation and praise.
   Yatha Ahu Vairyo, the zaotar should say to me
   Atha ratush ashatchit hacha, the knowing Asha−one should say.
3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra, We worship the Ashavan Amesha Spentas.
4. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!
5. We worship Ushahin, Ashavan, the master of Asha. We worship the beautiful Ushah; we worship the radiant Ushah, with swift horses, the men ..., the insight of men ..., the deceased, together with (?) Nmanya; the swift Ushah, with swift horses, which appear throughout the seven regions of the earth; we worship that Ushah.
   We worship Ahura Mazda, Ashavan, the master of Asha. We worship Vohu Mano; we worship Asha Vahishta; we worship Khshathra Vairya; we worship the good Spenta Armaiti.
6. We worship Berejya, Ashavan, the master of Asha; for the practice of Asha Vahishta, for the practice of the good Mazdayasnian religion , for worship and adoration of the master Nmanya; and we worship Nmanya, Ashavan, the master of Asha.
7. We worship Sraosha, companion of Ashi, fair of form, victorious, world−promoting, the Ashavan, the master of Asha. We worship the very straight Rashnu; and we worship Arshtad, who further the world, who augment the world!
8. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.
9. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.
   We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.
10. Yatha Ahu Vairyo...(2).
   I desire worship and adoration and strength and force for Sraosha, companion of Ashi, procuring rewards, victorious, who furthers the world, (and) the very straight Razishta and Arshtad, who further the world, who augment the world.
   Ashem Vohu....
   Bestow on him riches... (Recite SrB5.)

Niyayeshes (litanies)

Khwarshed Niyayesh (Sun Litany)

Translation by Dhalla, 1908.

0. In the name of God. I praise and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread, powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May (his) just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. (Hither) may come the immortal, radiant, swift-horsed Sun. Of all sins ... I repent.
1. Homage to you, O Ahura Mazda, trice prior to other creatures. Homage to you, O Amesha Spentas, all of one accord with the Sun. May this (homage) seek its way so as to reach to Ahura Mazda, this (homage) to the Amesha Spentas, this (homage) to the Fravashis of the righteous, this to Vayu, that follows its own law for the Long Period.
2. Propitiation to Ahura Mazda.... I praise Asha.
3. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.
4. I proffer to you, O Amesha Spentas, sacrifice and prayer, with thought, with word, with deed, with (my) being, with the very life of my body. I praise Asha.
5. Homage to Ahura Mazda. Homage to the Amesha Spentas. Homage to Mithra of wide cattle pastures. Homage to the Sun, the swift-horsed. Homage to these two eyes that are of Ahura Mazda. Homage to the Bull. Homage to Gaya (Maretan). Homage to the Fravashi of the righteous Spitama Zarathushtra. Homage to the whole creation of the Righteous One, that is, that is coming into being and that will be.
   (At the Hawan Gah:)
   Further the body through Vohuman, Khshathra, and Asha in accordance with (my) desire.
   (At the Rapithwin Gah:)
   (To) these lights, the highest (light) of the high.
   (At the Uzerin Gah:)
   At which end you (i.e. Ahura Mazda) will come with your Beneficent Spirit.
6. We sacrifice to the immortal, radiant, swift-horsed Sun. We sacrifice to Mithra of wide cattle pastures,
   Whose word is true, who is of the assembly,
   Who has a thousand ears, the well-shaped one,
   Who has ten thousand eyes, the exalted one,
   Who has wide knowledge, the helpful one,
   Who sleeps not, the ever wakeful.
7. We sacrifice to Mithra
   The lord of all countries,
   Whom Ahura Mazda created the most glorious
   Of the supernatural yazads.
   So may there come to us for aid
   Both Mithra and Ahura, the two exalted ones.
   We sacrifice to the immortal,
   Radiant, swift-horsed Sun.
8. We sacrifice to Tishtrya of sound eyes. We sacrifice to Tishtrya. We sacrifice to those attendants on Tishtrya. We sacrifice to Tishtrya, the radiant (and) glorious. We sacrifice to the star

Vanant, made by Mazda. We sacrifice to the star Tishtrya, the radiant (and) glorious. We sacrifice to the Sky that follows its own law. We sacrifice to the boundless Time. We sacrifice to Time, that follows its own law for the long period. We sacrifice to the wind, the holy (and) beneficent. We sacrifice to Wisdom, the most upright, righteous, made by Mazda. We sacrifice to the good Mazdayasnian Religion. We sacrifice to the Path leading to the good state. We sacrifice to the golden shaft. We sacrifice to Mount Saokanta, made by Mazda.

9. We sacrifice to every righteous Yazad of the spiritual world. We sacrifice to every righteous Yazad of the material world. We sacrifice to our own soul. We sacrifice to our own Fravashi. Come to my help, O Mazda. We sacrifice to the good, helpful, holy Fravashis of the righteous. We sacrifice to the immortal, radiant, swift-horsed Sun.

10. I proclaim ... of the Ahurian Faith.
(Here recite the appropriate Gah dedication)
Propitiation ... glorification to the immortal, radiant, swift-horsed Sun. As (he is) the Lord that is to be chosen ... let one who knows it pronounce it to me.

11. We sacrifice to the immortal, radiant, swift-horsed Sun. When the Sun warms with its light, when the sunlight gives warmth, there stand the spiritual Yazads, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of Asha, with the furtherance of the material existence of Asha, with the furtherance of the Sun that (is) immortal, radiant, swift-horsed.

12. When the Sun rises up, purification comes to the earth made by Ahura, purification to the flowing waters, purification to the waters of the wells, purification to the water of the seas, purification to the water that is standing. Purification comes to the righteous creation, which is of the Beneficent Spirit.

13. If indeed the Sun were not to rise, then the daevas would kill all things that are in the seven regions. Not at all would the spiritual Yazads find support and stability in the material world.

14. Whoever sacrifices to the Sun that is immortal, radiant, (and) swift-horsed, in order to withstand darkness, to withstand the daevas, the progeny of darkness, to withstand the theives and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creeps on,
He sacrifices to Ahura Mazda, he sacrifices to the Amesha Spentas, he sacrifices to his own soul.
He propitiates all heavenly and earthly Yazads, who sacrifices to the Sun that is immortal, radiant, swift-horsed.

15. I shall sacrifice to Mithra of wide cattle pastures, who has a thousand ears, ten thousand eyes. I shall sacrifice to his mace, well aimed against the skulls of the Daevas, Mithra of wide cattle pastures. And I shall sacrifice to that friendship which is the best of friendships, that between the Moon and the Sun.

16. For his splendor and fortune I shall sacrifice to him with audible worship, the immortal, radiant, swift-horsed Sun, with libations. We sacrifice to the immortal, radiant, swift-horsed Sun, with milk provided with Haoma, with the Barsom, with skill of tongue, and with the spell, and with word, and with deeds, and with libations, and with rightly spoken words.
Of whomsoever among beings Ahura Mazda has known the excellence (lit. something better) in Yasna-sacrifice in accordance with Asha, to both these males and females we sacrifice.
(Recite quietly:) ....
Y.A.V.(2)

I desire worship and adoration and strength and force for the
immortal, radiant, swift-horsed Sun.
17. I bless the sacrifice ... of the immortal, radiant, swift-horsed
Sun.
18. (Whoso sacrifices to) the Ahuranis (Ladies) of Ahura with
most excellent libation, with fairest libations, with libations
filtered by the pious man, (give) to that man radiance ... as
I bless.
A thousand ... ten thousand of the healing remedies.
Come to me for help, O Mazda! ... of the Time of Long Duration.
(Paz.) The reward of merit ... as I bless.
19. Homage to the creator of the creatures of the world, on the
day (N.) of good name, of holy name, of auspicious name, of the
month (N.) of auspicious name, of the gah (N.).
Propitiation ... I praise Asha.
May there be an increase in the luster and glory of the immortal,
radiant, swift-horsed Sun, the courageous, victorious in courage
and victory. May the knowledge, promulgation, and glory of the
good Mazdayasnian Law and Religion be in the seven regions of
the earth. So be it. I must go thither (i.e. the next world).
(Homage) to the Creator of the world, to the Mazdayasnian Religion,
the Law of Zartusht. Homage to you, O righteous Ardvisura Anahita,
most profitable, righteous one.
Homage to you, good Tree, righteous one, created by Ormazd!
We sacrifice to the immortal, radiant, swift-horsed Sun.
(Hither) may reach the immortal, radiant, swift-horsed Sun.

Mihr Niyayesh (Litany to Mithra)

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0. In the name of God. May the majesty and glory of Ormazd, the
beneficent lord, increase. (Hither) may come Mithra of wide cattle pastures,
the true judge. Of all sins ... I repent.
1-9. Homage to you, O Ahura Mazda ... come to my help, O Mazda. We
sacrifice to the good, helpful, holy Fravashis of the righteous.
We sacrifice to Mithra of wide cattle pastures.
10. I proclaim ... of the Ahurian Faith.
(Here recite the appropriate Gah dedication)
Propitiation ... glorification to Mithra of wide cattle pastures, who has a
thousand ears, who has ten thousand eyes, the Yazad who is invoked by name,
(and) to Rama Khvastra. As (he is) the Lord that is to be chosen ... let one
who knows it pronounce it to me.
11. We sacrifice to Mithra of wide cattle pastures, whose word is true
... the ever wakeful. We sacrifice to Mithra, who is around the country. We
sacrifice to Mithra, who is within the country. We sacrifice to Mithra, who
is in the country. We sacrifice to Mithra, who is above the country. We
sacrifice to Mithra, who is under the country. We sacrifice to Mithra, who is
before the country. We sacrifice to Mithra, who is behind the country.
12. We sacrifice to Mithra and Ahura, the exalted, imperishable,
righteous ones, and the Stars, the Moon, and the Sun, by means of trees
yielding Barsom. We sacrifice to Mitha, the Lord of all countries.
13. For his splendor and fortune I shall sacrifice to him with audible
worship, Mithra of wide cattle pastures with libations. We sacrifice to
Mithra of wide cattle pastures, who gives an abode of joy, and a good abode to
the Aryan countries.
14. May he come hither to us in order to help
(us). May he come hither to us for spaciousness. May he come hither to
us to support (us). May he come hither to us to (grant us) mercy. May
he come hither to us to cure (us of disease). May he come hither to us
so that we are able to defeat our enemies. May he come hither to us to

(grant us) a good life. May he come hither to us to grant us possession of Truth. (May) strong, unshakable, undeceivable Mithra of wide pastures, who is worthy of worship and praise, (come hither) for the sake of the whole material world.

15. This powerful strong god Mithra, strongest in the (world of) creatures, I will worship with libations. I will cultivate him with praise and reverence, worship him with audible prayer, with libations, Mithra of wide cattle pastures.

We worship Mithra of wide cattle pastures with Haoma-containing milk and baresman twigs, with skill of tongue and magic word, with speech and action and libations, and with correctly uttered words.

We worship the male and female Entities in the worship of whom Ahura Mazda knows (there is (or: consists) what is) best (lit. better) according to Asha.

Vispa Humata

All good thoughts, all good words, all good deeds I do willingly.
All evil thoughts, all evil words, all evil deeds I do unwillingly.
All good thoughts, all good words, all good deeds will reach Paradise.
All evil thoughts, all evil words, all evil deeds will reach Hell.
And all good thoughts, all good words, all good deeds are the badge of the Ashavans for Paradise. Ashem Vohu....

Nam Stayishn

(Translation by B. N. Dhabhar, Translation of Zand-i Khurtak Avistak, Bombay, 1963, pp. 44 ff.)

1. With propitiation of Ahura Mazda. Ashem Vohu....
   Praise be to the name of Him Who always was, always is and always will be. (He is), by name, the Yazad Spena Menoi. Even among the spiritual (yazads). He is Menoi (i.e. an invisible spirit). One of His own names is also Ohrmazd. (He is) the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful.
2. Thanks be to that Great Architect who, with His own unrivaled strength and wisdom, created the sublime world, the six Amahraspands of higher rank, many wonderful Yazads, the bright paradise Garothman, the revolution of the sky, the shining sun, the brilliant moon, stars of different germs, the wind, atmosphere, water, fire, the earth, trees, beneficent cattle, the metals and mankind.
3. Adoration and praise be to the righteous Lord Who made man the greatest of all earthly creatures and through (the gift of) speech and the power of reasoning, created them for the sovereignty of the times and for the management of the creatures through the contest in battles against the daevas.
4. Homage to the Omniscient One, to him who is compassionate, who, through Zartosht Spitaman of holy farohar, sent for the creatures the apostleship (of religion), the knowledge of and the trustworthiness with regard to, the Religion, innate wisdom and wisdom acquired through the ears, and the instruction of, and guidance for all who are, were, and will be, and the science of sciences, viz., the bountiful Manthra, so that the soul at the Chinwad bridge may be released from hell, and may cause them to pass over the Best Existence of the holy, the bright sweet-smelling, and all-beneficent.
5. In obedience to your command, o compassionate one, I accept

your pure religion, and think, speak, and practice (in accordance
with it). I am steadfast on every meritorious deed and desist
from all sins. I keep pure my own personal conduct and completely
preserve the six powers of life, viz., first, thought, second,
word, third, deed, and again fourth, reasoning, fifth, memory,
and sixth, intellect.

6. O righteous one, according to your will, I shall accomplish
to the extent of (my) power, your worship with good thoughts,
good words, and good deeds. I shall open (for myself) the brilliant
way (of paradise) so that the grievous punishment of hell may
not be inflicted on me. I shall pass over the Chinwad bridge and
attain to the abode of paradise (which is) very fragrant, all−embroidered,
and of all happiness.

7. Praise be to the merciful Lord who bestows rewards for meritorious
deeds on those who obey his commands according to his will, and
at last will liberate even the wicked from (the torture of) hell
and will embellish with purity the whole creation.

8. All praise to the creator Ohrmazd the omniscient, omnipotent,
and powerful, and to the seven Amahraspands, to the victorious
Yazad Warharan, the vanquisher of foes, and to the well−shapen
(Yazad) Ama (strength). (May all these) come (to my help).
[May the glory of the pure and good religion of the Mazdayasnians
be triumphant].

9. Homage to these places and cities [these regions and districts],
[know that they are not specially mentioned], pasture lands [i.e.,
stalls of cattle are so called], houses [i.e., dwellings], drinking
places [i.e., fountains of water], to the waters, lands, and trees,
to this earth and the yonder sky, and even to the holy wind, to
the stars, the moon and the sun, and also to the self−sustained
eternal lights, [know that the self−sustainedness is this that
every one of them acts for itself] and to all creations of Spena
Menoi, males and females, [especially] the lords of holiness.
Ashem Vohu...(3).

Namaz−i Chahar nemag

−−−−−−−−−−−−−−−−−−−−

Of all sins I repent. Ashem Vohu....
(Recite once facing East, West, South, and North respectively:)
>> Homage to these places and these lands, and for these
pastures, and these abodes vith their hay−racks, and for the waters,
land, and plants, and for this earth and for yon heaven, and for
tbe Asha−owning wind, and for the stars, moon, and sun, and for
the eternal stars without beginning, and self−disposing, and for
all the Asha−owning creatures of Spenta Mainyu, male and female,
the regulators of Asha. Ashem Vohu.... (4)

er to be blazing in this house, in
order to be increasing in this house,
Even throughout the Long Time,
until the mighty Renovation, including the mighty, good Renovation.

10. Give me, O Fire, son of Ahura Mazda! well−being immediately,
sustenance immediately; life immediately, well−being in abundance;
sustenance in abundance, life in abundance; knowledge, holiness,
a ready tongue, understanding for (my) soul; and afterwards wisdom
(which is) comprehensive, great, imperishable.

11. (Give me) then the manly valor, which is ever afoot, sleepless,
(for one third of the days and nights), watchful while lying in
bed. (Give me) native offspring that give support, ruling over
the region, belonging to the assembly, thoroughly developed, possessed

of good works, delivering from distress, of good intellect, that may further my house, village, town, country, (and) the renown of the country.

12. Give me, O Fire, son of Ahura Mazda, the Best World of the righteous, the shining, the all−happy, so that it may fulfill my wish, now and for ever, so as to attain to good reward, and to good renown, and to long happiness of my soul!

13. The Fire of Ahura Mazda
Gives command to all
For whom he cooks
The night and the morning meals.
From all he solicits
A good offering, and a wished−for offering,
And a devotional offering, O Spitama!

14. The Fire looks at the hands of all passers−by − 'what does the friend bring to the friend, the one that goes forth to the one that sits still?' We sacrifice unto the holy Fire, the bold, good warrior.

15. Then if that one brings unto him either fuel righly brought, or Baresma rightly spread, or the plant Hadhanaepata, to him thereupon, in fulfillment of his wish, the Fire of Ahura Mazda, propitiated, unoffended, gives a blessing:

16. 'May a herd of cattle attend you,
A multitude of men to you,
And may an active mind
And an active spirit attend you.
May you live with a joyous life
The nights which you live!'
This is the Fire's blessing (on him)
Who brings him fuel,
Dry, exposed to the light,
Purified in accordance with the ritual of Asha.

17. (Recite silently:)
Ormazd the Lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me (who am) one of the good Mazdayasnians. So be it!
(Recite aloud:)
Yatha Ahu Vairyo...(2).
I desire worship and adoration and strength and force for Fire, son of Ahura Mazda. For Fire, son of Ahura Mazda, to the good fortune and prosperity, created by Mazda, to the Aryan good fortune, created by Mazda; to the kingly good fortune, created by Mazda; to Fire, the son of Ahura Mazda; to Kavi Husravah; to the Lake of Husravah, to Mount Asnavant, created by Mazda; to Lake Chaechista, created by Mazda; to the kingly good fortune, created by Mazda. To Fire, the son of Ahura Mazda; to Mount Raevant, created by Mazda; to the kingly good fortune, created by Mazda; to Fire, the son of Ahura Mazda; O Fire! holy warrior, O Yazata full of fortune, O Yazata full of healing; to Fire, the son of Ahura Mazda, with all fires; to the Yazata Nairyosangha, offspring of sovereignty (Khshathra).
Ashem Vohu...(3).

18. Then through Asha, O Ahura! we wish your mighty and powerful Fire, which is taught through Asha, to be a manifest help to the ally, but a visible harm at your beck, O Mazda! to the foe.
Ashem Vohu....

19. Bestow on him riches... (SrB5)

20. Homage to the creator of the creatures of the world, on the day (name the day) of good name, of holy name, of auspicious name, on the month (name the month) of auspicious name, of the Gah (name the Gah). With propitiation of Ahura Mazda. Homage to you, O Fire

of Ahura Mazda, O good created, great Yazata.
Ashem Vohu....
May there be an increase in the luster and fortune .
(Note: If praying at an Atash Bahram, recite:)
To the Fire Behram, the great Fire.
(Note: If praying at an Atash Adaran, recite:)
To the Fire Adaran, the great Fire.
(Note: If praying at an Atash Dadgah, recite:)
To the Fire Dadgah, the great Fire.
May the powerful and victorious fires - Adar Gushasp, Adar Khordad and Adar Burzin Meher and other Adaran and Atashan which are established in their proper places (dad-gah) be on the increase. May the greatness and brightness of Menoi Karko which is powerful and victorious be on the increase. May these be on the increase - these fires which possess power and victory. May the knowledge, promulgation, and glory of the Mazdayasnian law and religion be in the seven regions of the earth! So be it!
I must go thither (3).
Ashem Vohu....
(Recite facing south:)
To the creator of the world, to the Mazdayasnian religion, the Law of Zarthusht. Homage to you! O righteous Ardvisura Anahita, most profitable, O righteous one.
Ashem Vohu....
Homage to you, O good tree, righteous, created by Mazda.
Ashem Vohu....
With propitiation of Ahura Mazda. Homage to you, O Fire of Ahura Mazda, O good created, great Yazata.
Ashem Vohu....

Yashts (Hymns to Ahura Mazda, the Archangels, and the Angels)

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1. Ohrmazd Yasht (Hymn to Ahura Mazda)

(Translated by James Darmesteter (From Sacred Books of the East, American Edition, 1898.)

0. May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed by those who do truly what is the foremost wish (of God).
I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.
I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fullness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life.
I recite the 'Praise of Holiness:'
'Ashem Vohu: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!'
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness;
For sacrifice, prayer, propitiation, and glorification unto [Savanghi and Visya], the holy and masters of holiness;
For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years;
Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness:

the riches of Vohu-Mano shall he given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?
2. 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daevas and Men? What maketh the material world best come to the fulfillment of its wishes? What freeth the material world best from the anxieties of the heart?'
3. Ahura Mazda answered: 'Our Name, O Spitama Zarathushtra! who are the Amesha-Spentas, that is the strongest part of the Holy Word; that is the most victorious; that is the most glorious; that is the most effective;
4. 'That is the most fiend-smiting; that is the best-healing; that destroyeth best the malice of Daevas and Men: that maketh the material world best come to the fulfillment of its wishes; that freeth the material World best from the anxieties of the heart.'
5. Then Zarathushtra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daevas and Men;
6. 'That I may afflict all Daevas and Men; that I may afflict all Yatus and Pairikas; that neither Daevas nor Men may be able to afflict me; neither Yatus nor Pairikas.'
7. Ahura Mazda replied unto him: 'My name is the One of whom questions are asked, O holy Zarathushtra!
'My second name is the Herd-giver
'My third name is the Strong One
'My fourth name is Perfect Holiness.
'My fifth name is All good things created by Mazda, the offspring of the holy principle.
'My sixth name is Understanding;
'My seventh name is the One with understanding.
'My eighth name is Knowledge;
'My ninth name is the One with Knowledge.
8. 'My tenth name is Weal;
'My eleventh name is He who produces weal.
'My twelfth name is AHURA (the Lord).
'My thirteenth name is the most Beneficent.
'My fourteenth name is He in whom there is no harm.
'My fifteenth name is the unconquerable One.
'My sixteenth name is He who makes the true account.
'My seventeenth name is the All-seeing One.
'My eighteenth name is the healing One.
'My nineteenth name is the Creator.
'My twentieth name is MAZDA (the All-knowing One).
9. Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.
10. 'If thou wantest, O Zarathushtra, to destroy the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf, of the two-legged ruffians, of the two-legged Ashemaoghas, of the four-legged wolves;
11. 'And of the hordes with the wide front, with the many spears, with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and

every night.

12. 'I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the most beneficent Spirit.

'My name is the bestower of health; my name is the best bestower of health.

'My name is the Athravan; my name is the most Athravan-like of all Athravans.

'My name is Ahura (the Lord)

'My name is Mazdau (the all-knowing).

'My name is the Holy; my name is the most Holy.

'My name is the Glorious; my name is the most Glorious.

'My name is the Full-seeing; my name is the Fullest-seeing.

'My name is the Far-seeing; my name is the Farthest-seeing.

13. 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer.

'My name is the Discerner; my name is the Best Discerner.

'My name is the Prosperity-producer; my name is the Word of Prosperity.

'My name is the King who rules at his will; my name is the King who rules most at his will.

'My name is the liberal King; my name is the most liberal King.

14. 'My name is He who does not deceive; my name is He who is not deceived.

'My name is the good Keeper; my name is He who destroys malice; my name is He Who conquers at once; my name is He who conquers everything; my name is He who has shaped everything.

'My name is All weal; my name is full weal; my name is the Master of weal.

15. 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish.

'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent.

'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns.

'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

16. 'These are my names.

'And he who in this material world, O Spitama Zarathushtra! shall recite and pronounce those names of mine either by day or by night;

17. 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country:

18. 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aeshma-like and is Druj-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone shall reach and wound him.

19. 'But those names shall come in to keep him from behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man.

20. '"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-Mano and help whomsoever thou pleasest."

21. 'Hail to the Glory of the Kavis! Hail to the Airyanem Vaejah! Hail to the Saoka, made by Mazda! Hail to the waters of the Daitya! Hail to Ardvi, the undefiled well! Hail to the whole world of the holy Spirit!

'Yatha ahu vairyo: The will of the Lord...
'Ashem Vohu: Holiness is the best of all good....

22. 'We worship the Ahuna Vairya. We worship Asha-Vahishta, most fair, undying, and beneficent. We worship Strength and Prosperity and Might and Victory and Glory and Vigour. We worship Ahura Mazda, bright and glorious.
'Yenghe hatam: All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship.

23. 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour.'

(Bahman Yasht.)

24. 'O Zarathushtra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.

25. 'Here is Vohu-Mano, my creature, O Zarathushtra! here is Asha-Vahishta, my creature, O Zarathushtra! here is Khshathra-Vairya, my creature, O Zarathushtra! here is Spenta-Armaiti, my creature, O Zarathushtra! here are Haurvatat and Ameretat, who are the reward of the holy ones, when freed from their bodies, my creatures, O Zarathushtra!

26. 'Thou knowest this, and how it is, O holy Zarathushtra! from my understanding and from my knowledge; namely, how the world first began, and how it will end.
'A thousand remedies, ten thousand remedies!
'A thousand remedies, ten thousand remedies!
'A thousand remedies, ten thousand remedies!

27. '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant, and Spenta-Armaiti.

28. 'And with the help of Spenta-Armaiti, break ye asunder their malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues.
'When, O Mazda! shall the faithful smite the wicked? When shall the faithful smite the Druj? When shall the faithful smite the wicked?'

29. Then Zarathushtra said: 'I threw you back into the earth, and by the eyes of Spenta-Armaiti the ruffian was made powerless.

30. 'We worship the powerful Gaokerena, made by Mazda; the powerful Gaokerena, made by Mazda.

31. 'We worship the memory of Ahura Mazda to keep the Holy Word. We worship the understanding of Ahura Mazda, to study the Holy Word.
'We worship the tongue of Ahura Mazda, to speak forth the Holy Word.
'We worship the mountain that gives understanding, that preserves understanding; [we worship it] by day and by night, with offerings of libations well-accepted.

32. 'We worship that creation [of Ahura's], Spenta-Armaiti; and the holy creations of that creature and of Asha [Vahishta], that are foremost in holiness.
'Here I take as lord and master the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aeshma of the wounding spear; to smite the Mazainya fiends; to smite all the Daevas and the Varenya fiends; to increase Ahura Mazda, bright and glorious; to increase the Amesha-Spentas; to increase the star Tishtrya, the bright and glorious; to increase the faithful men; to increase

all the holy creatures of the beneficent Spirit.
'Ashem Vohu: Holiness is the best of all good....
33. Bestow on him riches... (Recite SrB5.)
'Ashem Vohu: Holiness is the best of all good....'

2. Haft Amahraspand Yasht

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0. May Ahura Mazda be rejoiced!...
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....

I.

1. To Ahura Mazda, bright and glorious, and to the Amesha-Spentas;
To Vohu-Mano; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;
2. To Asha-Vahishta, the fairest; to the much-desired Airyaman; to the instrument made by Mazda: and to the good Saoka, with eyes of love, made by Mazda and holy;
To Khshathra-Vairya; to the metals; to Mercy and Charity.
3. To the good Spenta-Armaiti, and to the good Rata, with eyes of love, made by Mazda and holy;
To Haurvatat, the master; to the prosperity of the seasons and to the years, the masters of holiness;
And to Ameretat, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.
4. (At the Gah Hawan): To Mithra, the lord of wide pastures and to Rama Hvastra.
(At the Gah Rapithwin): To Asha-Vahishta and to Atar, the son of Ahura Mazda.
(At the Gah, Uzerin): To Apam Napat, the tall lord, and to water, made by Mazda.
5. (At the Gah Aiwisruthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant.
(At the Gah Usahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razishta and to Arshtat, who makes the world grow, who makes the world increase;
Be propitiation, with sacrifice, prayer, propitiation and glorification!
Yatha ahu vairyo: The will of the Lord is the law of holiness....

II.

6. We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.
We sacrifice unto Vohu-Mano, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to

destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.

7. We sacrifice unto Asha-Vahishta, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.

We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

8. We sacrifice unto the good Spenta-Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy.

We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

We sacrifice unto Ameretat, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

9. (At the Gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvastra.

(At the Gah Rapithwin): We sacrifice unto Asha-Vahishta and Atar, the son of Ahura Mazda.

(At the Gah Uzerin): We sacrifice unto Apam Napat, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.

10. (At the Gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant.

(At the Gah Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha; who makes the world grow, the holy an master of holiness; we sacrifice unto Rashnu-Razishta; we sacrifice unto Arshtat, who makes the world grow, who makes the world increase

III.

11. Let the Yatus be crushed, O Zarathushtra! both Daevas and men.

Who is he in whose house, O Spitama Zarathushtra! every Druj is destroyed, every Druj perishes, when he pronounces these words:

12. ....?

13. It is he who takes the seven Amesha-Spentas, the all-ruling, the all-beneficent, as a shield against his enemies.

We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse, made by Mazda.

14-15.

He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults, O Zarathustra! when he throws down the destroyer of Vohu-Mano and his words, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner, from the hands of the [ungodly], who are destroyed by his strength.

Ashem Vohu: Holiness is the best of all good....

16. Yatha ahu vairyo: The will of the Lord is the law of holiness....

I bless the sacrifice and the prayer, the strength and vigour
Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas;
Of Vohu-Mano; of Peace, whose breath is friendly....
Of Asha-Vahishta, the fairest; of the much-desired Airyaman....
Of Khshathra-Vairya, of the metals....
Of the good Spenta-Armaiti and of the good Rata....
Of Haurvatat, the master....
Of Ameretat, the master....
(At the Gah Hawan): Of Mithra....
(At the Gah Rapithwin): Of Asha-Vahishta....
(At the Gah Uzerin): Of the high lord Apam Napat....
(At the Gah Aiwisruthrem): Of the Fravashis of the faithful....
(At the Gah Ushahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razishta and of Arshtat, who makes the world grow, who makes the world increase.
Ashem Vohu: Holiness is the best of all good....
Give unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring,
give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

3. Ardwahisht Yasht

0. May Ahura Mazda be rejoiced! ....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

I.

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'That thou mayest increase Asha-Vahishta, O Spitama Zarathushtra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration - once to abide in the shining luminous space, in the beautiful abodes - for the sacrifice and invocation of us, the Amesha-Spentas'....
2. Zarathushtra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahishta, with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration, - once to abide in the shining luminous space, in the beautiful abodes, - for the sacrifice and invocation of you, the Amesha-Spentas.
3. '.... I proclaim Asha-Vahishta: if I proclaim Asha-Vahishta,

then easy is the way to the abode of the other Amesha-Spentas, which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keep with Good Words, which Ahura Mazda keeps with Good Deeds;

4. '(Easy is the way to the Garo-nmana of Ahura Mazda): the Garo-nmana is for the holy souls, and no one of the wicked can enter the Garo-nmana and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.

II.

5. 'The Airyaman prayer smites down the strength of all the creatures of Angra Mainyu, of the Yatus and Pairikas. It is the greatest of spells, the best of spells, the very best of all spells; the fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6. 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is at will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies.

7. 'Sickness fled away [before it], Death fled away; the Daeva fled away, the Daeva's counter-work fled away; the unholy Ashemaogha fled away, the oppressor of men fled away.

8. 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9. 'The most lying words of falsehood fled away; the Jahi, addicted to the Yatu, fled away; the Jahi, who makes one pine, fled away; the wind that blows from the North fled away; the wind that blows from the North vanished away.

10. 'He it is who smites me that brood of the Snake, and who might smite those Daevas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daevas, he smites the Daeva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11. 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12. 'He smites the most lying words of falsehood; he smites the Jahi, addicted to the Yatu; he smites the Jahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13. 'He it is who smites me that brood of the Two-legged, and who might smite those Daevas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daevas, rushed from before him:

14. 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahishta, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses;

'"He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths;

'"He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends;

'"He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works;

'"He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha;

'"He will smite the most oppressive of the oppressors of
men, he will afflict most oppressive of the oppressors of men.
15. '"He will smite the snakiest of the Snake's brood, he will
afflict the snakiest of the Snake's brood;
'"He will smite the most wolfish of the Wolf's brood, he
will afflict the most wolfish of the Wolf's brood;
'"He will smite the worst of the two−legged brood, he will
afflict the worst of the two−legged brood;
'"He will smite Pride, he will afflict Pride;
'"He will smite Scorn, he will afflict Scorn;
'"He will smite the hottest of hot fevers, he will afflict
the hottest of hot fevers;
'"He will smite the most slanderous of slanders, he will
afflict the most slanderous of slanders;
'"He will smite the most discordant of discords, he will
afflict the most discordant of discords;
'"He will smite the worst of the Evil Eye, he will afflict
the worst of the Evil Eye.
16. '"He will smite the most lying words of falsehood, he will
afflict the most lying words of falsehood;
'"He will smite the Jahi, addicted to the Yatu, he will
afflict the Jahi, addicted to the Yatu;
'"He will smite the Jahi, who makes one pine, he will
afflict the Jahi, who makes one pine;
'"He will smite the wind that blows from the North, he will
afflict the wind that blows from the North."
17. 'The Druj will perish away, the Druj will perish; the Druj
will rush, the Druj will vanish. Thou perishest away to the
regions of the North, never more to give unto death the living
world of the holy spirit.
18. 'For his brightness and glory I will offer unto him a
sacrifice worth being heard, namely, unto Asha−Vahishta, the
fairest − the Amesha−Spenta. Unto Asha−Vahishta, the fairest, the
Amesha−Spenta, we offer up the libations, the Haoma and meat,
the baresma, the wisdom of the tongue, the holy spells, the
speech, the deeds, the libations, and the rightly−spoken words.
'Yenhe hatam: All those beings of whom Ahura Mazda knows the
goodness....
19. 'Yatha ahu vairyo: The will of the Lord is the law of
holiness....
'I bless the sacrifice and prayer and the strength and
vigour of Asha−Vahishta, the fairest; of the much−desired
Airyaman, made by Mazda; and of the good Saoka, with eyes of
love, made by Mazda and holy.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, give him health
of body; .... give him the bright, all−happy, blissful abode of
the holy Ones.'

4. Awerdad Yasht

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0. May Ahura Mazda be rejoiced! ....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of
Zarathushtra, one who hates the Daevas and obeys the laws of
Ahura;
For sacrifice, prayer, propitiation, and glorification unto
[Havani], the holy and master of holiness....
Unto Haurvatat, the master; unto the prosperity of the

seasons and unto the years, the masters of holiness,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
We sacrifice unto Haurvatat, the Amesha−Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.
1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatat. We unite them with him who would come up to thee as one of the Amesha−Spentas, as he would come to any of the Amesha−Spentas, Vohu−Mano, Asha−Vahishta, Khshathra−Vairya, Spenta−Armaiti, Haurvatat, and Ameretat.
2. 'He who against the thousands of thousands of those Daevas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatat, as one of the Amesha−Spentas, he would smite the Nasu, he would smite Hashi, he would smite Bashi, he would smite Saeni, he would smite Buji.
3. 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first [of men], then Rashnu Razishta, then every heavenly Yazata of male nature in company with the Amesha−Spentas will free the faithful man
4. 'From the Nasu, from Hashi, from Gashi, from Saeni, from Buji; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the willful sinner, from the oppressor of men, from the Yatu, from the Pairika, from the straying way.
5. 'How does the way of the faithful turn and part from the way of the wicked?'
Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading or reciting it by heart, draws the furrows and hides there himself, [saying]:
6. '"I will smite thee, O Druj! whomsoever thou art, whomsoever thou art amongst the Drujes that come in an open way, whomsoever thou art amongst the Drujes that come by hidden way, whomsoever thou art amongst the Drujes that defile by contact; whatsoever Druj thou art, I smite thee away from the Aryan countries; whatsoever Druj thou art, I bind thee; I smite thee down, O Druj! I throw thee down below, O Druj!"
7. 'He draws [then] three furrows: I proclaim him one of the faithful; he draws six furrow: I proclaim him one of the faithful; he draws nine furrows: I proclaim him one of the faithful.
8. 'The names of those (Amesha−Spentas) smite the men turned to Nasus by the Drujes: the seed and kin of the deaf are smitten, the scornful are dead, as the Zaotar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes.
9. 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.
10. 'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil in black hair, devoted to the good law, who, devoted to the good law, holy and brave, stills all the Drujes.
11. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatat, the Amesha−Spenta. Unto Haurvatat, the Amesha−Spenta, we offer up the

libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

12.

'Yatha ahu vairyo: The will of the Lord is the law of holiness....

'I bless the sacrifice and prayer, and the strength and vigour of Haurvatat, the master; of the prosperity of the seasons and of the years, the masters of holiness.

'Ashem Vohu: Holiness is the best of all good....

'[Give] unto that man brightness and glory, ... give him the bright, all happy, blissful abode of the holy Ones.'

5. Ardui Sur Bano Yasht (Hymn to the Waters)

Translated by James Darmesteter. (From Sacred Books of the East, American Edition, 1898.)

0. May Ahura Mazda be rejoiced!....

Ashem Vohu: Holiness is the best of all good....

I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....

Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANAHITA; unto all waters, made by Mazda; unto all plants, made by Mazda,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yatha ahu vairyo: The will of the Lord is the law of holiness....

I.

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2.

'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3. 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

4. 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine

purifies the seed in males, the womb in females the milk in females' breasts.

6. 'I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7. 'Then Ardvi Sura Anahita, O Spitama Zarathushtra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her ...., and thus came she, strong, with thick arms, thinking thus in her heart:

8. '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well−strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

9. 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto the holy Ardvi Sura Anahita a good sacrifice with an offering of libations;− thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sura Anahita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words with the deeds, with the libations, and with the rightly−spoken words.

'Yenhe hatam: All those beings of whom Ahura Mazda....

II.

10. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide−expanding and health−giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life−increasing and holy, the herd−increasing and holy, the fold−increasing and holy, the wealth−increasing and holy, the country−increasing and holy;

11. 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well−strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts unto me, and is of good will unto me?"

'For her brightness and glory, I will offer her a sacrifice, worth being heard....

III.

12. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

13. 'Whom four horses carry, all white, of one and the same color, of the same blood, tall, crushing down the hates of all haters, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf.

'For her brightness and glory, I will offer her a sacrifice ....

IV.

14. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

15. 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly waters as large as the whole of the waters that run along the earth, and who runs powerfully.

'For her brightness and glory, I will offer her a sacrifice....

V.

16. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

17. 'To her did the Maker Ahura Mazda offer up a sacrifice to the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

18. He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Pourushaspa, the holy Zarathushtra, to think after my law, to speak after my law, to do after my law!"

19. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice....

VI.

20. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

21. 'To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, with a hundred male horses, a thousand oxen, and ten thousand lambs.

22. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita, that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds of the Daevas of Mazana and of the fiends of Varena."

23. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice....

VII.

24. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

25. 'To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs.

26. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory."

27. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice....

VIII.

28. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

29. 'To her did Azi Dahaka, the three-mouthed, offer up a sacrifice in the land of Bawri, with a hundred male horses, a thousand oxen, and ten thousand lambs.

30. 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sura Anahita! that I may make all the seven Karshvares of the earth empty of men."
31. 'Ardvi Sura Anahita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

IX.

32. 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....
33. 'To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs.
34. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Azi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world."
35. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

X.

36. 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....
37. 'To her did Keresaspa, the manly-hearted, offer up a sacrifice behind the Vairi Pisanah, with a hundred male horses, a thousand oxen, ten thousand lambs.
38. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the golden-heeled Gandarewa, though all the shores of the sea Vouru-Kasha are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."
39. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XI.

40. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sara Anahita....
41. 'To her did the Turanian murderer, Frangrasyan, offer up a sacrifice in his cave under the earth, with a hundred male horses, a thousand oxen, ten thousand lambs.
42. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may seize hold of that Glory, that is waving in the middle of the sea Vouru-Kasha and that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathushtra."
43. 'Ardvi Sura Anahita did not grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

II.

44. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
45. 'To her did the great, most wise Kavi Usa offer up a sacrifice from Mount Erezifya, with a hundred male horses, a thousand oxen, ten thousand lambs.
46. 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf."
47. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XIII.

48. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
49. 'To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice behind the Chaechasta lake, the deep lake, of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs.
50. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams and that he may not pass through the forest , he, the murderer, who now is fiercely striving against me on horseback."
51. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XIV.

52. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
53. 'To her did the valiant warrior Tusa offer worship on the back of his horse, begging swiftness for his teams, health for his own body, and that he might watch with full success those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him.
54. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the gallant sons of Vaesaka, by the castle Khshathro−saoka, that stands high up on the lofty, holy Kangha; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."
55. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice....

XV.

56. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
57. 'To her did the gallant sons of Vaesaka offer up a sacrifice in the castle Khshathro−saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.
58. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."
59. 'Ardvi Sura Anahita did not grant them that boon.
'For her brightness and glory, I will offer her a sacrifice....

XVI.

60. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
61. 'The old Vafra Navaza worshipped her when the strong fiend−smiter, Thraetaona, flung him up in the air in the shape of a bird, of a vulture.
62. 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sura Anahita, saying:
63. '"Ardvi Sura Anahita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."
64. 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall−formed, high−girdled, pure, nobly born of a glorious race, wearing shoes up to the ankle wearing a golden...., and radiant.
65. 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.
[66. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon.]
'For her brightness and glory, I will offer her a sacrifice....

XVII.

67. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
68. 'To her did Jamaspa offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daevas, coming from afar in battle array.
69. 'He asked of her a boon, saying: "Grant me this, O good,

most beneficent Ardvi Sura Anahita! that I may be as constantly victorious as any one of all the Aryans."
70. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XVIII.

71. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
72. 'To her did Ashavazdah, the son of Pouru−dhakhshti, and Ashavazdah and Thrita, the sons of Sayuzhdri, offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apam Napat, the tall lord, the lord of the females, the bright and swift−horsed.
73. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the assemblers of the Turanian Danus, Kara Asabana, and Vara Asabana, and the most mighty Duraekaeta, in the battles of this world.
74. 'Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.
'For her brightness and glory, l will offer her a sacrifice....

XIX.

75. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
76. 'Vistauru, the son of Naotara, worshipped her by the brink of the river Vitanghuhaiti, with well−spoken words, speaking thus:
77. '"This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daevas as the hairs I bear on my head. Do thou then, O Ardvi Sura Anahita! leave me a dry passage, to pass over the good Vitanghuhaiti."
78. 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall−formed, high−girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vitanghuhaiti.
[79. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.]
'For her brightness and glory, I will offer her a sacrifice....

XX.

80. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
81. 'To her did Yoishta, one of the Fryanas, offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaepa of the Rangha.
82. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the evil−doing Akhtya, the offspring of darkness, and that I may answer the ninety−nine

hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."
83. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XXI.

84. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
85. 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi Sura Anahita, come from those stars down to the earth made by Ahura, that the great lords may worship thee, the masters of the countries, and their sons.
86. '"The men of strength will beg of thee swift horses and supremacy of Glory.
'"The Athravans who read and the pupils of the Athravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.
87. '"The maids of barren womb, longing for a lord, will beg of thee a strong husband;
'"Women, on the point of bringing forth, will beg of thee a good delivery.
'"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sura Anahita!"
88. 'Then Ardvi Sura Anahita came forth, O Zarathushtra! down from those stars to the earth made by Mazda; and Ardvi Sura Anahita spake thus:
89. '"O pure, holy Zarathushtra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation.
'"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."
90. 'Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that he may not make thee run up into the heavens, above the sun; and that the Serpent may not injure thee with...., with...., with...., and.... poisons."
91. 'Ardvi Sura Anahita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting.
'"Of this libation of mine thou shalt drink, thou who art an Athravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.
92. '"Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gathas, no leper to be confined.
93. '"I do not accept those libations that are drunk in my honor by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the...., nor any of those stamped with those characters which have no strength for the holy Word.
'"Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth."
94. 'Then Zarathushtra asked Ardvi Sura Anahita: "O Ardvi

Sura Anahita! What becomes of those libations which the wicked worshippers of the Daevas bring unto thee after the sun has set?"

95. 'Ardvi Sura Anahita answered: "O pure, holy Spitama Zarathushtra! howling, clapping, hopping, and shouting, six hundred and a thousand Daevas, who ought not to receive that sacrifice, receive those libations that men bring unto me after [the sun has set]."

96. 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.

'For her brightness and glory, I will offer her a sacrifice....

XXII.

97. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

98. 'Before whom the worshippers of Mazda stand with baresma in their hands: the Hvovas did worship her, the Naotaras did worship her; the Hvovas asked for riches, the Naotaras asked for swift horses. Quickly was Hvova blessed with riches an full prosperity; quickly became Vishtaspa, the Naotaride, the lord of the swiftest horses in these countries.

99. ['Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.]

'For her brightness and glory, I will offer her a sacrifice....

XXIII.

100. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

101. 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse. In each channel there stands a palace, well−founded, shining with a hundred windows, with a thousand columns, well−built, with ten thousand balconies, and mighty.

102. 'In each of those palaces there lies a well−laid, well−scented bed, covered with pillows, and Ardvi Sura Anahita, O Zarathushtra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.

XXIV.

103. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

104. 'Unto her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly−spoken words.

105. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Aurvat−aspa, the valiant Kavi Vistaspa, to think according to

the law, to speak according to the law, to do according to the law."
106. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XXV.

107. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
108. 'Unto her did the tall Kavi Vishtaspa offer up a sacrifice behind Lake Frazdanava, with a hundred male horses, a thousand oxen, ten thousand lambs.
109. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Tathravant, of the bad law, and Peshana, the worshipper of the Daevas and the wicked Arejat-aspa, in the battles of this world!"
110. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XXVI.

111. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
112. 'Unto her did Zairi-vairi, who fought on horseback, offer up a sacrifice behind the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs.
113. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Pesho-Changha the corpse-burier, Humayaka the worshipper of the Daevas, and the wicked Arejat-aspa, in the battles of this world.
114. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XXVII.

115. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
116. 'Unto her did Arejat-aspa and Vandaremaini offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.
117. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may conquer the valiant Kavi Vishtaspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."
118. 'Ardvi Sura Anahita did not grant them that favor, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favor.

'For her brightness and glory, I will offer her a sacrifice....

XXVIII.

119. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
120. 'For whom Ahura Mazda has made four horses -- the wind, the rain, the cloud, and the sleet -- and thus ever a upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.
121. 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.
'For her brightness and glory, I will offer her a sacrifice....

XXIX.

122. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
123. 'She stands, the good Ardvi Sura Anahita, wearing a golden mantle, waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:
124. "'Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon, me, and is of good will unto me?"
'For her brightness and glory, I will offer her a sacrifice....

XXX.

125. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
126. 'Ardvi Sura Anahita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing along her.... a mantle fully embroidered with gold;
127. 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored, and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sura Anahita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed.
128. 'Upon her head Ardvi Sura Anahita bound a golden crown, with a hundred stars, with eight rays, a fine ...., a well-made crown, in the shape of a ...., with fillets streaming down.
129. 'She is clothed with garments of beaver, Ardvi Sura Anahita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-colored of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.
130. 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee this favor: that I, fully blessed, may conquer large kingdoms, rich in horses, with high tributes, with snorting horses, sounding

chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds; that I may have at my wish the fullness of the good things of life and whatever makes a kingdom thrive.
131. 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee two gallant companions, one two-legged and one four-legged: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.
132. 'Through the strength of this sacrifice, of this invocation, O Ardvi Sura Anahita! come down from those stars, towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk]; come to help him who is offering up libations giving gifts, sacrificing, and entreating that thou wouldst grant him thy favors; that all those gallant warriors may be strong, like king Vishtaspa.
'For her brightness and glory, I will offer her a sacrifice....
133. 'Yatha ahu vairya: The will of the Lord is the law of holiness....

'I bless the sacrifice and prayer, and the strength and vigor of the holy water-spring Anahita.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

6. Khwarshed Yasht (Hymn to the Sun)

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0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto the undying, shining, swift-horsed Sun;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
1. We sacrifice unto the undying, shining, swift-horsed Sun.
When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.
2. And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.
3. Should not the sun rise up, then the Daevas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.
4. He who offers up a sacrifice unto the undying, shining, swift-horsed Sun - to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen - offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly

Yazatas, who offers up a sacrifice unto the undying, shining,
swift−horsed Sun.
5. I will sacrifice unto Mithra, the lord of wide pastures, who
has a thousand ears, ten thousand eyes.
I will sacrifice unto the club of Mithra, the lord of wide pastures,
well struck down upon the skulls of the Daevas.
I will sacrifice unto that friendship, the best of all friendships,
that reigns between the moon and the sun.
6. For his brightness and glory, I will offer unto him a sacrifice
worth being heard, namely, unto the undying, shining, swift−horsed
Sun. Unto the undying, shining, swift−horsed Sun we offer up the
libations, the Haoma and meat, the baresma, the wisdom of the
tongue, the holy spells, the speech, the deeds, the libations,
and the rightly−spoken words.
Yenghe hatam: All those beings of whom Ahura Mazda....
7. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and the invocation, and the strength and
vigour of the undying, shining, swift−horsed Sun.
Ashem Vohu: Holiness is the best of all good....
Give unto that man brightness and glory, give him health of body,
.... give him the bright, all−happy, blissful abode of the holy
Ones.

7. Mah Yasht (Hymn to the Moon)

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0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,
one who hates the Daevas and obeys the laws of Ahura;
For sacrifice,prayer, propitiation, and glorification unto [Havani],
the holy and master of holiness....
Unto the Moon that keeps in it the seed of the Bull; unto the
only−created Bull and unto the Bull of many species;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
1. Hail to Ahura Mazda! Hail to the Amesha−Spentas! Hail to the
Moon that keeps in it the seed of the Bull! Hail to thee when
we look at thee! Hail to thee when thou lookest at us!
2. How does the moon wax? How does the moon wane?
For fifteen days does the moon wax; for fifteen days does the
moon wane. As long as her waxing, so long is the waning; as long
as her waning, so long is the waxing.
'Who is there but thee who makes the moon wax and wane?'
3. We sacrifice unto the Moon that keeps in it the seed of the
Bull, the holy and master of holiness.
Here I look at the moon, here I perceive the moon; here I look
at the light of the moon, here I perceive the light of the moon.
The Amesha−Spentas stand up holding its glory; the Amesha−Spentas
stand up, pouring its glory upon the earth, made by Mazda.
4. And when the light of the moon waxes warmer, golden−hued plants
grow on from the earth during the spring.
We sacrifice unto the new moons, the full moons, and the Vishaptathas.
We sacrifice unto the new moon, the holy and master of holiness;
We sacrifice unto the full moon, the holy and master of holiness;
We sacrifice unto the Vishaptatha, the holy and master of holiness.
5. I will sacrifice unto the Moon, that keeps in it the seed
of the Bull, the liberal, bright, glorious, water−giving, warmth−giving,
wisdom−giving, wealth−giving, riches−giving, thoughtfulness−giving,
weal−giving, freshness−giving, prosperity−giving, the liberal,

the healing.
6. For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull.
Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.
Yenghe hatam: All those beings of whom Ahura Mazda....
7. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species.
Ashem Vohu: Holiness is the best of all good.
Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

8. Tishtar Yasht (Hymn to the Star Sirius)

(Tishtrya is the angel (Yazad) of the star Sirius. Tishtrya also presides over the fourth month and the thirteenth day of each month. Sirius also directs the rain.)

0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto Tishtrya, the bright and glorious star, and unto the powerful Satavaesa, made by Mazda, who pushes waters forward,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'We worship the lordship and mastership [of Tishtrya], whereby he protects the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts to men. I will sacrifice unto the star Tishtrya, that gives the fields their share [of waters].
2. 'We offer up libations unto Tishtrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting, and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown, and the species of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathushtra.
3. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tishtrya.
'Unto Tishtrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.
'Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

4. 'We sacrifice unto Tishtrya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly working, through whom the brightness and the seed of the waters come from the high Apam Napat.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[3]]

5. 'We sacrifice unto Tishtrya, the bright and glorious star; for whom long flocks and herds and men, looking forward for him and deceived in their hope: "When shall we see him rise up, the bright and glorious star Tishtrya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?"
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[4]]

6. 'We sacrifice unto Tishtrya, the bright and glorious star; who flies, towards the sea Vouru−Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.
7. 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[5]]

8. 'We sacrifice unto Tishtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm−stars, fly between the earth and the heavens, in the sea Vouru−Kasha, the powerful sea, the large−sized, deep sea of salt waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.
9. 'Then Satavaesa makes those waters flow down to the seven Karshvares of the earth, and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?"
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[6]]

10. 'We sacrifice unto Tishtrya, the bright and glorious star, who spoke unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
11. '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time; I should have come in the appointed time of my beautiful, immortal life, should it be one night, or two nights, or fifty, or a hundred nights."
12. 'We sacrifice unto Tishtrya;
'We sacrifice unto the rains of Tishtrya.
'We sacrifice unto the first star; we sacrifice unto the rains of the first star.
'I will sacrifice unto the stars Haptoiringa, to oppose the Yatus and Pairikas.
'We sacrifice unto Vanant, the star made by Mazda; for the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us.
'We sacrifice unto Tishtrya, whose eye-sight is sound.
13. 'For ten nights, O Spitama Zarathushtra! Tishtrya, the bright and glorious star, mingles his shape with light, moving in the shape of a man of fifteen years of age, bright, with clear eyes, tall, full of strength, strong, and clever.
14. 'He is active as the first man was; he goes on with the strength of the first man; he has the virility of the first man.
15. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
16. 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a golden-horned bull.
17. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
18. 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.
19. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
20. 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison.
21. 'But there rushes down to meet him the Daeva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.
22. 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya and the Daeva Apaosha. They fight together, O Spitama Zarathushtra! for three days and three nights.

And then the Daeva Apaosha proves stronger than the bright and glorious Tishtrya, he overcomes him.
23. 'And Tishtrya flees from the sea Vouru-Kasha, as far as a Hathra's length. He cries out in woe and distress, the bright and glorious Tishtrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names.
24. '"If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers."
25. 'Then I, Ahura Mazda, offer up to the bright and glorious Tishtrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.
26. 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.
27. 'But there rushes down to meet him the Daeva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.
28. 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya, and the Daeva Apaosha; they fight together, O Zarathushtra! till the time of noon. Then the bright and glorious Tishtrya proves stronger than the Daeva Apaosha, he overcomes him.
29. 'Then he goes from the sea Vouru-Kasha as far as a Hathra's length: "Hail!" cries the bright and glorious Tishtrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life of the waters will flow down unrestrained to the big-seeded corn fields, to the small-seeded pasture-fields, and to the whole of the material world!"
30. Then the bright and glorious Tishtrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison.
31. 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.
32. 'And the bright and glorious Tishtrya rises up from the sea Vouru-Kasha, O Spitama Zarathushtra! the bright and glorious Satavaesa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha.
33. 'Then the vapours push forward, in the regular shape of clouds; they go following the wind, along the ways which Haoma traverses, the increaser of the world. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.
34. 'Apam Napat, O Spitama Zarathushtra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters, and the Fravashis of the faithful.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[7]]

35. 'We sacrifice unto Tishtrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the watery way, at the will of Ahura Mazda, at the will of the Amesha−Spentas.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[8]]

36. 'We sacrifice unto Tishtrya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep understanding; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year, (thinking in themselves): "How shall the Aryan countries be fertile?"
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[9]]

37. 'We sacrifice unto Tishtrya, the bright and glorious star, swift−flying and swift−moving, who flies towards the sea Vouru−Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.
38. 'Ahura Mazda gave him assistance, and the Amesha−Spentas and Mithra, the lord of wide pastures, pointed him the way: behind him went the tall Ashish Vanguhi and Parendi on her light chariot: always till, in his course, he reached Mount Hvanvant on the shining waters.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

39. 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters.
40. 'Tishtrya afflicts them, he blows them away from the sea Vouru−Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpingly and friendly over the seven Karshvares.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

41. 'We sacrifice unto Tishtrya, the bright and glorious star,
for whom long the standing waters, and the running spring−waters,
the stream−waters, and the rain−waters:
42. '"When will the bright and glorious Tishtrya rise up
for us? When will the springs with a flow and overflow of waters,
thick as a horse's shoulder, run to the beautiful places and fields,
and to the pastures, even to the roots of the plants, that they
may grow with a powerful growth?"
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[10]]

43. 'We sacrifice unto Tishtrya, the bright and glorious star,
who washes away all things of fear, who stunts the growth of all
...., and brings health to all these creations, being most beneficent,
when he has been worshipped with a sacrifice and propitiated,
rejoiced, and satisfied.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[10]]

44. 'I will sacrifice unto Tishtrya, the bright and glorious star,
whom Ahura Mazda has established as a lord and overseer above
all stars, in the same way as he has established Zarathushtra
above men; whom neither Angra Mainyu, nor the Yatus and the Pairikas,
nor the men Yatus can deliver unto death, nor can all the Daevas
together prevail for his death.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[10]]

45. 'We sacrifice unto Tishtrya, the bright and glorious star,
to whom Ahura Mazda has given a thousand senses, and who is the
most beneficent amongst the stars that have in them the seed of
the waters:
46. 'Who moves in light with the stars that have in them the seed
of the waters: he, from the sea Vouru−Kasha, the powerful sea,
the large−sized, deep, and salt of waters, goes to all the lakes,
and to all the beautiful caves, and to all the beautiful channels,
in the shape of a white, beautiful horse, with golden ears and
a golden caparison.
47. 'Then, O Spitama Zarathushtra! the waters flow down from the
sea Vouru−Kasha, mother−like, friendly, and healing: he divides
them amongst these countries, being most beneficent, when he has
been worshipped with a sacrifice and propitiated rejoiced, and
satisfied. 'For his brigbtness and glory, I will offer him a sacrifice
worth being heard....

[[10]]

48. 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains; and all those that live within this boundless and endless world of the holy Spirit.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

49. 'We sacrifice unto Tishtrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.
50. 'I, O Spitama Zarathushtra! have created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of progitiation, as worthy of glorification as myself, Ahura Mazda;
51. 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya.
52. 'Had I not created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;
53. 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya;
54. 'Then all day long, all night long, that Pairika Duzyairya would wage war against this material world of mine, wanting to extinguish its life, and she goes on, rushing upon and around it.
55. 'But the bright and glorious Tishtrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.
56. 'If the Aryan countries, O Spitama Zarathushtra! would perform in honour of the bright and glorious Tishtrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'
57. Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tishtrya, as it ought to be performed in the perfection of holiness?'
58. Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.
59. 'Let not a murderer take of these offerings, nor a whore, nor a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.
60. 'If a murderer take of these offerings, or a whore, or a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra, then the

bright and glorious Tishtrya takes back his healing virtues.
61. 'Plagues will ever pour upon the Aryan nations; hostile hordes
will ever fall upon the Aryan nations; the Aryans will be smitten,
by their fifties and their hundreds, by their hundreds and their
thousands, by thetr thousands and their tens of thousands, by
their tens of thousands and their myriads of myriads.
62. 'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'I bless the sacrifice and prayer, and the strength and vigour
of Tishtrya, the bright and glorious star, and of the powerful
Satavaesa, made by Mazda, who pushes waters forward.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, ... give him the
bright, all−happy, blissful abode of the holy Ones.'

9. Drvasp Yasht

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0. May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,
one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, satisfaction, and glorification unto Havani,
the holy and master of holiness.
Unto the powerful Drvaspa, made by Mazda and holy,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. We sacrifice unto the powerful Drvaspa, made by Mazda and
holy, who heeps the flocks in health, the herds in health, the
grown−up (cattle) in health, the young ones in health; who watches
well from afar, with a wide−spread and long−continued welfare−giving
friendship;
2. Who yokes teams of horses, who makes her chariot turn and
its wheels sound, fat and glistening, strong, tall−formed, weal−possessing,
health−giving, powerful to stand and powerful to turn for assistance
to the faithful.
3. To her did Haoshyangha, the Paradhata, offer up a sacrifice
on the enclosure of the Hara, the beautiful height, made by Mazda,
with a hundred male horses, a thousand oxen, and ten thousand
lambs, and with an offering of libations:
4. 'Grant me this boon, O good, most beneficent Drvaspa! that
I may overcome all the Daevas of Mazana; that I may never fear
and bow through terror before the Daevas, but that all the Daevas
may fear and bow in spite of themselves before me, that they may
fear and flee down to darkness.'
5. The powerful Drvaspa, made by Mazda, the holy Drvaspa, the
maintainer, granted him that boon, as he was offering libations,
giving gifts, sacrificing, and entreating that she would grant
him that boon.
6. For her brightness and glory, I will offer her a sacrifice
worth being heard; I will offer her a sacrifice well performed,
namely, unto the powerful Drvaspa, made by Mazda and holy. We
offer up libations to the powerful Drvaspa, made by Mazda and
holy; we offer her the Haoma and meat, the baresma, the wisdom
of the tongue, the holy spells, the speech, the deeds, the libations,
and the rightly−spoken words.

Yenghe hatam: All those beings of whom Ahura Mazda....

[[2]]

7. We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
8. To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:
9. 'Grant me this boon, O good, most beneficent Drvaspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;
10. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'
11. The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering lipbations, giving gifts, sacrificing, and entreating that she would grant him that boon.
For her brightness and glory, I will offer her a sacrifice worth being heard....

[[3]]

12. We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
13. To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:
14. 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavack and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'
15. The powerful Drvaspa, made by Mazda, the holy Drvasya, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
For her brightness and glory, I will offer her a sacrifice worth being heard....

[[4]]

16. We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
17. To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon

the highest height of the Haraiti Bareza. He begged of her a boon
saying:
18. 'Grant me this boon, O good, most beneficent Drvaspa! that
I may bind the Turanian murderer Franghrasyan, that I may drag
him bound, that may bring him bound unto king Husravah, that king
Husravah may kill him, behind the Chaechasta lake, the deep lake
of salt waters, to avenge the murder of his father Syavarshana,
a man, and of Aghraeratha, a semi−man.'
19. The powerful Drvaspa, made by Mazda, the holy Drvaspa, the
maintainer, granted him that boon, as he was offering up libations,
giving gifts, sacrificing, and entreating that she would give
him that boon.
For her brightness and glory, I will offer her a sacrifice worth
being heard....

[[5]]

20. We offer up a sacrifice unto the powerful Drvaspa, made by
Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
21. To her did the gallant Husravah, he who united the Arya nations
into one kingdom, offer up a sacrifice, behind the Chaechasta
lake, the deep lake of salt waters, with a hundred male horses,
a thousand oxen, ten thousand lambs, and an offering of libations:
22. 'Grant me this boon, O good, most beneficent Drvaspa! that
I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta
lake, the deep lake of salt waters, to avenge the murder of my
father Syavarshana, a man, and of Aghraeratha, a semi−man.'
23. The powerful Drvaspa, made by Mazda, the holy Drvaspa, the
maintainer, granted him that boon, as he was offering up libations,
giving gifts, sacrificing, and entreating that she would grant
him that boon.
For her brightness and glory, I will offer her a sacrifice worth
being heard....

[[6]]

24. We offer up a sacrifice unlo the powerful Drvaspa, made by
Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful,
25. To her did the holy Zarathushtra offer up a sacrifice in the
Airyana Vaejah, by the good river Daitya, with the Haoma and meat,
with the baresma, with the wisdom of the tongue, with the holy
spells, with the speech, with the deeds, with the libations, and
with the rightly−spoken words. He begged of her a boon, saying:
26. 'O good, most beneficent Drvaspa! grant me this boon, that
I may bring the good and noble Hutaosa to think according to the
law, to speak according to the law, to do according to the law,
that she may spread my Mazdean law and make it known, and that
she may bestow beautiful praises upon my deeds.'
27. The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer,
granted him that boon, as he was offering up libations, giving
gifts, sacrificing, and entreating that she would grant him that
boon.
For her brightness and glory, I wiII offer her a sacrifice worth
being heard....

[[7]]

28. We offer up a sacrifice unto the powerful Drvaspa, made by
Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
29. To her did the tall Kavi Vistaspa offer up a sacrifice behind
the waters of the river Daitya, with a hundred male horses, a
thousand oxen, ten thousand lambs, and with an offering of libations:
30. 'Grant me this boon, O good, most beneficent Drvaspa! that
I may put to flight Ashta−aurvant, the son of Vispa−thaurvo−asti,
the all−afflicting, of the brazen helmet, of the brazen armour,
of the thick neck, behind whom seven hundred camels ....; that
I may put to flight the Hvyaona murderer, Arejat−aspa; that I
may put to flight Darshinika, the worshipper of the Daevas;
31. And that I may smite Tathravant of the bad law; that I may
smite Spinjaurushka, the worshipper of the Daevas; and that I
may bring unto the good law the nations of the Varedhakas and
of the Hvyaonas; and that I may smite of the Huyaona nations their
fifties and their hundreds, their hundreds and their thousands,
their thousands and their tens of thousands, their tens of thousands
and their myriads of myriads.
32. The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer,
granted him that boon, as he was offering up libations, giving
gifts, sacrificing, and entreating that she would grant him that
boon.
For her brightness and glory, I will offer her a sacrifice worth
being heard; I will offer her a sacrifice well performed, namely,
unto the powerful Drvaspa made by Mazda and holy. We offer up
libations to the powerful Drvaspa, made by Mazda and holy; we
offer her the Haoma and meat, the baresma, the wisdom of the tongue,
the holy spells, the speech, the deeds, the libations, and the
rightly−spoken words.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour
of the powerful Drvaspa, made by Mazda and holy.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, give him health of
body,.... give him the bright, all−happy, blissful abode of the
holy Ones.

10. Mihr Yasht (Hymn to Mithra)

−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−
0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,
one who hates the Daevas, and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani],
the holy and master of holiness....
Unto Mithra, the lord of wide pastures, who has a thousand ears,
ten thousand eyes, a Yazata invoked by his own name, and unto
Rama Hvastra,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Verily, when I created Mithra, the lord of wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself Ahura Mazda.
2. 'The ruffian who lies unto Mithra brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith. For Mithra stands for both the faithful and the unfaithful.
3. 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra.
'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra.
'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.
4. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.
'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.
5. 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience! May he come to us for bliss! he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.
6. 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord ofwide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

7. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake;
8. 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.
9. 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[3]]

10. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.
11. 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate themn,
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[4]]

12. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
13. 'Who first of the heavenly gods reaches over the Hara, before the undying, swift-horsed sun; who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.
14. 'Where the valiant chiefs draw up their many troops in array; where the high mountains, rich in pastures and waters, yield plenty to the cattle; where the deep lakes, with salt waters, stand; where wide-flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava-Sughdha and Hvairizem;
15. 'On Arezahi and Savahi, on Fradadhafshu and Vidadhafshu, on Vourubareshti and Vourujareshti, on this bright Karshvare of Hvaniratha, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;
16. 'He who moves along all the Karshvares, a Yazata unseen, and brings glory; he who moves along all the Karshvares, a Yazata unseen, and brings sovereignty; and increases strength for victory to those who, with a pious intent, holily offer him libations.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[5]]

17. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.
18. 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord ofa province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.
19. 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath is slow to relent.
20. 'Those who lie unto Mithra, however swift they may be running, cannot overtake; riding, cannot ....; driving, cannot ..... The spear that the foe of Mithra flings, darts backwards, for the number of the evil spells that the foe of Mithra works out.
21. 'And even though the spear be flung well, even though it reach

the body, it makes no wound, for the number of the evil spells
that the foe of Mithra works out. The wind drives away the spear
that the foe of Mithra flings, for the number of the evil spells
that the foe of Mithra works out.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[6]]

22. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'Who takes out of distress the man who has not lied unto him,
who takes him out of death.
23. 'Take us out of distress, take us out of distresses, O Mithra!
as we have not lied unto thee. Thou bringest down terror upon
the bodies of the men who lie unto Mithra; thou takest away the
strength from their arms, being angry and all-powerful; thou takest
the swiftness from their feet, the eye-sight from their eyes,
the hearing from their ears.
24. 'Not the wound of the well-sharpened spear or of the flying
arrow reaches that man to whom Mithra comes for help with all
the strength of his soul, he, of the ten thousand spies, the powerful,
all-seeing, undeceivable Mithra.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[7]]

25. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'Who is lordly, deep, strong, and weal-giving; a chief in assemblies,
pleased with prayers, high, holily clever, the incarnate Word,
a warrior with strong arms;
26. 'Who breaks the skulls of the Daevas, and is most cruel in
exacting pains; the punisher of the men who lie unto Mithra, the
withstander of the Pairikas; who, when not deceived, establisheth
nations in supreme strength; who, when not deceived, establisheth
nations in supreme victory;
27. 'Who confounds the ways of the nation that delights in havoc,
who turns away their Glory, takes away their strength for victory,
blows them away helpless, and delivers them unto ten thousand
strokes; he, of the ten thousand spies, the powerful, all-seeing,
undeceivable Mithra.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[8]]

28. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'Who upholds the columns of the lofty house and makes its pillars
solid; who gives herds of oxen and male children to that house
in which he has been satisfied; he breaks to pieces those in which
he has been offended,
29. 'Thou, O Mithra! art both bad and good to nations; thou, O
Mithra! art both bad and good to men; thou, O Mithra! keepest

in thy hands both peace and trouble for nations.
30. 'Thou makest houses large, beautiful with women, beautiful with chariots, with well−laid foundations, and high above their groundwork; thou makest that house lofty, beautiful with women, beautiful with chariots, with well−laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.
31. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra!
'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra!
'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!
32. 'Listen unto our sacrifice, O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garo−nmana!
33. 'Grant us these boons which we beg of thee, O powerful god I in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha Vahishta, and conversation (with God) on the Holy Word.
34. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[9]]

35. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Victory−making, army−governing, endowed with a thousand senses; power−wielding, power−possessing, and all−knowing;
36. 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.
37. 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie to Mithra, he takes off the heads of those who lie unto Mithra.
38. 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales of the Mithradrujes: they stand on the road, letting tears run over their chins.
39. 'Their falcon−feathered arrows, shot from the string of the well−bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
'Their spears, well whetted and sharp, their long spears fly from

their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
40. 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
41. 'Mithra strikes fear into them; Rashnu strikes a counter−fear into them; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world. They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
42. 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"
43. 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended,
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

44. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Whose dwelling, wide as the earth, extends over the material world, large, unconfined, and bright, a far−and−wide−extending abode.
45. 'Whose eight friends sit as spies for Mithra, on all the heights, at all the watching−places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.
46. 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all−knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[11]]

47. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'A god of high renown and old age, whom wide−hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.
48. 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye−sight, he takes the hearing

from their ears; they can no longer move their feet; they can
no longer withstand those people, those foes, when Mithra, the
lord of wide pastures, bears them ill-will.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[12]]

49. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
50. 'For whom the Maker, Ahura Mazda, has built up a dwelling
on the Hara Berezaiti, the bright mountain around which the many
(stars) revolve where come neither night nor darkness, no cold
wind and no hot wind, no deathful sickness, no uncleanness made
by the Daevas, and the clouds cannot reach up unto the Haraiti
Bareza;
51. 'A dwelling that all the Amesha-Spentas, in one accord with
the sun, made for him in the fulness of faith of a devoted heart,
and he survevs the whole of the material world from the Haraiti
Bareza.
52. 'And when there rushes a wicked worker of evil, swiftly, with
a swift step, Mithra, the lord of wide pastures, goes and yokes
his horses to his chariot, along with the holy, powerful Sraosha
and Nairyo-sangha, who strikes a blow that smites the army, that
smites the strength of the malicious.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[13]]

53. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
54. 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying:
"I am the kind keeper of all creatures, I am the kind maintainer
of all creatures; yet men worship me not with a sacrifice in which
I am invoked by my own name, as they worship the other gods with
sacrifices in which they are invoked by their own names.
55. '"If men would worship me with a sacrifice in which I
were invoked by my own name, as they worship the other Yazatas
with sacrifices in which they are invoked by their own names,
then I would come to the faithful at the appointed time; I would
come in the appointed time of my beautiful, immortal life."
56. 'But the pious man, holding libations in his hands, does worship
thee with a sacrifice, in which thou art invoked by thy own ame,
and with the proper words.
'With a sacrifice, in which thou art invoked by thy own name,
with the proper words will I offer thee libations, O powerful
Mithra!
'With a sacrifice, in which thou art invoked by thy own name,
with the groper words will I offer thee libations, O most beneficent
Mithra!
'With a sacrifice, in which thou art invoked by thy own name,
with the proper words will I offer thee libations, O thou undeceivable
Mithra!
57. 'Listen unto our sacrifice, 'O Mithra! Be thou pleased with
our sacrifice, O Mithra! Come and sit at our sacrifice! Accept
our libations! Accept them as they have been consecrated! Gather
them together with love and lay them in the Garo-nmana!

58. 'Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha−Vahishta, and conversation (with God) on the Holy Word.
59. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[14]]

60. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture−fields to give at his will; harmless to the tiller of the ground, ..., beneficent; he, of the ten thousand spies, the powerful, all−knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[15]]

61. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Firm−legged, a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the Karshvares; delivering; happy; undeceivable; endowed with many senses; a creature of wisdom;
62. 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.
63. 'Thou takest away the strength from their arms, being angry and all−powerful; thou takest the swiftness from their feet, the eye−sight from their eyes, the hearing from their ears.
'Not the wound of the well−sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul he of the ten−thousand spies, the powerful all−knowing undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[16]]

64. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who takes possession of the beautiful, wide−expanding law, greatly and powerfully and whose face looks over all the seven Karshvares of the earth;

65. 'Who is swift amongst the swift, liberal amongst the liberal,
strong amongst the strong, a chief of assembly amongst the chiefs
of assemblies; increase−giving, fatness−giving, cattle−giving,
sovereignty−giving, son−giving, cheerfulness−giving, and bliss−giving.
66. 'With whom proceed Ashi Vanguhi, and Parendi on her light
chariot, the awful Manly Courage, the awful kingly Glory, the
awful sovereign Sky, the awful cursing thought of the wise, the
awful Fravashis of the faithful, and he who keeps united together
the many faithful worshippers of Mazda.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[17]]

67. 'We sacrifice unto Mithra, the lord of wide pastares, ...
sleepless, and ever awake;
'Who drives along on his high−wheeled chariot, made of a heavenly
substance, from the Karshvare of Arezahi to the Karshvare of Hvaniratha,
the bright one; accompanied by the wheel of sovereignty, the Glory
made by Mazda, and the Victory made by Ahura;
68. 'Whose chariot is embraced by the great Ashi Vanguhi; to whom
the Law of Mazda opens a way, that he may go easily; whom four
heavenly steeds, white, shining, seen afar, beneficent, endowed
with knowledge, swiftly carry along the heavenly space, while
the cursing thought of the wise pushes it forward;
69. 'From whom all the Daevas unseen and the Varenya fiends flee
away in fear. Oh! may we never fall across the rush of the angry
lord, who goes and rushes from a thousand sides against his foe,
he, of the ten thousand spies, the powerful, all−knowing, undeceivable
god.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[18]]

70. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'Before whom Verethraghna, made by Ahura, runs opposing the foes
in the shape of a boar, a sharp−toothed he−boar, a sharp−jawed
boar, that kills at one stroke, pursuing, wrathful, with a dripping
face; strong, with iron feet, iron fore−paws, iron weapons, an
iron tail, and iron jaws;
71. 'Who, eagerly clinging to the fleeing foe, along with Manly
Courage, smites the foe in battle, and does not think he has smitten
him, nor does he consider it a blow till he has smitten away the
marrow and the column of life, the marrow and the spring of existence.
72. 'He cuts all the limbs to pieces, and mingles, together with
the earth, the bones, hair, brains, and blood of the men who have
lied unto Mithra.
'For his brightness and glory, we offer him a sacrifice worth
being heard....

[[19]]

73. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;

'Who, with hands lifted up, rejoicing, cries out, speaking thus:
74. '"O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One!
'"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life."
75. 'May we keep our field; may we never be exiles from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.
76. 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men!
'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.
77. 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.
78. 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[20]]

79. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;
80. 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships, and thus it is how so many men who have lied unto Mithra, even privily, lie smitten down on the ground.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[21]]

81. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;
82. 'To whom Ahura Mazda gave a thousand senses and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is, undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[22]]

83. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Whom the lord of the country invokes for help, with hands uplifted;
'Whom the lord of the town invokes for help, with hands uplifted;
84. 'Whom the lord of the borough invokes for help, with hands uplifted;
'Whom the master of the house invokes for help, with hands uplifted;
'Whom the .... in danger of death invokes for help, with hands uplifted;
'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.
85. 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over the seven Karshuares, whether he utters his prayer in a low tone of voice or aloud.
86. 'The cow driven astray invokes him for help, longing for the stables:
'"When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when wilt he turn us back to the right way from the den of the Druj where we were driven?"
87. 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, tne town, the province, the country.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[23]]

88. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'To whom the enlivening, healing, fair, lordly golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza, he the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;
89. 'Whom the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spentas. His voice reached up to the sky; went over the earth all around, went over the seven Karshvares.
90. 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spentas longed for him, for the well-slapen body of him whom the swift-horsed sun awakes for prayer from afar.
91. 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.
92. 'The holy Ahura Mazda confessed that religion and so did Vohu-Mano, so did Asha-Vahishta, so did Khshathra-Vairya, so did Spenta-Armaiti, so did Haurvatat and Ameretat; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon

him the mastership of the world; and [so did they] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93. 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aeshma, from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aeshma, wherein the evil−doing Aeshma rushes along with Vidotu, made by the Daevas.

94. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us.

'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[24]]

95. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who goes over the earth, all her breadth over, after the setting of the sun, touches both ends of this wide, round earth, whose ends tie afar, and surveys everything that is between the earth and the heavens,

96. 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons;

97. 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aeshma, the evil−doing Peshotanu, flees away in fear; from whom the long−handed Bushyasta flees away in fear; from whom all the Daevas unseen and the Varenya fiends flee away in fear.

98. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all god , th swiftest of all gods, the most fiend−smiting of all gods, he, Mithra, the lord of wide pastures.

'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[25]]

99. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'From whom all the Daevas unseen and the Varenya fiends flee away in fear.

'The lord of nations, Mithra, the lord of wide pastures, drives forward at the right−hand side of this wide, round earth, whose ends lie afar.

100. 'At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.

101. 'In his might, he ever brings to them falcon−feathered arrows, and, when diiving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon

the horse and his rider.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[26]]

102. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'The warrior of the white horse, of the sharp spear, the tong spear, the quick arrows; foreseeing and clever;
103. 'Whom Ahura Mazda has established to maintain and look over all this moving world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda;
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[27]]

104. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Whose long arms, strong with Mithra−strength, encompass what he seizes in the easternmost river and what he beats with the westernmost river, what is by the Sanaka of the Rangha and what is by the boundary of the earth.
105. 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms.
'The man without glory, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "That careless Mithra does not see all the evil that is done, nor all the lies that are told."
106. 'But I think thus in my heart:
'"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra;
'"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra;
'"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;
107. '"Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly w'isdom in the heavenly Mithra;
''And thus, should the ears of the earthly man hear a hundred time better, he would not hear so well as the heavenly Mithra, whose ear hears well who has a thousand senses, and sees every man that tells a lie."
'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):
108. '"Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous offspring?

109. '"To whom shall I give in return, without his thinking
of it, the awful sovereignty, beautifully. arrayed, with many
armies, and most perfect; the sovereignty of an all−powerful tyrant,
who fells down heads, valiant, smiting, and unsmitten; who orders
chastisement to be done and his order is done at once, which he
has ordered in his anger?"
'O Mithra! when thou art offended and not satisfied, he soothes
thy mind, and makes Mithra satisfied.
110. '"To whom shall I, in my might, impart sickness and death?
To whom shall I impart poverty and sterility? Of whom shall I
at one stroke cut off the offspring!
111. '"From whom shall I take away, without his thinking of
it, the awful sovereignty, beautifully arrayed, with many armies,
and most perfect; the sovereignty of an all−powerful tyrant, who
fells down heads, valiant, smiting, and unsmitten; who orders
chastisement to be done and his order is done at once, which he
has ordered in his anger."
'O Mithra! while thou art satisfied and not angry, he moves thy
heart to anger, and makes Mithra unsatisfied.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[28]]

112. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'A warrior with a silver helm, a golden cuirass, who kills with
the poniard, strong, valiant, lord of the borough. Bright are
the ways of Mithra, by which he goes towards the country, when,
wishing well, he turns its plains and vales to pasture grounds,
113. 'And then cattle and males come to graze, as many as he wants.
'May Mithra and Ahura, the high gods, come to us for help, when
the poniard lifts up its voice aloud, when the nostrils of the
horses quiver, when the poniards ...., when the, strings of the
bows whistle and shoot sharp arrows; then the brood of those whose
libations are hated fall smitten to the ground, with their hair
torn off.
114. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness
to our teams, strength to our own bodies, and that we may watch
with full success those who hate us, smite down our foes, and
destroy at one stroke our adversaries, our enemies, and those
who hate us.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[29]]

115. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake.
'O Mithra, lord of wide pastures! thou master of the house, of
the borough, of the town, of the country, thou Zarathushtrotema!
116. 'Mithra is twentyfold between two friends or two relations;
'Mithra is thirtyfold between two men of the same group;
'Mithra is fortyfold between two partners;
'Mithra is fiftyfold between wife and husband;
'Mithra is sixtyfold between two pupils (of the same master);
'Mithra is seventyfold between the pupil and his master;
'Mithra is eightyfold between the son−in−law and his father−in−law;

'Mithra is ninetyfold between two brothers;
117. 'Mithra is a hundredfold between the father and the son;
'Mithra is a thousandfold between two nations;
'Mithra is ten thousandfold when connected with the Law of Mazda, and then he will be every day of victorious strength.
118. 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu!
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[30]]

119. 'We sacrifice unto Mithra, the lord of wide pastwes, ... sleepless, and ever awake,
'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same.
'Let the worshipper of Mazda sacrifice unto thee with small cattle, with black cattle, with flying birds, gliding forward on wings.
120. 'To Mithra all the faithful worshiypers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'
121. Zarathushtra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased vvith him and without anger?'
122. Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesnya: Vispe ratavo.
'For his brightness and glory, I will offer him a sacriace worth being heard....

[[31]]

123. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'To whom Ahura Mazda offered up a sacrifice in the shining Garo−nmana.
124. 'With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo−nmana, in a beautiful chariot that drives on, ever−swift, adorned with all sorts of ornaments, and made of gold.
125. 'Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying. The hoofs of their fore−feet are shod with gold, the hoofs of their hind−feet are shod with silver; all are yoked to the same pole, and wear the yoke and the cross−beams of the yoke, fastened with hooks of Khshathra vairya to a beautiful....
126. 'At his right hand drives Rashnu−Razishta, the most beneficent and most well−shapen.

'At his left hand drives the most upright Chista, the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought of the Law of Mazda.
127. 'Close by him drives the strong cursing thought of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp- jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong and swift to run, and rushing all around.
'Behind him drives Atar, all in a blaze, and the awful kingly Glory.
128. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
129. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth, with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
130. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
131. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
132. 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons. It goes through the heavenly space, it falls through the heavenly space upon the skulls of the Daevas.
133. After he has smitten the Daevas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahe and Savahe, through Fradadhafshu and Vidadhafshu, through Vourubareshti and Vouru-jareshti, through this our Karshvare, the bright Hvaniratha.
134. 'Angra Mainyu, who is all death, flees away in fear; Aeshma, the evil-doing Peshotanu, flees away in fear; the long-handed Bushyasta flees away in fear; all the Daevas unseen and the Varenya fiends flee away in fear.
135. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[32]]

136. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.
137. 'If Mithra takes his libations to his own dwelling, "Happy that man, I think," - said Ahura Mazda,- "O holy Zarathra! for whom a holy priest, as pious as any in the world, who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words.
'"Straight to that man, I think, will Mithra come, to visit his dwelling,
138. '"When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching.
'"Woe to that man, I think," - said Ahura Mazda, - "O holy Zarathushtra! for whom an unholy priest, not pious, who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."
139. 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstat, who makes the world grow, who makes the world increase.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[33]]

140. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.
'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above, a stout and strong warrior;
141. 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[34]]

142. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who, with his manifold knowledge, powerfully increases the creation of Spenta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;
143. 'Whose face is flashing with light like the face of the star Tistrya; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them, O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot)

of Mithra, who has ten thousand spies, the powerful, all−knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[35]]

144. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth−speaking, a chief in assemblies, with a thousand ears, well−shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.
'We sacrifice unto the Mithra around countries;
'We sacrifice unto the Mithra within countries;
'We sacrifice unto the Mithra in this country;
'We sacrifice unto the Mithra above countries;
'We sacrifice unto the Mithra under countries;
'We sacrifice unto the Mithra before countries;
'We sacrifice unto the Mithra behind countries.
145. 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield up baresma. We sacrifice unto Mithra, the lord of all countries.
'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.
'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'I bless the sacrifice and p yer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Rama Hvastra.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, ... give him the bright, all−happy, blissful abode of the holy Ones!'

11. Srosh Yasht Hadokht yt11sbe

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11. SROSH YASHT HADHOKHT.

Translated by James Darmesteter (From *Sacred Books of the East* , American Edition, 1898.) May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto the holy, strong Sraosha, who is the incarnate Word, a mighty−speared and lordly god,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1

We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha, who makes the world increase, the holy and master of holiness.
Good prayer, excellent prayer to the worlds, O Zarathushtra!

2

This it is that takes away the friendship of the fiend and fiends, of the he−fiend and of the she−fiend; it turns away in giddiness their eyes, minds, ears, hands, feet, mouths, and tongues; as good prayer, without deceit and without harm, is Manly Courage, and turns away the Druj.

3

The holy Sraosha, the best protector ofthe poor, is fiend−smiting; he is the best smiter of the Druj. The faithful one who pronounces most words of blessing is the most victorious in victory; the Mathra Spenta takes best the unseen Druj way. The Ahuna Vairya is the best fiend−smiter among all spells; the word of truth is the fighter that is the best of all fiend−smiters.
The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.

4

And he who should pronounce that word, O Zarathushtra! either a man or a woman with a mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night;
Or at the fords of a river, or at the branching−off of roads;
Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas;

5

Whether on the road or in the law he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him.

6

Pronounce then that word, O Zarathushtra! that word to be spoken, when thou fall upon the idolaters and thieves and Daevas rushing together. Then the malice of the wicked worshippers of the Daevas, of the Yatus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daevas! Down are the Daeva−worshippers, and they take back their mouths from biting.

7

And therefore we take around us the holy−natured Sraosha, the holy, the fiend−smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy−natured Sraosha, the holy, the fiend−smiter, with good thoughts, good words, and good deeds.

8

For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods, I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi, and unto Nairyo−sangha, the tall−formed.
So may the holy Sraosha, the fiend−smiter, come to us for help!

9

We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness.
We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done.
Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

10

We sacrifice unto the holy, tall−formed fiend−smiting Sraosha, who makes the world increase, the holy and master of holiness ;
Who strikes the evil−doing man, who strikes the evil−doing woman; who smites the fiendish Druj, and is most strong and world−destroying; who maintains and looks over all this moving world;

11

Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12

Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mazainya Daevas.

13

He bows not for fear and fright before the Daevas: before him all the Daevas bow for fear and fright reluctantly, and rush away to darkness.
For his brightness and glory, for his strength and victorious power....

[[3]]

14

Yatha ahu vairyo: The will of the Lord is the law of holiness....
We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha, who makes the world increase, the holy and master of holiness;
Who with peace and friendship watches the Druj and the most beneficent Spirit: so that the Amesha−Spentas may go along the seven Karshvares of the earth; who is the teacher of the Law: he himself was taught it by Ahura Mazda, the holy One.
For his brightness and glory, for his strength and victorious power....

[[4]]

15

Yatha ahu vairyo: The will of the Lord is the law of holiness....
We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha, who makes the world increase, the holy and master of holiness;
Whom the holy Ahura Mazda has created to withstand Aeshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt,

16

The friends of the holy Sraosha;
The friends of Rashnu Razista;
The friends of the good Law of the worshippers of Mazda;
The friends of Arstat, who makes the world grow, who makes the world increase, who makes the world prosper;
The friends of Ashi Vanguhi;
The friends of the good Chisti;
The friends of the most right Chista;

17

The friends of all gods;
The friends of the Mathra Spenta;
The friends of the fiend−destrqying Law;
The friends of the long−traditional teaching;
The friends of the Amesha−Spentas;
The friends of ourselves, the Saoshyants, the two−footed part of the holy creation;
The friends of all the beings of the holy world.

For his brightness and glory, for his strength and victorious power....

[[5]]

18

Yatha ahu vairyo: The will of tbe Lord is the law of holiness....
We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha, who makes the world increase, the holy and master of holiness;
The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all [the moments] of the holy and strong Sraosha, who is the incarnate Word;

19

The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daevas; who smites with heavy blows and is strong to smite; the holy Sraosha, who smites with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arshti.

20

We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man, rich in good thoughts, rich in good words, rich in good deeds.

21

We sacrifice unto the body of the holy Sraosha;
We sacrifice unto the body of Rashnu Razishta;
We sacrifice unto the body of Mithra, the lord of wide pastures;
We sacrifice unto the body of the holy wind;
We sacrifice unto the body of the good Law of the worshippers of Mazda;
We sacrifice unto the body of Arshtat, who makes the world grow, who makes the world increase, who makes the world prosper;
We sacrifice unto the body of Ashi Vanguhi;
We sacrifice unto the body of the good Chisti;
We sacrifice unto the body of the most right Chista;
We sacrifice unto the bodies of all the gods;

22

We sacrifice unto the body of the Mathra Spenta;
We sacrifice unto the body of the fiend−destroying Law;
We sacrifice unto the body of the long−traditional teaching;
We sacrifice unto the bodies of the Amesha−Spentas;
We sacrifice unto the bodies of ourselves, the Saoshyants, the two−footed part of the holy creation;
We sacrifice unto the bodies of all the beings of the holy world.
For his brightness and glory, for his strength and victorious power....

23

Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty−speared and lordly god
[Give] unto that man brightness and glory, ... give him the bright, all−happy, blissful abode of the holy Ones! 11a. Srosh Yasht −−−−−−−−−−−−−−− (See Yasna, chapter 57) 12. Rashn Yasht yt12sbe −−−−−−−−−−−−−−−

12. RASHN YASHT.

0.

May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.
Unto Rashnu Razishta; unto Arshtat, who makes the world grow, who makes the world increase; unto the true−spoken speech, that makes the world grow;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1.

The holy (Zarathushtra) asked him: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything.
'What of the Holy Word is created true? what is created progress−making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures?'

2.

Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama!
'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

3.

Ahura Mazda said: 'Bind up a three−twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura]; I invoke the friendship [of Ahura] towards this var (ordeal) prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants."

4.

'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants;
'Along with the fiend−smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

5.

'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of: the plants.

6.

'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants:
'Along with the fiend−smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

7.

'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu I most fore−knowing Rashnu! most far−seeing Rashnu I Rashnu, the best doer of justice! Rashnu, the best smiter of thieves;

8.

'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings of men and making the account... (obscure).

[[2]]

9.

'Whether thou, O hoIy Rashnu! art in the Karshvare Arezahi, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[3]]

10.

'Whether thou, O holy Rashnu! art in the Karshvare Savahi, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared ... in whatever part of the world thou art.

[[4]]

11.

'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[5]]

12.

'Whether thou, O holy Rashnu! art in the Karshvare Vidadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[6]]

13.

'Whether thou, O holy Rashnu! art in the Karshvare Vouru−bareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[7]]

14. ' Whether thou, O holy Rashnu! art in the Karshvare Vouru−jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[8]]

15.

'Whether thou, O holy Rashnu! art in this Karshvare, the bright Hvaniratha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[9]]

16.

'Whether thou, O holy Rashnu! art in the sea Vouru−Kasha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[10]]

17.

'Whether thou, O holy Rashnu! art on the tree of the eagle, that stands in the middle of the sea Vouru−Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[11]]

18.

'Whether thou, O holy Rashnu! art on the Aodhas of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[12]]

19.

'Whether thou, O holy Rashnu! art on the Sanaka of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[13]]

20.

'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared....

[[14]]

21.

'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

[[15]]

22.

'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

[[16]]

23.

'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

[[17]]

24.

'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices, made of gold, where from this river of mine, Ardvi Sura Anahita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[18]]

25.

'Whether thou, O holy Rashnu! art upon the Taera of the height Haraiti, around which the stars, the moon, and the sun revolve, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[19]]

26.

'Whether thou, O holy Rashnu! art in the star Vanant, made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[20]]

27.

'Whether thou, O holy Rashnu! art in the bright and glorious star Tishtrya, we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared....

[[21]]

28.

'Whether thou, O holy Rashnu! art in the group of the Haptoiringa stars, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[22]]

29.

'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[23]]

30.

'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[24]]

31.

'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[25]]

32.

'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[26]]

33.

'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[27]]

34.

'Whether thou, O holy Rashnu! art in the swift−horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[28]]

35.

'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[29]]

36.

'Whether thou, O holy Rashnu! art in the bright, all−happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[30]]

37.

'Whether thou, O holy Rashnu! art in the shining Garo−demana, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[31]]

38.

'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

39.

'For his brightness and glory, I will offer unto him a sacrifice worth being heard....
'Yenhe hatam: All those beings of whom Ahura Mazda....

40.

'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razishta; of Arshtat, who makes the world grow, who makes the world increase; and of the true−spoken speech that makes the world grow.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all−happy, blissful abode of the holy Ones.' 13. Frawardin Yasht yt13sbe
−−−−−−−−−−−−−−−−−−

13. FRAWARDIN YASHT

Translated by James Darmesteter (From *Sacred Books of the East* , American Edition, 1898.)

0.

May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.
Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law; unto the Fravashis of the next−of−kin,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

1.

Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Do thou proclaim, O pure Zarathushtra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.

2.

'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3.

'It looks like a palace, that stands built of a heavenly substance, firmly established, with ends that lie afar, shining in its body of ruby over the three−thirds (of the earth)"; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta−Armaiti, and on no side can the eye perceive the end of it.

4.

'Through their brightness and glory, O Zarathushtra! I maintain Ardvi Sura Anahita, the wide−expanding and health−giving, who hates the Daevas and obeys the laws of Ahura who is worthy of sacrifice in the material world, worthy of prayer in the material world, the life−increasing and holy, the flocks−increasing and holy, the fold−increasing and holy, the wealth increasing and holy, the country increasing and holy;

5.

'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6.

'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru−kasha.

7.

'All the shores of the sea Vouru−kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8.

'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts.

9.

'Through their brightness and glory, O Zarathushtra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10.

'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

11.

'Through their brightness and glory, O Zarathushtra! I maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and I develop in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs.

12.

'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Druj, the dominion would belong to the Druj, the material world would belong to the Druj.

13.

'Between the earth and the sky the immaterial creatures would be harassed by the Druj; between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra−Mainyu give way to the blows of Spenta−Mainyu.

14.

'Through their brightness and glory the waters run and flow forward from the never−failing springs; through their brightness and glory the plants grow up from the earth, by the never−failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never−failing springs.

15.

'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16.

'Through their brightness and glory a man is born who is a chief in assemblies and meetings, who listens well to the (holy) words, whom Wisdom holds dear, and who returns a victor from discussions with Gaotema, the heretic.

'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17.

'In fearful battles they are the wisest for help, the Fravashis of the faithful.

'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law or those of the Saoshyants not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathushtra! than those of the dead, O Spitama!

18.

'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Arshtat, who makes the world grow, who makes the world increase.

19.

'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.'

[[2]]

20.

Ahura Mazda spake unto Spitama Zarathushtra, saying: 'If in this material world, O Spitama Zarathushtra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend−smiting words, O Zarathushtra!

21.

'"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotemas; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the

Fravashis of all nations, and most friendly the Fravashis of the friendly nations;

22.

"'Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and develop in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs;

23.

"'Who are much−bringing, who move with awfulness, well−moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24.

"'Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation,

25.

"'Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill−treated.'"

[[3]]

26.

We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring, the safest of all bridges, the least−erring of all weapons and arms, and who never turn their backs.

27.

At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles, and there where gallant men strive to conquer foes.

28.

Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta−Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vidotu, and developed in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs.

29.

Spenta−Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high−girded; well−moving and moving afar, loud−snorting, possessing riches and a high renown.

[[4]]

30.

We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar, health−giving, of high renown, conquering in battle, and who never do harm first.

[[5]]

31.
We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

[[6]]

32.
We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare−giving, kind, and health−giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.

[[7]]

33.
We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding, breaking to pieces all the malice of the malicious, Daevas and men, and smiting powerfully in battle, at their wish and will.
34.
You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

[[8]]

35.
We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield−bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes them for a swift race, and for a swift race does the fleer invoke them;
36.
Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill−treated.

[[9]]

37.
We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go and assail the Danus.
38.
There you destroy the victorious strength of the Turanian Danus; there you destroy the malice of the Turanian Danus; through you the chiefs are of high intellect and most successful; they, the gallant heroes, the gallant Saoshyants, the gallant

conquerors of the offspring of the Danus chiefs of myriads, who wound with stones.

[[10]]

39.

We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

[[11]]

40.

We worship the good, strong, beneficent Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man;

41.

Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathushtra, the chief of the material world, the head of the two−footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42.

Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads of that sky above, possessing the well−shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare, the wealth−bringing, boon−bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43.

They shed Satavaesa between the earth and the sky, him to whom the waters belong, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals and to help the faithful.

44.

Satavaesa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

[[12]]

45.

We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas.

When the wind blows from behind them and brings their breath unto men,

46.

Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and

their arms uplifted.

47.

Whichever side they have been first worshipped in the fulness of faith of a devoted heart, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought of the wise and the victorious wind.

48.

And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

[[13]]

49.

We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaidyem; they go along there for ten nights, asking thus:

50.

'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never−failing food for ever and ever?'

51.

And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:

52.

'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss.'

[[14]]

53.

We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing:

54.

And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha−Spentas.

[[15]]

55.

We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile plants, which had stood before for a long time in the

same place without growing;

56.

And now they grow up along the path made by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha−Spentas.

[[16]]

57.

We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas and the assaults of the Daevas.

58.

And now they move around in their far−revolving circle for ever, till they come to the time of the good restoration of the world.

[[17]]

59.

We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru−Kasha, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety−nine.

[[18]]

60.

We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptoiringa, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety−nine.

[[19]]

61.

We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body of Keresaspa, the son of Sama, the club−bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety−nine.

[[20]]

62.

We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathushtra, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety−nine.

[[21]]

63.

We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

[[22]]

64.

We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65.

And when the waters come up from the sea Vouru−Kasha, O Spitama Zarathushtra! along with the Glory made by Mazda, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66.

Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67.

They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore): they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68.

And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69.

And when the all−powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70.

And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well−winged birds.

71.

They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil−doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man;

72.

So that neither the sword well−thrust, neither the club well−falling, nor the arrow well−shot, nor the spear well−darted, nor the stones flung from the arm shall destroy him.

73.

They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of

which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never−failing food for ever and ever?'

74.

We worship the perception; we worship the intellect; we worship the conscience; we worship those of the Saoshyants;
We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones.
We worship their Fravashis.

75.

We worship the Fravashis.
We worship them, the liberal;
We worship them, the valiant; we worship them, the most valiant;
We worship them, the beneficent; we worship them, the most beneficent;
We worship them, the powerful;
We worship them, the most strong;
We worship them, the light; we worship them, the most light;
We worship them, the effective; we worship them, the most effective.

76.

They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One.

77.

When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.

78.

They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and ruler, Ahura Mazda, flowed forward and his plants went on growing.

79.

We worship all the waters;
We worship all the plants;
We worship all the good, strong, beneficent Fravashis of the faithful.
We worship the waters by their names;
We worship the plants by their names;
We worship the good, strong, beneficent Fravashis of the faithful by their names.

80.

Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness;

81.

Whose soul is the Mathra Spenta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha−Spentas; we worship the swift−horsed sun.

[[23]]

82.

We worship the good, strong, beneficent Fravashis of the Amesha−Spentas, the

bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;

83.

Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda;

84.

Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo−nmana, and whose ways are shining as they go down towards the libations.

[[24]]

85.

We worship the good, strong, beneficent Fravashis: that of the most rejoicing fire, the beneficent and assembly−making; and that of the holy, strong Sraosha, who is the incarnate Word, a mighty−speared and lordly god; and that of Nairyo−sangha.

86.

And that of Rashnu Razishta;
That of Mithra, the lord of wide pastures;
That of the Mathra−Spenta;
That of the sky;
That of the waters;
That of the earth;
That of the plants;
That of the Bull;
That of the living man;
That of the holy creation.

87.

We worship the Fravashi of Gaya Maretan, who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations.
We worship the piety and the Fravashi of the holy Zarathushtra;

88.

Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;

89.

Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel from the hands of the Daeva and of the cold−hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daevas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura.

90.

Who first in the material world said the word that destroys the Daevas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daevas, the law of Ahura; who first in the material world declared all the creation of the Daevas unworthy of sacrifice and prayer; who was strong, giving all the good things

of life, the first bearer of the Law amongst the nations;

91.

In whom was heard the whole Mathra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings;

92.

For whom the Amesha−Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93.

In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!

94.

'Hail to us! for he is born, the Athravan, Spitama Zarathushtra. Zarathushtra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95.

'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apam−Napat increase all the excellences of our countries, and allay their troubles.'
We worship the piety and Fravashi of Maidhyo−maungha, the son of Arasti, who first listened unto the word and teaching of Zarathushtra.

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96.

We worship the Fravashi of the holy Asmo−hvanvant;
We worship the Fravashi of the holy Asan−hvanvant.
We worship the Fravashi of the holy Gavayan.
We worship the Fravashi of the holy Parshat−gaush. the son of Frata;
We worship the Fravashi of the holy Vohvasti, the son of Snaoya;
We worship the Fravashi of the holy Isvat, the son of Varaza.

97.

We worship the Fravashi of the holy Saena, the son of Ahum−stut, who first appeared upon this earth with a hundred pupils.
We worship the Fravashi of the holy Fradhidaya.
We worship the Fravashi of the holy Usmanara, the son of Paeshata.
We worship the Fravashi of the holy Vohu−raochah, the son of Franya;
We worship the Fravashi of the holy Asho−raochah, the son of Franya;
We worship the Fravashi of the holy Varesmo−raochah, the son of Franya.

98.

We worship the Fravashi of the holy Isat−vastra, the son of Zarathushtra;
We worship the Fravashi of the holy Urvatat−nara, the son of Zarathushtra;
We worship the Fravashi of the holy Hvare−chithra, the son of Zarathushtra.
We worship the Fravashi of the holy Daevo−tbis, the son of Takhma.
We worship the Fravashi of the holy Thrimithwant, the son of Spitama.
We worship the Fravashi of the holy Daungha, the son of Zairita.

99.

We worship the Fravashi of the holy king Vistaspa; the gallant one, who was the incarnate Word, the mighty−speared, and lordly one; who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathushtra.

100.

Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

101.

We worship the Fravashi of the holy Zairi−vairi;
We worship the Fravashi of the holy Yukhta−vairi;
We worship the Fravashi of the holy Sriraokhshan;
We worship the Fravashi of the holy Keresaokhshan;
We worship the Fravashi of the holy Vanara;
We worship the Fravashi of the holy Varaza;
We worship the Fravashi of the holy Bujisravah;
We worship the Fravashi of the holy Berezyarshti;
We worship the Fravashi of the holy Tizyarshti;
We worship the Fravashi of the holy Perethu−arshti;
We worship the Fravashi of the holy Vizhyarshti.

102.

We worship the Fravashi of the holy Naptya;
We worship the Fravashi of the holy Vazhaspa;
We worship the Fravashi of the holy Habaspa.
We worship the Fravashi of the holy Vistauru, the son of Naotara.
We worship the Fravashi of the holy Frash−ham−vareta;
We worship the Fravashi of the holy Frasho−kareta.
We worship the Fravashi of the holy Atare−vanu;
We worship the Fravashi of the holy Atare−pata;
We worship the Fravashi of the holy Atare−data;
We worship the Fravashi of the holy Atare−chithra;
We worship the Fravashi of the holy Atare−hvarenah;
We worship the Fravashi of the holy Atare−savah;
We worship the Fravashi of the holy Atare−zantu;
We worship the Fravashi of the holy Atare−danghu.

103.

We worship the Fravashi of the holy Hushkyaothna;
We worship the Fravashi of the holy Pishkyaothna;
We worship the Fravashi of the holy and gallant Spento−data.
We worship the Fravashi of the holy Basta−vairi;
We worship the Fravashi of the holy Kava−razem.
We worship the Fravashi of the holy Frashaoshtra, the son of Hvova;
We worship the Fravashi of the holy Jamaspa, the son of Hvova;
We worship the Fravashi of the holy Avaraoshtri.

104.

We worship the Fravashi of the holy Hushkyaothna, the son of Frashaoshtra;
We worship the Fravashi of the holy Hvadaena, the son of Frashaoshtra.
We worship the Fravashi of the holy Hanghaurvaungh, the son of Jamaspa;
We worship the Fravashi of the holy Vareshna, the son of Hanghaurvaungh.

We worship the Fravashi of the holy Vohu−nemah, the son of Avaraoshtri,
To withstand evil dreams, to withstand evil visions, to withstand evil ....(?), to withstand the evil Pairikas.

105.

We worship the Fravashi of the holy Mathravaka, the son of Simaezhi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns, and acknowledge no lord and no master, the dreadful ones whose Fravashis are to be broken; to withstand the evil done by the faithful.

106.

We worship the Fravashi of the holy Asha−stu, the son of Maidhyo−maungha.
We worship the Fravashi of the holy Avarethrabah, the son of Rastare−vaghant.
We worship the Fravashi of the holy Bujra, the son of Dazgaraspa.
We worship the Fravashi of the holy Zbaurvant;
We worship the Fravashi of the holy and gallant Karesna, the son of Zbaurvant; who was the incarnate Word, mighty−speared and lordly;

107.

In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall−formed, high−up girded, pure, nobly born of a glorious seed; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms.

108.

We worship the Fravashi of the holy Viraspa, the son of Karesna;
We worship the Fravashi of the holy Azata, the son of Karesna:
We worship the Fravashi of the holy Frayaodha, the son of Karesna.
We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda.
We worship the Fravashi of the holy Darayat−ratha;
We worship the Fravashi of the holy Frayat−ratha;
We worship the Fravashi of the holy Skarayat−ratha.

109.

We worship the Fravashi of the holy Arshvant;
We worship the Fravashi of the holy Vyarshvant;
We worship the Fravashi of the holy Paityarshvant.
We worship the Fravashi of the holy Amru;
We worship the Fravashi of the holy Chamru.
We worship the Fravashi of the holy Dratha;
We worship the Fravashi of the holy Paiti−dratha;
We worship the Fravashi of the holy Paiti−vangha.
We worship the Fravashi of the holy Frasha−vakhsha.
We worship the Fravashi of the holy Nemo−vanghu, the son of Vaedhayangha.

110.

We worship the Fravashi of the holy Visadha.
We worship the Fravashi of the holy Asha−vanghu, the son of Bivandangha;
We worship the Fravashi of the holy Jaro−danghu, the son of Pairishtira;
We worship the Fravashi of the holy Neremyazdana, the son of Athwyoza.
We worship the Fravashi of the holy Berezishnu, the son of Ara;
We worship the Fravashi of the holy Kasupatu, the son of Ara.
We worship the Fravashi of the holy Frya.
We worship the Fravashi of the holy ASTVAT−ERETA.

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111.

We worship the Fravashi of the holy Gaopi−vanghu.
We worship the Fravashi of the holy and gallant Ham−baretar vanghvam.
We worship the Fravashi of the holy Staotar−Vahishtahe−Ashyehe.
We worship the Fravashi of the holy Pouru−dhakhshti, the son of Khshtavaenya;
We worship the Fravashi of the holy Khshoi−wraspa, the son of Khshtavaenya.

112.

We worship the Fravashi of the holy Ayo−asti, the son of Pouru−dhakhshti;
We worship the Fravashi of the holy Vohv−asti, the son of Pount−dhakhshti;
We−worship the Fravashi of the holy Gaya−dhasti, the son of Pouru−dhakhshti;
We worship the Fravashi of the holy Asha−vazdah, the son of Pouru−dhakhshti;
We worship the Fravashi of the holy Urudhu, the son of Pouru−dhakhshti.
We worship the Fravashi of the holy Khshathro−chinah, the son of Khshvoiwraspa.

113.

We worship the Fravashi of the holy Ashahura, the son of Jishti.
We worship the Fravashi of the holy Fraya−zanta;
We worship the Fravashi of the holy Frenah, the son of Frayazanta;
We worship the Fravashi of the holy Jaro−vanghu, the son of Frayazanta.
We worship the Fravashis of the holy Asha−vazdah and Thrita, the sons of Sayuzhdri.
We worship the Fravashi of the holy Vohu−raochah, the son of Varakasa.
We worship the Fravashi of the holy Arejan−ghant, the Turanian.
We worship the Fravashi of the holy Usinemah.

114.

We worship the Fravashi of the holy Yukhtaspa.
We worship the Fravashi of the holy Asha−skyaothna, the son of Gayadhasti.
We worship the Fravashi of the holy Vohu−nemah, the son of Katu;
We worship the Fravashi of the holy Vohu−vazdah, the son of Katu.
We worship the Fravashi of the holy Asha−saredha, the son of Asha−sairyach;
We worship the Fravashi of the holy Asha−saredha, the son of Zairyach.
We worship the Fravashi of the holy Chakhshni.
We worship the Fravashi of the holy Syavaspi.
We worship the Fravashi of the holy Pourushti, the son of Kavi.

115.

We worship the Fravashi of the holy Varesmapa, the son of Janara.
We worship the Fravashi of the holy Nanarasti, the son of Paeshatah;
We worship the Fravashi of the holv Zarazdati, the son of Paeshatah.
We worship tke Fravashi of the holy Gaevani, the son of Vohu−nemah.
We worship the Fravashis of the holy Arezva and Sruta−spadha
We worship the Fravashis Of the holy Zrayah and Spento−khratu.
We worship the Fravashi of the holy Varshni, the son of Vagereza.
We worship the Fravashi of the holy Frachya, the son of Taurvati.
We worship the Fravashi of the holy Vahmae−data, the son of Mathravaka,
We worship the Fravashi of the holy Ushtra, the son of Sadhanah.

116.

We worship the Fravashi of the holy Danghu−sruta;
We worship the Fravashi of the holy Danghu−fradhah.
We worship the Fravashi of the holy Aspo−padho−makhshti;

We worship the Fravashi of the holy Payanghro−makhshti.
We worship the Fravashi of the holy Ushtazanta.
We worship the Fravashi of the holy Asha−savah,
We worship the Fravashi of the holy Asho−urvatha.
We worship the Fravashi of the holy Haomo−hvarenah.

117.

We worship the Fravashi of the holy Frava.
We worship the Fravashi of the holy Usnaka.
We worship the Fravashi of the holy Hvanvant.
We worship the Fravashi of the holy Daeno−vazah.
We worship the Fravashi of the holy Arejaona.
We worship the Fravashi of the holy Aiwi−hvarenah.
We worship the Fravashi of the holy Huyazata.
We worship the Fravashi of the holy Hare−dhaspa.
We worship the Fravashi of the holy Pazinah.
We worship the Fravashi of the holy Hvakhshathra.
We worship the Fravashi of the holy Asho−paoirya,
We worship the Fravashi of the holy ASTVAT−ERETA.

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118.

We worship the Fravashi of the holy Hugau.
We worship the Fravashi of the holy Anghuyu.
We worship the Fravashi of the holy Gauri;
We worship the Fravashi of the holy Yushta, the son of Gauri.
We worship the Fravashi of the holy Mazdra−vanghu;
We worship the Fravashi of the holy Srira−vanghu.
We worship the Fravashi of the holy Ayuta.
We worship the Fravashi of the holy Suro−yazata.

119.

We worship the Fravashi of the holy Eredhwa
We worship the Fravashi of the holy Kavi.
We worship the Fravashi of the holy Ukhshan, the son of the great Vidi−sravah, known afar.
We worship the Fravashi of the holy Vanghu−dhata, the son of Hvadhata;
We worship the Fravashi of the holy Uzya, the son of Vanghu−dhata;
We worship the Fravashi of the holy Frya.

120.

We worship the Fravashi of the holy one whose name is Ashem−yenhe−raochau;
We worship the Fravashi of the holy one whose name is Ashem−yenhe−vereza;
We worship the Fravashi of the holy one whose name is Ashem−yahmai−ushta.
We worship the Fravashi of the holy Yoishta, of the Fryana house.
We worship the Fravashi of the holy Usmanara, the son of Paeshatah Paitisrira, to withstand the evil done by one's kindred.

121.

We worship the Fravashi of the holy Spiti, the son of Uspasnu;
We worship the Fravashi of the holy Erezraspa, the son of Uspasnu.
We worship the Fravashi of the holy Usadhan, the son of Mazdayasna.
We worship the Fravashi of the holy Fradat−vanghu, the son of Stivant.

We worship the Fravashi of the holy Raochas−chaeshman;
We worship the Fravashi of the holy Hvare−chaeshman
We worship the Fravashi of the holy Frasrutara;
We worship the Fravashi of the holy Visrutara.
We worship the Fravashi of the holy Baremna. We worship the Fravashi of the holy Visruta.

122.

We worship the Fravashi of the holy Hvaspa;
We worship the Fravashi of the holy Chathwaraspa.
We worship the Fravashi of the holy Dawra−maeshi.
We worship the Fravashi of the holy Fraora−ostra, the son of Kaosha.
We worship the Fravashi of the holy Frinaspa, the son of Kaeva.
We worship the Fravashi of the holy Fradat−nara, the son of Gravaratu.
We worship the Fravashi of the holy Vohu−ushtra, the son of Akhnangha.
We worship the Fravashi of the holy Vivare−shvant, the son of Ainyu.

123.

We worship the Fravashi of the holy Frarazi, the son of Tura.
We worship the Fravashi of the holy Stipi, the son of Ravant.
We worship the Fravashi of the holy Parshanta, the son of Gandarewa.
We worship the Fravashi of the holy Avahya, the son of Spenta.
We worship the Fravashi of the holy Aeta, the son of Mayu;
We worship the Fravashi of the holy Yaetush−gau, the son of Vyatana.
We worship the Fravashi of the holy Garshta, the son of Kavi.

124.

We worship the Fravashi of the holy Pouru−bangha, the son of Zaosha.
We worship the Fravashi of the holy Vohu−data, the son of Kata.
We worship the Fravashi of the holy Baungha, the son of Saungha.
We worship the Fravashis of the holy Hvareza and Ankasa.
We worship the Fravashi of the holy Aravaoshtra, the son of Erezvat−danghu.
We worship the Fravashi of the holy Frachithra, the son of Berezvant.
We worship the Fravashi of the holy Vohu−peresa, the son of Ainyu.

125.

We worship the Fravashi of the holy Paro−dasma, the son of Dashtaghni, a Miza man of the Miza land.
We worship the Fravashis of the holy Fratira and Baeshatastira.
We worship the Fravashi of the holy and pure Avare−gau, the son of Aoighimatastira.
We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozhdya man of the Raozhdya land.
We worship the Fravashi of the holy Thrit, the son of Aevo−saredha−fyaeshta, a Tanya man of the Tanya land.

126.

We worship the Fravashi of the holy Tiro−nakathwa, of the Uspaeshta−Saena house.
We worship the Fravashi of the holy Utayuti Vit−kavi, the son of Zighri, of the Saena house;
We worship the Fravashi of the holy Frohakafra, the son of Merezishmya, of the Saena house.
We worship the Fravashi of the holy Varesmo−raochah, the son of Perethu−afzem.

127.

We worship the Fravashis of the holy Asha−nemah and Vidat−gau, of this country.
We worship the Fravashis of the holy Par−shat−gau and Dazgara−gau, of the

Apakhshira country.
We worship the Fravashi of the holy Hufra−vakhsh, of the Kahrkana house.
We worship the Fravashi of the holy Akayadha, of the Pidha house.
We worship the Fravashi of the holy Jamaspa, the younger.
We worship the Fravashi of the holy Maidhyo−maungha, the younger.
We worship the Fravashi of the holy Urvatat−nara, the younger.

128.

We worship the Fravashi of the holy Raochas−chaeshman;
We worship the Fravashi of the holy Hvare−chaeshman;
We worship the Fravashi of the holy Fradat−hvarenah;
We worship the Fravashi of the holy Varedat−hvarenah;
We worship the Fravashi of the holy Vouru−nemah;
We worship the Fravashi of the holy Vouru−savah;
We worship the Fravashi of the holy Ukhshyat−ereta;
We worship the Fravashi of the holy Ukhshyat−nemah;
We worship the Fravashi of the holy ASTVAT−ERETA;

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129.

Whose name will be the victorious SAOSHYANT and whose name will be Astvat−ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVAT−ERETA (he who makes the bodily creatures rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two−footed brood, to withstand the evil done by the faithful.

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130.

We worship the Fravashi of the holy Yima, the son of Vivanghant; the valiant Yima, who had flocks at his wish; to stand against the oppression caused by the Daevas, against the drought that destroys pastures, and against death that creeps unseen.

131.

We worship the Fravashi of the holy Thraetaona, of the Athwya house; to stand against itch, hot fever, humours, cold fever, and incontinency, to stand against the evil done by the Serpent.
We worship the Fravashi of the holy Aoshnara, the son of Pouru−jira.
We worship the Fravashi of the holy Uzava, the son of Tumaspa.
We worship the Fravashi of the holy Aghraeratha, the demi−man.
We worship the Fravashi of the holy Manushchithra, the son of Airyu.

132.

We worship the Fravashi of the holy king Kavata;
We worship the Fravashi of the holy king Aipivanghu;
We worship the Fravashi of the holy king Usadhan;
We worship the Fravashi of the holy Arshan;
We worship the Fravashi of the holy Pisanah;
We worship the Fravashi of the holy king Byarshan;
We worship the Fravashi of the holy king Syavarshan;
We worship the Fravashi of the holy king Husravah;

133.

For the well−shapened Strength, for the Victory made by Ahura, for the crushing Ascendant for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134.

And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear−eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

135.

For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yatus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors.

136.

We worship the Fravashi of the holy Keresaspa, the Sama, the club−bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction, the man−slayer who has no mercy; to withstand the evil done by the brigand.

137.

We worship the Fravashi of the holy Akhrura, the son of Husravah;
To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world.
We worship the Fravashi of the holy and gallant Haoshyangha;
To withstand tke Mazainya Daevas and the Varenya fiends; to withstand the evil done by the Daevas.

138.

We worship the Fravashi of the holy Fradhakhshti, the son of the jar,
To withstand Aeshma, the fiend of the wounding spear, and the Daevas that grow through Aeshma; to withstand the evil done by Aeshma.

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139.

We worship the Fravashi of the holy Hvovi.
We worship the Fravashi of the holy Freni;
We worship the Fravashi of the holy Thriti;
We worship the Fravashi of the holy Pouruchista.
We worship the Fravashi of the holy Hutaosa;
We worship the Fravashi of the holy Huma.
We worship the Fravashi of the holy Zairichi.
We worship the Fravashi of the holy Vispa−taurvashi.
We worship the Fravashi of the holy Ushtavaiti.
We worship the Fravashi of the holy Tushnamaiti.

140.

We worship the Fravashi of the holy Freni, the wife of Usenemah;
We worship the Fravashi of the holy Freni, the wife of the son of Frayazanta;
We worship the Fravashi of the holy Freni, the wife of the son of Khshoiwraspa;
We worship the Fravashi of the holy Freni, the wife of Gayadhasti.

We worship the Fravashi of the holy Asabani, the wife of Pourudhakhsti.
We worship the Fravashi of the holy Ukhshyeinti, the wife of Staotar−Vahishtahe−Ashyehe.

141.

We worship the Fravashi of the holy maid Vadhut.
We worship the Fravashi of the holy maid Jaghrudh.
We worship the Fravashi of the holy maid Franghadh.
We worship the Fravashi of the holy maid Urudhayant.
We worship the Fravashi of the holy maid Paesanghanu.
We worship the Fravashi of the holy Hvaredhi.
We worship the Fravashi of the holy Huchithra.
We worship the Fravashi of the holy Kanuka.
We worship the Fravashi of the holy maid Srutat−fedhri.

142.

We worship the Fravashi of the holy maid Vanghu−fedhri;
We worship the Fravashi of the holy maid Eredat−fedhri, who is called Vispa−taurvairi. She is Vispa−taurvairi (the all−destroying) because she will bring him forth, who will destroy the malice of Daevas and men, to withstand the evil done by the Jahi.

143.

We worship the Fravashis of the holy men in the Aryan countries;
We worship the Fravashis of the holy women in the Aryan countries.
We worship the Fravashis of the holy men in the Turanian countries;
We worship the Fravashis of the holy women in the Turanian countries.
We worship the Fravashis of the holy men in the Sairimyan countries;
We worship the Fravashis of the holy women in the Sairimyan countries.

144.

We worship the Fravashis of the holy men in the Sairimyan countries;
We worship the Fravashis of the holy women in the Saini countries.
We worship the Fravashis of the holy men in the Dahi countries;
We worship the Fravashis of the holy women in the Dahi countries.
We worship the Fravashis of the holy men in all countries;
We worship the Fravashis of the holy women in all countries.

145.

We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Mareta down to the victorious Saoshyant. May the Fravashis of the faithful come quickly to us! May they come to our help!

146.

They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mathra−Spenta, the all−knowing, who hates the Daevas with a mighty hate, a friend of Ahura Mazda, whom Zarathushtra worshipped so greatly in the material world.

147.

May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Athravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148.

We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice, whose Fravashis are worthy of invocation.
We worship the Fravashis of all the holy men and holy women, our sacrificing to

whom makes us good in the eyes of Akura Mazda: of all of those we have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.

149.

We worship the spirit, conscience, perception, soul, and Fravashi of men of the primitive law, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness; we worship the spirit, conscience, perception, soul, and Fravashi of our next−of−kin, holy men and holy women, who struggled for holiness.

150.

We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries;
We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries;
We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151.

We worship the men of the primitive law in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mathra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152.

We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all−beings, the best−ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well−desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153.

We worship this earth; we worship those heavens;
We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

154.

We worship the souls of the wild beasts and of the tame.
We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have. struggled, for the good.

155.

We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law and who have struggled for holiness.
Yenhe hatam: All those beings to whom Ahura Mazda...
Yatha ahu vairyo: The will of the Lord is the law of holiness....

156.

The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next−of−kin; may these Fravashis come satisfied into this house, may they walk satisfied through this house!

157.

May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha−Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158.

Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next−of−kin.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, ... give him the bright, all−happy, blissful abode of the holy Ones. 14. Warharan Yasht yt14sbe −−−−−−−−−−−−−−−−−−−

14. WARHARAN YASHT

0.

May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto (Havani], the holy and master of holiness....
Unto Verethraghna, made by Mazda, and unto the crushing Ascendant;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

1.

We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

2.

Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

3.

Then he, who is the strongest, said unto him: 'I am the strongest in strength; I am the most victorious in victory; I am the most glorious in glory; I am the most favouring in favour; I am the best giver of welfare: I am the best−healing in health−giving.

4.

'And I shall destroy the malice of all the malicious, the malice of Daevas and men, of the 'Yatus and Pairikas, of the oppressors, the blind, and the deaf.

5.

'For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations,

and the rightly−spoken words.
'Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

6.

'We sacrifice unto Verethraghna, made by Ahura.'
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
Who is the best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

7.

Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well−shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.
Then he, who is the strongest, said unto him: 'I am the strongest in strength....,
'And I shall destroy the malice of all malicious....
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[3]]

8.

We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'Who is the best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

9.

Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well−shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength.
Then he, who is the strongest, said unto him: 'I am the strongest in strength....
'And I shall destroy the malice of all malicious....'
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[4]]

10.

We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit,

Maker of the material world, 'Who is the best−armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

11.

Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden−bearing camel, sharp−toothed, swift ...., stamping forwards, long−haired, and living in the abodes of men;

12.

Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden−bearing camel keeps, who has thick forelegs and large humps, ..., quick−eyed, long−headed, bright, tall, and strong;

13.

Whose piercing look goes afar ...., even in the dark of the night; who throws white foam along his mouth; well−kneed, well−footed, standing with the countenance of an all−powerful master: Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda

[[5]]

14.

We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best−armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

15.

'Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp−toothed he−boar, a sharp−jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong, and swift to run, and rushing all around.
Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

[[6]]

16.

We sacrifice unto Verethragna, made by ..... Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'Who is the best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

17.

Verethraghna, made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear−eyed, thin−heeled.
Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

[[7]]

18.

We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'Who is the best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

19.

Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that ... below and ... above, and that is the swiftest of all birds, the lightest of the flying creatures.

20.

He alone of living things, − he or none, − overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come.

21.

He grazes the hidden ways of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits of the trees, listening to the voices of the birds.
Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

[[8]]

22.

We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world. thou Holy One! Who is the best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

23.

Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round.
Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

[[9]]

24.

We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best−armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

25.

Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

[[10]]

26.

We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

27.

Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments.
Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

[[11]]

28.

We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.
Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

29.

Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye−sight of the Kara fish, that lives beneath the waters and can measure a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[12]]

30.

We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.
Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

31.

Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye−sight of the male horse, that, in the dark of the night, in its first half and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[13]]

32.
We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.
Unto him did the holy Zarathushtra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.
33.
Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye−sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[14]]

34.
We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?'
35.
Ahura Mazda answered: 'Take thou a feather of that bird with ... feathers, the Varenjana, O Spitama Zarathushtra! With that feather thou shalt rub thy own body, with that feather thou shalt curse back thy enemies.
36.
'If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.
37.
'Then the sovereign, the lord of countries, will no longer kill his hundreds, though he is a killer of men; the .... will not kill at one stroke; he alone smites and goes forwards.
38.
'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious

force and the fierceness established in my body.

39.

'He carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi Usa; upon his wings runs the male horse, runs the burden−bearing camel, runs the water of the river.

40.

'Him rode the gallant Thraetaona, who smote Azhi Dahaka, the three−mouthed, the three−headed, the six−eyed, who had a thousand senses; that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.
'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[15]]

41.

'We sacrifice to Verethraghna, made by Ahura.
'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saena; he is like the big clouds, full of water, that beat the mountains.
'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[16]]

42.

'We sacrifice to Verethraghna, made by Ahura.'
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world thou Holy One! 'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that we must praise him? That we must humbly praise him?'

43.

Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathushtra! (asking) which of the two is the party that conquers and is not crushed, that smites and is not smitten;

44.

'Do thou throw four feathers in the way. Whichever of the two will first worship the well−shapen Strength, and Verethraghna, beautiful of form. made by Mazda, on his side will victory stand.

45.

'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who ..., the two who ... the two who ...; the two who forgive, the two who strike off, the two who forget.

46.

'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil. These are words that are awful and powerful, awful and assembly−ruling, awful and victorious, awful and healing: these are

words that save the head that was lost and chant away the uplifted weapon.'

[[17]]

47.

We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu? To whom shall I, in my might, impart illness and death?'

48.

Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.

49.

Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'

50.

Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

51.

'Let not a murderer take of those offerings, nor a whore, nor a ...., who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

52.

'If a murderer take of those offerings, or a whore, or a ...., who does not sing the Gathas, then Verethraghna, made by Ahura, takes back his healing virtues.

53.

'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'

54.

There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull, the wise creature, does not receive from man due sacrifice and prayer; for now the Daevas and the worshippers of the Daevas make blood flow and spill it like water;

55.

'For now the ... Daevas and the worshippers of the Daevas bring to the fire the plant that is called Haperesi, the wood that is called Nemetka;

56.

'(Therefore) when the (?Vyambura) Daevas and the worshippers of the Daevas bow their backs, bend their waists, and arrange all their limbs, they think they will smite and smite not, they think they will kill and kill not; and then the (?Vyambura) Daevas and the worshippers of the Daevas have their

minds confounded and their eyes made giddy.'
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[18]]

57.
We sacrifice to Verethraghna, made by Ahura.
I offer up Haoma, who saves one's head; I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink of him shall win and prevail over his enemies in battle;
58.
That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[19]]

59.
We sacrifice to Verethraghna, made by Ahura.
The prince and his son and his sons who are chiefs of myriads offer him up a bright ...(?) [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'
60.
That I may be as constantly victorious as any one of all the Aryans; that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....
61.
We sacrifice to Verethraghna, made by Ahura.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
In the ox is our strength, in the ox is our need; in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[21]]

62.
We sacrifice to Verethraghna, made by Ahura;
Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.

For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[22]]

63.

We sacrifice to Verethraghna, made by Ahura.
When Verethraghna, made by Ahura, binds the hands, confounds the eye−sight, takes the hearing from the ears of the Mithradrujes marching in columns, allied by cities, they can no longer move their feet, they can no longer−withstand.
For his brightness and glory I will offer unto him a sacrifice worth being heard....

64.

Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, ... give him the bright, all−happy, blissful abode of the holy Ones.

AVESTA: KHORDA AVESTA (Book of Common Prayer) part

Translation by James Darmesteter

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AVESTA: KHORDA AVESTA (Book of Common Prayer) part 2

Translation by James Darmesteter

Yashts (Hymns to Ahura Mazda, the Archangels, and the Angels)

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1. Ohrmazd Yasht (Hymn to Ahura Mazda)

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  −−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−−
  (Translated by James Darmesteter (From Sacred Books of the
  East, American Edition, 1898.)
0. May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed
   by those who do truly what is the foremost wish (of God).
   I praise well−thought, well−spoken, and well−done thoughts, words,
   and deeds. I embrace all good thoughts, good words, and good deeds;
   I reject all evil thoughts, evil words, and evil deeds.
   I give sacrifice and prayer unto you, O Amesha−Spentas! even with
   the fullness of my thoughts, of my words, of my deeds, and of
   my heart: I give unto you even my own life.
   I recite the 'Praise of Holiness:'
   'Ashem Vohu: Holiness is the best of all good. Well is it for
   it, well is it for that holiness which is perfection of holiness!'
   I confess myself a worshipper of Mazda, a follower of Zarathushtra,
   one who hates the Daevas and obeys the laws of Ahura;
   For sacrifice, prayer, propitiation, and glorification unto [Havani],
   the holy and master of holiness;
   For sacrifice, prayer, propitiation, and glorification unto [Savanghi
   and Visya], the holy and masters of holiness;
   For sacrifice, prayer, propitiation, and glorification unto the
   Masters of the days, of the periods of the day, of the months,
   of the seasons, and of the years;
   Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice,
   prayer, propitiation, and glorification.
   Yatha ahu vairyo: The will of the Lord is the law of holiness:
   the riches of Vohu−Mano shall he given to him who works in this
   world for Mazda, and wields according to the will of Ahura the
   power he gave him to relieve the poor.
1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent
   Spirit, Maker of the material world, thou Holy One!
   'What of the Holy Word is the strongest? What is the most victorious?
   What is the most glorious? What is the most effective?
2. 'What is the most fiend−smiting? What is the best−healing?
   What destroyeth best the malice of Daevas and Men? What maketh
   the material world best come to the fulfillment of its wishes?
   What freeth the material world best from the anxieties of the
   heart?'
3. Ahura Mazda answered: 'Our Name, O Spitama Zarathushtra! who
   are the Amesha−Spentas, that is the strongest part of the Holy
   Word; that is the most victorious; that is the most glorious;
   that is the most effective;
4. 'That is the most fiend−smiting; that is the best−healing;
   that destroyeth best the malice of Daevas and Men: that maketh
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the material world best come to the fulfillment of its wishes; that freeth the material World best from the anxieties of the heart.'

5. Then Zarathushtra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daevas and Men;

6. 'That I may afflict all Daevas and Men; that I may afflict all Yatus and Pairikas; that neither Daevas nor Men may be able to afflict me; neither Yatus nor Pairikas.'

7. Ahura Mazda replied unto him: 'My name is the One of whom questions are asked, O holy Zarathushtra!
'My second name is the Herd-giver
'My third name is the Strong One
'My fourth name is Perfect Holiness.
'My fifth name is All good things created by Mazda, the offspring of the holy principle.
'My sixth name is Understanding;
'My seventh name is the One with understanding.
'My eighth name is Knowledge;
'My ninth name is the One with Knowledge.

8. 'My tenth name is Weal;
'My eleventh name is He who produces weal.
'My twelfth name is AHURA (the Lord).
'My thirteenth name is the most Beneficent.
'My fourteenth name is He in whom there is no harm.
'My fifteenth name is the unconquerable One.
'My sixteenth name is He who makes the true account.
'My seventeenth name is the All-seeing One.
'My eighteenth name is the healing One.
'My nineteenth name is the Creator.
'My twentieth name is MAZDA (the All-knowing One).

9. Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.

10. 'If thou wantest, O Zarathushtra, to destroy the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf, of the two-legged ruffians, of the two-legged Ashemaoghas, of the four-legged wolves;

11. 'And of the hordes with the wide front, with the many spears, with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

12. 'I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the most beneficent Spirit.
'My name is the bestower of health; my name is the best bestower of health.
'My name is the Athravan; my name is the most Athravan-like of all Athravans.
'My name is Ahura (the Lord)
'My name is Mazdau (the all-knowing).
'My name is the Holy; my name is the most Holy.
'My name is the Glorious; my name is the most Glorious.
'My name is the Full-seeing; my name is the Fullest-seeing.
'My name is the Far-seeing; my name is the Farthest-seeing.

13. 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer.
'My name is the Discerner; my name is the Best Discerner.
'My name is the Prosperity-producer; my name is the Word of Prosperity.
'My name is the King who rules at his will; my name is the King

who rules most at his will.
'My name is the liberal King; my name is the most liberal King.
14. 'My name is He who does not deceive; my name is He who is not deceived.
'My name is the good Keeper; my name is He who destroys malice; my name is He Who conquers at once; my name is He who conquers everything; my name is He who has shaped everything.
'My name is All weal; my name is full weal; my name is the Master of weal.
15. 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish.
'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent.
'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns.
'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.
16. 'These are my names.
'And he who in this material world, O Spitama Zarathushtra! shall recite and pronounce those names of mine either by day or by night;
17. 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country:
18. 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aeshma-like and is Druj-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone shall reach and wound him.
19. 'But those names shall come in to keep him from behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man.
20. '"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-Mano and help whomsoever thou pleasest."
21. 'Hail to the Glory of the Kavis! Hail to the Airyanem Vaejah! Hail to the Saoka, made by Mazda! Hail to the waters of the Daitya! Hail to Ardvi, the undefiled well! Hail to the whole world of the holy Spirit!
'Yatha ahu vairyo: The will of the Lord...
'Ashem Vohu: Holiness is the best of all good....
22. 'We worship the Ahuna Vairya. We worship Asha-Vahishta, most fair, undying, and beneficent. We worship Strength and Prosperity and Might and Victory and Glory and Vigour. We worship Ahura Mazda, bright and glorious.
'Yenghe hatam: All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship.
23. 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour.'

(Bahman Yasht.)

24. 'O Zarathushtra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.
25. 'Here is Vohu-Mano, my creature, O Zarathushtra! here is Asha-Vahishta, my creature, O Zarathushtra! here is Khshathra-Vairya, my creature, O Zarathushtra! here is Spenta-Armaiti, my creature, O Zarathushtra! here are Haurvatat and Ameretat, who are the reward of the holy ones, when freed from their bodies, my creatures, O Zarathushtra!
26. 'Thou knowest this, and how it is, O holy Zarathushtra! from my understanding and from my knowledge; namely, how the world first began, and how it will end.
'A thousand remedies, ten thousand remedies!
'A thousand remedies, ten thousand remedies!
'A thousand remedies, ten thousand remedies!
27. '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant, and Spenta-Armaiti.
28. 'And with the help of Spenta-Armaiti, break ye asunder their malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues.
'When, O Mazda! shall the faithful smite the wicked? When shall the faithful smite the Druj? When shall the faithful smite the wicked?'
29. Then Zarathushtra said: 'I threw you back into the earth, and by the eyes of Spenta-Armaiti the ruffian was made powerless.
30. 'We worship the powerful Gaokerena, made by Mazda; the powerful Gaokerena, made by Mazda.
31. 'We worship the memory of Ahura Mazda to keep the Holy Word. We worship the understanding of Ahura Mazda, to study the Holy Word.
'We worship the tongue of Ahura Mazda, to speak forth the Holy Word.
'We worship the mountain that gives understanding, that preserves understanding; [we worship it] by day and by night, with offerings of libations well-accepted.
32. 'We worship that creation [of Ahura's], Spenta-Armaiti; and the holy creations of that creature and of Asha [Vahishta], that are foremost in holiness.
'Here I take as lord and master the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aeshma of the wounding spear; to smite the Mazainya fiends; to smite all the Daevas and the Varenya fiends; to increase Ahura Mazda, bright and glorious; to increase the Amesha-Spentas; to increase the star Tishtrya, the bright and glorious; to increase the faithful men; to increase all the holy creatures of the beneficent Spirit.
'Ashem Vohu: Holiness is the best of all good....
33. Bestow on him riches... (Recite SrB5.)
'Ashem Vohu: Holiness is the best of all good....'

2. Haft Amahraspand Yasht

----

0. May Ahura Mazda be rejoiced!...
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of

Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....

I.

1. To Ahura Mazda, bright and glorious, and to the Amesha−Spentas;
To Vohu−Mano; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;
2. To Asha−Vahishta, the fairest; to the much−desired Airyaman; to the instrument made by Mazda: and to the good Saoka, with eyes of love, made by Mazda and holy;
To Khshathra−Vairya; to the metals; to Mercy and Charity.
3. To the good Spenta−Armaiti, and to the good Rata, with eyes of love, made by Mazda and holy;
To Haurvatat, the master; to the prosperity of the seasons and to the years, the masters of holiness;
And to Ameretat, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.
4. (At the Gah Hawan): To Mithra, the lord of wide pastures and to Rama Hvastra.
(At the Gah Rapithwin): To Asha−Vahishta and to Atar, the son of Ahura Mazda.
(At the Gah, Uzerin): To Apam Napat, the tall lord, and to water, made by Mazda.
5. (At the Gah Aiwisruthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well−shapen and tall−formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant.
(At the Gah Usahin): To the holy, devout, fiend−smiting Sraosha, who makes the world grow; to Rashnu−Razishta and to Arshtat, who makes the world grow, who makes the world increase;
Be propitiation, with sacrifice, prayer, propitiation and glorification!
Yatha ahu vairyo: The will of the Lord is the law of holiness....

II.

6. We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha−Spentas, the all−ruling, the all−beneficent.
We sacrifice unto Vohu−Mano, the Amesha−Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.
7. We sacrifice unto Asha−Vahishta, the fairest, the Amesha−Spenta; we sacrifice unto the much−desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.
We sacrifice unto Khshathra−Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.
8. We sacrifice unto the good Spenta−Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy.
We sacrifice unto Haurvatat, the Amesha−Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

We sacrifice unto Ameretat, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.
9. (At the Gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvastra.
(At the Gah Rapithwin): We sacrifice unto Asha-Vahishta and Atar, the son of Ahura Mazda.
(At the Gah Uzerin): We sacrifice unto Apam Napat, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.
10. (At the Gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant.
(At the Gah Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha; who makes the world grow, the holy an master of holiness; we sacrifice unto Rashnu-Razishta; we sacrifice unto Arshtat, who makes the world grow, who makes the world increase

III.

11. Let the Yatus be crushed, O Zarathushtra! both Daevas and men.
Who is he in whose house, O Spitama Zarathushtra! every Druj is destroyed, every Druj perishes, when he pronounces these words:
12. ....?
13. It is he who takes the seven Amesha-Spentas, the all-ruling, the all-beneficent, as a shield against his enemies.
We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse, made by Mazda.
14-15.
He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults, O Zarathustra! when he throws down the destroyer of Vohu-Mano and his words, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner, from the hands of the [ungodly], who are destroyed by his strength.
Ashem Vohu: Holiness is the best of all good....
16. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and the prayer, the strength and vigour
Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas;
Of Vohu-Mano; of Peace, whose breath is friendly....
Of Asha-Vahishta, the fairest; of the much-desired Airyaman....
Of Khshathra-Vairya, of the metals....
Of the good Spenta-Armaiti and of the good Rata....
Of Haurvatat, the master....
Of Ameretat, the master....
(At the Gah Hawan): Of Mithra....
(At the Gah Rapithwin): Of Asha-Vahishta....
(At the Gah Uzerin): Of the high lord Apam Napat....

(At the Gah Aiwisruthrem): Of the Fravashis of the faithful....
(At the Gah Ushahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razishta and of Arshtat, who makes the world grow, who makes the world increase.
Ashem Vohu: Holiness is the best of all good....
Give unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring,
give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

3. Ardwahisht Yasht
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0. May Ahura Mazda be rejoiced! ....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

I.

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'That thou mayest increase Asha-Vahishta, O Spitama Zarathushtra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration - once to abide in the shining luminous space, in the beautiful abodes - for the sacrifice and invocation of us, the Amesha-Spentas'....
2. Zarathushtra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahishta, with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration, - once to abide in the shining luminous space, in the beautiful abodes, - for the sacrifice and invocation of you, the Amesha-Spentas.
3. '.... I proclaim Asha-Vahishta: if I proclaim Asha-Vahishta, then easy is the way to the abode of the other Amesha-Spentas, which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keep with Good Words, which Ahura Mazda keeps with Good Deeds;
4. '(Easy is the way to the Garo-nmana of Ahura Mazda): the Garo-nmana is for the holy souls, and no one of the wicked can enter the Garo-nmana and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.

II.

5. 'The Airyaman prayer smites down the strength of all the creatures of Angra Mainyu, of the Yatus and Pairikas. It is the greatest of spells, the best of spells, the very best of all spells; the fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the

victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6. 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is at will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies.

7. 'Sickness fled away [before it], Death fled away; the Daeva fled away, the Daeva's counter-work fled away; the unholy Ashemaogha fled away, the oppressor of men fled away.

8. 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9. 'The most lying words of falsehood fled away; the Jahi, addicted to the Yatu, fled away; the Jahi, who makes one pine, fled away; the wind that blows from the North fled away; the wind that blows from the North vanished away.

10. 'He it is who smites me that brood of the Snake, and who might smite those Daevas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daevas, he smites the Daeva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11. 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12. 'He smites the most lying words of falsehood; he smites the Jahi, addicted to the Yatu; he smites the Jahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13. 'He it is who smites me that brood of the Two-legged, and who might smite those Daevas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daevas, rushed from before him:

14. 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahishta, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses;

'"He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths;

'"He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends;

'"He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works;

'"He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha;

'"He will smite the most oppressive of the oppressors of men, he will afflict most oppressive of the oppressors of men.

15. '"He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood;

'"He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood;

'"He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood;

'"He will smite Pride, he will afflict Pride;

'"He will smite Scorn, he will afflict Scorn;

'"He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers;

'"He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders;

'"He will smite the most discordant of discords, he will afflict the most discordant of discords;
'"He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.
16. '"He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood;
'"He will smite the Jahi, addicted to the Yatu, he will afflict the Jahi, addicted to the Yatu;
'"He will smite the Jahi, who makes one pine, he will afflict the Jahi, who makes one pine;
'"He will smite the wind that blows from the North, he will afflict the wind that blows from the North."
17. 'The Druj will perish away, the Druj will perish; the Druj will rush, the Druj will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit.
18. 'For his brightness and glory I will offer unto him a sacrifice worth being heard, namely, unto Asha-Vahishta, the fairest - the Amesha-Spenta. Unto Asha-Vahishta, the fairest, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.
'Yenhe hatam: All those beings of whom Ahura Mazda knows the goodness....
19. 'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, give him health of body; .... give him the bright, all-happy, blissful abode of the holy Ones.'

4. Awerdad Yasht

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0. May Ahura Mazda be rejoiced! ....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto Haurvatat, the master; unto the prosperity of the seasons and unto the years, the masters of holiness,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.
1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatat. We unite them with him who would come up to thee as one of the Amesha-Spentas, as he would come to any of the Amesha-Spentas, Vohu-Mano, Asha-Vahishta, Khshathra-Vairya, Spenta-Armaiti, Haurvatat, and Ameretat.

2. 'He who against the thousands of thousands of those Daevas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatat, as one of the Amesha−Spentas, he would smite the Nasu, he would smite Hashi, he would smite Bashi, he would smite Saeni, he would smite Buji.

3. 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first [of men], then Rashnu Razishta, then every heavenly Yazata of male nature in company with the Amesha−Spentas will free the faithful man

4. 'From the Nasu, from Hashi, from Gashi, from Saeni, from Buji; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the willful sinner, from the oppressor of men, from the Yatu, from the Pairika, from the straying way.

5. 'How does the way of the faithful turn and part from the way of the wicked?'

Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading or reciting it by heart, draws the furrows and hides there himself, [saying]:

6. '"I will smite thee, O Druj! whomsoever thou art, whomsoever thou art amongst the Drujes that come in an open way, whomsoever thou art amongst the Drujes that come by hidden way, whomsoever thou art amongst the Drujes that defile by contact; whatsoever Druj thou art, I smite thee away from the Aryan countries; whatsoever Druj thou art, I bind thee; I smite thee down, O Druj! I throw thee down below, O Druj!"

7. 'He draws [then] three furrows: I proclaim him one of the faithful; he draws six furrow: I proclaim him one of the faithful; he draws nine furrows: I proclaim him one of the faithful.

8. 'The names of those (Amesha−Spentas) smite the men turned to Nasus by the Drujes: the seed and kin of the deaf are smitten, the scornful are dead, as the Zaotar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes.

9. 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

10. 'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil in black hair, devoted to the good law, who, devoted to the good law, holy and brave, stills all the Drujes.

11. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatat, the Amesha−Spenta. Unto Haurvatat, the Amesha−Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly−spoken words.

12.

'Yatha ahu vairyo: The will of the Lord is the law of holiness....

'I bless the sacrifice and prayer, and the strength and vigour of Haurvatat, the master; of the prosperity of the seasons and of the years, the masters of holiness.

'Ashem Vohu: Holiness is the best of all good....

'[Give] unto that man brightness and glory, ... give him the bright, all happy, blissful abode of the holy Ones.'

5. Ardui Sur Bano Yasht (Hymn to the Waters)

Translated by James Darmesteter. (From Sacred Books of the East, American Edition, 1898.)
0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANAHITA; unto all waters, made by Mazda; unto all plants, made by Mazda,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yatha ahu vairyo: The will of the Lord is the law of holiness....

I.

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3. 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

4. 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females the milk in females' breasts.

6. 'I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7. 'Then Ardvi Sura Anahita, O Spitama Zarathushtra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her ...., and thus came she, strong, with thick arms, thinking thus in her heart:

8. '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me,

and thinks with me, and bestows gifts upon me, and is of good will unto me?"
9. 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto the holy Ardvi Sura Anahita a good sacrifice with an offering of libations;- thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sura Anahita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words with the deeds, with the libations, and with the rightly-spoken words.
'Yenhe hatam: All those beings of whom Ahura Mazda....

II.

10. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;
11. 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts unto me, and is of good will unto me?"
'For her brightness and glory, I will offer her a sacrifice, worth being heard....

III.

12. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
13. 'Whom four horses carry, all white, of one and the same color, of the same blood, tall, crushing down the hates of all haters, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf.
'For her brightness and glory, I will offer her a sacrifice ....

IV.

14. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
15. 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly waters as large as the whole of the waters that run along the earth, and who runs powerfully.
'For her brightness and glory, I will offer her a sacrifice....

V.

16. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
17. 'To her did the Maker Ahura Mazda offer up a sacrifice to the Airyana Vaejah, by the good river Daitya; with the Haoma and

meat, with the baresma, with the wisdom of the tongue, with the
holy spells, with the words, with the deeds, with the libations,
and with the rightly-spoken words.
18. He begged of her a boon, saying: "Grant me this, O good,
most beneficent Ardvi Sura Anahita! that I may bring the son of
Pourushaspa, the holy Zarathushtra, to think after my law, to
speak after my law, to do after my law!"
19. 'Ardvi Sura Anahita granted him that boon, as he was offering
libations, giving gifts, sacrificing, and begging that she would
grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

VI.

20. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring
of mine, Ardvi Sura Anahita....
21. 'To her did Haoshyangha, the Paradhata, offer up a sacrifice
on the enclosure of the Hara, with a hundred male horses, a thousand
oxen, and ten thousand lambs.
22. 'He begged of her a boon, saying: "Grant me this, O good,
most beneficent Ardvi Sura Anahita, that I may become the sovereign
lord of all countries, of the Daevas and men, of the Yatus and
Pairikas, of the oppressors, the blind and the deaf; and that
I may smite down two thirds of the Daevas of Mazana and of the
fiends of Varena."
23. 'Ardvi Sura Anahita granted him that boon, as he was offering
libations, giving gifts, sacrificing, and entreating that she
would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

VII.

24. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring
of mine, Ardvi Sura Anahita....
25. 'To her did Yima Khshaeta, the good shepherd, offer up a sacrifice
from the height Hukairya, with a hundred male horses, a thousand
oxen, ten thousand lambs.
26. 'He begged of her a boon, saying: "Grant me this, O good,
most beneficent Ardvi Sura Anahita! that I may become the sovereign
lord of all countries, of the Daevas and men, of the Yatus and
Pairikas, of the oppressors, the blind and the deaf; and that
I may take from the Daevas both riches and welfare, both fatness
and flocks, both weal and Glory."
27. 'Ardvi Sura Anahita granted him that boon, as he was offering
libations, giving gifts, sacrificing, and entreating that she
would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

VIII.

28. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring
of mine, Ardvi Sura Anahita....
29. 'To her did Azi Dahaka, the three-mouthed, offer up a sacrifice
in the land of Bawri, with a hundred male horses, a thousand oxen,
and ten thousand lambs.
30. 'He begged of her a boon, saying: "Grant me this boon,
O good, most beneficent Ardvi Sura Anahita! that I may make all

the seven Karshvares of the earth empty of men."
31. 'Ardvi Sura Anahita did not grant him that boon, although
he was offering libations, giving gifts, sacrificing, and entreating
her that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

IX.

32. 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi
Sura Anahita....
33. 'To her did Thraetaona, the heir of the valiant Athwya clan,
offer up a sacrifice in the four−cornered Varena, with a hundred
male horses, a thousand oxen, ten thousand lambs.
34. 'He begged of her a boon, saying: "Grant me this, O good,
most beneficent Ardvi Sura Anahita! that I may overcome Azi Dahaka,
the three−mouthed, the three−headed, the six−eyed, who has a thousand
senses, that most powerful, fiendish Druj, that demon, baleful
to the world, the strongest Druj that Angra Mainyu created against
the material world, to destroy the world of the good principle;
and that I may deliver his two wives, Savanghavach and Erenavach,
who are the fairest of body amongst women, and the most wonderful
creatures in the world."
35. 'Ardvi Sura Anahita granted him that boon, as he was offering
libations, giving gifts, sacrificing, and entreating that she
would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

X.

36. 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi
Sura Anahita....
37. 'To her did Keresaspa, the manly−hearted, offer up a sacrifice
behind the Vairi Pisanah, with a hundred male horses, a thousand
oxen, ten thousand lambs.
38. 'He begged of her a boon, saying: "Grant me this, O good,
most beneficent Ardvi Sura Anahita! that I may overcome the golden−heeled
Gandarewa, though all the shores of the sea Vouru−Kasha are boiling
over; and that I may run up to the stronghold of the fiend on
the wide, round earth, whose ends lie afar."
39. 'Ardvi Sura Anahita granted him that boon, as he was offering
libations, giving gifts, sacrificing, and entreating that she
would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XI.

40. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring
of mine, Ardvi Sara Anahita....
41. 'To her did the Turanian murderer, Frangrasyan, offer up a
sacrifice in his cave under the earth, with a hundred male horses,
a thousand oxen, ten thousand lambs.
42. 'He begged of her a boon, saying: "Grant me this, O good,
most beneficent Ardvi Sura Anahita! that I may seize hold of that
Glory, that is waving in the middle of the sea Vouru−Kasha and
that belongs to the Aryan people, to those born and to those not
yet born, and to the holy Zarathushtra."
43. 'Ardvi Sura Anahita did not grant him that boon.

'For her brightness and glory, I will offer her a sacrifice....

II.

44. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
45. 'To her did the great, most wise Kavi Usa offer up a sacrifice from Mount Erezifya, with a hundred male horses, a thousand oxen, ten thousand lambs.
46. 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf."
47. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XIII.

48. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
49. 'To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice behind the Chaechasta lake, the deep lake, of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs.
50. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams and that he may not pass through the forest , he, the murderer, who now is fiercely striving against me on horseback."
51. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XIV.

52. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
53. 'To her did the valiant warrior Tusa offer worship on the back of his horse, begging swiftness for his teams, health for his own body, and that he might watch with full success those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him.
54. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the gallant sons of Vaesaka, by the castle Khshathro−saoka, that stands high up on the lofty, holy Kangha; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."
55. 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she

would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XV.

56. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
57. 'To her did the gallant sons of Vaesaka offer up a sacrifice in the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.
58. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."
59. 'Ardvi Sura Anahita did not grant them that boon.
'For her brightness and glory, I will offer her a sacrifice....

XVI.

60. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
61. 'The old Vafra Navaza worshipped her when the strong fiend-smiter, Thraetaona, flung him up in the air in the shape of a bird, of a vulture.
62. 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sura Anahita, saying:
63. '"Ardvi Sura Anahita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."
64. 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girdled, pure, nobly born of a glorious race, wearing shoes up to the ankle wearing a golden...., and radiant.
65. 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.
[66. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon.]
'For her brightness and glory, I will offer her a sacrifice....

XVII.

67. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
68. 'To her did Jamaspa offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daevas, coming from afar in battle array.

69. 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may be as constantly victorious as any one of all the Aryans."
70. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XVIII.

71. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
72. 'To her did Ashavazdah, the son of Pouru-dhakhshti, and Ashavazdah and Thrita, the sons of Sayuzhdri, offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apam Napat, the tall lord, the lord of the females, the bright and swift-horsed.
73. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the assemblers of the Turanian Danus, Kara Asabana, and Vara Asabana, and the most mighty Duraekaeta, in the battles of this world.
74. 'Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.
'For her brightness and glory, l will offer her a sacrifice....

XIX.

75. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
76. 'Vistauru, the son of Naotara, worshipped her by the brink of the river Vitanghuhaiti, with well-spoken words, speaking thus:
77. '"This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daevas as the hairs I bear on my head. Do thou then, O Ardvi Sura Anahita! leave me a dry passage, to pass over the good Vitanghuhaiti."
78. 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vitanghuhaiti.
[79. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.]
'For her brightness and glory, I will offer her a sacrifice....

XX.

80. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
81. 'To her did Yoishta, one of the Fryanas, offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaepa of the Rangha.
82. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the evil-doing

Akhtya, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."

83. 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice....

XXI.

84. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

85. 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi Sura Anahita, come from those stars down to the earth made by Ahura, that the great lords may worship thee, the masters of the countries, and their sons.

86. '"The men of strength will beg of thee swift horses and supremacy of Glory.

'"The Athravans who read and the pupils of the Athravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.

87. '"The maids of barren womb, longing for a lord, will beg of thee a strong husband;

'"Women, on the point of bringing forth, will beg of thee a good delivery.

'"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sura Anahita!"

88. 'Then Ardvi Sura Anahita came forth, O Zarathushtra! down from those stars to the earth made by Mazda; and Ardvi Sura Anahita spake thus:

89. '"O pure, holy Zarathushtra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation.

'"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."

90. 'Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that he may not make thee run up into the heavens, above the sun; and that the Serpent may not injure thee with...., with...., with...., and.... poisons."

91. 'Ardvi Sura Anahita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting.

'"Of this libation of mine thou shalt drink, thou who art an Athravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.

92. '"Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gathas, no leper to be confined.

93. '"I do not accept those libations that are drunk in my honor by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the...., nor any of those stamped with those characters which have no strength for the holy Word.

'"Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth."

94. 'Then Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! What becomes of those libations which the wicked worshippers of the Daevas bring unto thee after the sun has set?"
95. 'Ardvi Sura Anahita answered: "O pure, holy Spitama Zarathushtra! howling, clapping, hopping, and shouting, six hundred and a thousand Daevas, who ought not to receive that sacrifice, receive those libations that men bring unto me after [the sun has set]."
96. 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.
'For her brightness and glory, I will offer her a sacrifice....

XXII.

97. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
98. 'Before whom the worshippers of Mazda stand with baresma in their hands: the Hvovas did worship her, the Naotaras did worship her; the Hvovas asked for riches, the Naotaras asked for swift horses. Quickly was Hvova blessed with riches an full prosperity; quickly became Vishtaspa, the Naotaride, the lord of the swiftest horses in these countries.
99. ['Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.]
'For her brightness and glory, I will offer her a sacrifice....

XXIII.

100. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
101. 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.
102. 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and Ardvi Sura Anahita, O Zarathushtra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.

XXIV.

103. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
104. 'Unto her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.
105. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of

Aurvat−aspa, the valiant Kavi Vistaspa, to think according to
the law, to speak according to the law, to do according to the
law."
106. 'Ardvi Sura Anahita granted him that boon, as he was
offering up libations, giving gifts, sacrificing, and entreating
that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XXV.

107. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring
of mine, Ardvi Sura Anahita....
108. 'Unto her did the tall Kavi Vishtaspa offer up a sacrifice
behind Lake Frazdanava, with a hundred male horses, a thousand
oxen, ten thousand lambs.
109. 'He begged of her a boon, saying: "Grant me this, O good,
most beneficent Ardvi Sura Anahita! that I may overcome Tathravant,
of the bad law, and Peshana, the worshipper of the Daevas and
the wicked Arejat−aspa, in the battles of this world!"
110. 'Ardvi Sura Anahita granted him that boon, as he was offering
up libations, giving gifts, sacrificing, and entreating that she
would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XXVI.

111. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring
of mine, Ardvi Sura Anahita....
112. 'Unto her did Zairi−vairi, who fought on horseback, offer
up a sacrifice behind the river Daitya, with a hundred male horses,
a thousand oxen, ten thousand lambs.
113. 'He begged of her a boon, saying: "Grant me this, O good,
most beneficent Ardvi Sura Anahita! that I may overcome Pesho−Changha
the corpse−burier, Humayaka the worshipper of the Daevas, and
the wicked Arejat−aspa, in the battles of this world.
114. 'Ardvi Sura Anahita granted him that boon, as he was
offering up libations, giving gifts, sacrificing, and entreating
that she would grant him that boon.
'For her brightness and glory, I will offer her a sacrifice....

XXVII.

115. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring
of mine, Ardvi Sura Anahita....
116. 'Unto her did Arejat−aspa and Vandaremaini offer up a sacrifice
by the sea Vouru−Kasha, with a hundred male horses, a thousand
oxen, ten thousand lambs.
117. 'They begged of her a boon, saying: "Grant us this, O
good, most beneficent Ardvi Sura Anahita! that we may conquer
the valiant Kavi Vishtaspa and Zairivairi who fights on horseback,
and that we may smite of the Aryan people their fifties and their
hundreds, their hundreds and their thousands, their thousands
and their tens of thousands, their tens of thousands and their
myriads of myriads."
118. 'Ardvi Sura Anahita did not grant them that favor, though
they were offering up libations, giving gifts, sacrificing, and

entreating that she should grant them that favor.
'For her brightness and glory, I will offer her a sacrifice....

XXVIII.

119. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
120. 'For whom Ahura Mazda has made four horses -- the wind, the rain, the cloud, and the sleet -- and thus ever a upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.
121. 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.
'For her brightness and glory, I will offer her a sacrifice....

XXIX.

122. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
123. 'She stands, the good Ardvi Sura Anahita, wearing a golden mantle, waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:
124. "'Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon, me, and is of good will unto me?"
'For her brightness and glory, I will offer her a sacrifice....

XXX.

125. 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
126. 'Ardvi Sura Anahita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing along her.... a mantle fully embroidered with gold;
127. 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored, and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sura Anahita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed.
128. 'Upon her head Ardvi Sura Anahita bound a golden crown, with a hundred stars, with eight rays, a fine ...., a well-made crown, in the shape of a ...., with fillets streaming down.
129. 'She is clothed with garments of beaver, Ardvi Sura Anahita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-colored of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.
130. 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee this favor: that I, fully blessed, may conquer large kingdoms,

rich in horses, with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds; that I may have at my wish the fullness of the good things of life and whatever makes a kingdom thrive.
131. 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee two gallant companions, one two-legged and one four-legged: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.
132. 'Through the strength of this sacrifice, of this invocation, O Ardvi Sura Anahita! come down from those stars, towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk]; come to help him who is offering up libations giving gifts, sacrificing, and entreating that thou wouldst grant him thy favors; that all those gallant warriors may be strong, like king Vishtaspa.
'For her brightness and glory, I will offer her a sacrifice....
133. 'Yatha ahu vairya: The will of the Lord is the law of holiness....

'I bless the sacrifice and prayer, and the strength and vigor of the holy water-spring Anahita.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

6. Khwarshed Yasht (Hymn to the Sun)

----

0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto the undying, shining, swift-horsed Sun;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
1. We sacrifice unto the undying, shining, swift-horsed Sun.
When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.
2. And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.
3. Should not the sun rise up, then the Daevas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.
4. He who offers up a sacrifice unto the undying, shining, swift-horsed Sun - to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen - offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers

it up to his own soul. He rejoices all the heavenly and worldly
Yazatas, who offers up a sacrifice unto the undying, shining,
swift-horsed Sun.
5. I will sacrifice unto Mithra, the lord of wide pastures, who
has a thousand ears, ten thousand eyes.
I will sacrifice unto the club of Mithra, the lord of wide pastures,
well struck down upon the skulls of the Daevas.
I will sacrifice unto that friendship, the best of all friendships,
that reigns between the moon and the sun.
6. For his brightness and glory, I will offer unto him a sacrifice
worth being heard, namely, unto the undying, shining, swift-horsed
Sun. Unto the undying, shining, swift-horsed Sun we offer up the
libations, the Haoma and meat, the baresma, the wisdom of the
tongue, the holy spells, the speech, the deeds, the libations,
and the rightly-spoken words.
Yenghe hatam: All those beings of whom Ahura Mazda....
7. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and the invocation, and the strength and
vigour of the undying, shining, swift-horsed Sun.
Ashem Vohu: Holiness is the best of all good....
Give unto that man brightness and glory, give him health of body,
.... give him the bright, all-happy, blissful abode of the holy
Ones.

7. Mah Yasht (Hymn to the Moon)

----

0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,
one who hates the Daevas and obeys the laws of Ahura;
For sacrifice,prayer, propitiation, and glorification unto [Havani],
the holy and master of holiness....
Unto the Moon that keeps in it the seed of the Bull; unto the
only-created Bull and unto the Bull of many species;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
1. Hail to Ahura Mazda! Hail to the Amesha-Spentas! Hail to the
Moon that keeps in it the seed of the Bull! Hail to thee when
we look at thee! Hail to thee when thou lookest at us!
2. How does the moon wax? How does the moon wane?
For fifteen days does the moon wax; for fifteen days does the
moon wane. As long as her waxing, so long is the waning; as long
as her waning, so long is the waxing.
'Who is there but thee who makes the moon wax and wane?'
3. We sacrifice unto the Moon that keeps in it the seed of the
Bull, the holy and master of holiness.
Here I look at the moon, here I perceive the moon; here I look
at the light of the moon, here I perceive the light of the moon.
The Amesha-Spentas stand up holding its glory; the Amesha-Spentas
stand up, pouring its glory upon the earth, made by Mazda.
4. And when the light of the moon waxes warmer, golden-hued plants
grow on from the earth during the spring.
We sacrifice unto the new moons, the full moons, and the Vishaptathas.
We sacrifice unto the new moon, the holy and master of holiness;
We sacrifice unto the full moon, the holy and master of holiness;
We sacrifice unto the Vishaptatha, the holy and master of holiness.
5. I will sacrifice unto the Moon, that keeps in it the seed
of the Bull, the liberal, bright, glorious, water-giving, warmth-giving,
wisdom-giving, wealth-giving, riches-giving, thoughtfulness-giving,

weal−giving, freshness−giving, prosperity−giving, the liberal,
the healing.
6. For its brightness and glory, I will offer unto it a sacrifice
worth being heard, namely, unto the Moon that keeps in it the
seed of the Bull.
Unto the Moon that keeps in it the seed of the Bull, we offer
up the libations, the Haoma and meat, the baresma, the wisdom
of the tongue, the holy spells, the speech, the deeds, the libations,
and the rightly−spoken words.
Yenghe hatam: All those beings of whom Ahura Mazda....
7. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour
of the Moon, that keeps in it the seed of the Bull, and of the
only−created Bull, and of the Bull of many species.
Ashem Vohu: Holiness is the best of all good.
Give unto that man brightness and glory, give him health of body,
.... give him the bright, all−happy, blissful abode of the holy
Ones.

8. Tishtar Yasht (Hymn to the Star Sirius)

−−

(Tishtrya is the angel (Yazad) of the star Sirius. Tishtrya also
presides over the fourth month and the thirteenth day of each month.
Sirius also directs the rain.)

0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,
one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani],
the holy and master of holiness....
Unto Tishtrya, the bright and glorious star, and unto the powerful
Satavaesa, made by Mazda, who pushes waters forward,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'We worship
the lordship and mastership [of Tishtrya], whereby he protects
the Moon, the dwelling, the food, when my glorious stars come
along and impart their gifts to men. I will sacrifice unto the
star Tishtrya, that gives the fields their share [of waters].
2. 'We offer up libations unto Tishtrya, the bright and glorious
star, that gives happy dwelling and good dwelling; the white,
shining, seen afar, and piercing; the health−bringing, loud−snorting,
and high, piercing from afar with its shining, undefiled rays;
and unto the waters of the wide sea, the Vanguhi of wide renown,
and the species of the Bull, made by Mazda, the awful kingly Glory,
and the Fravashi of the holy Spitama Zarathushtra.
3. 'For his brightness and glory, I will offer unto him a sacrifice
worth being heard, namely, unto the star Tishtrya.
'Unto Tishtrya, the bright and glorious star, we offer up the
libations, the Haoma and meat, the baresma, the wisdom of the
tongue, the holy spells, the speech, the deeds, the libations,
and the rightly−spoken words.
'Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

4. 'We sacrifice unto Tishtrya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly working, through whom the brightness and the seed of the waters come from the high Apam Napat.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[3]]

5. 'We sacrifice unto Tishtrya, the bright and glorious star; for whom long flocks and herds and men, looking forward for him and deceived in their hope: "When shall we see him rise up, the bright and glorious star Tishtrya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?"
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[4]]

6. 'We sacrifice unto Tishtrya, the bright and glorious star; who flies, towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.
7. 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[5]]

8. 'We sacrifice unto Tishtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars, fly between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.
9. 'Then Satavaesa makes those waters flow down to the seven Karshvares of the earth, and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?"
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[6]]

10. 'We sacrifice unto Tishtrya, the bright and glorious star, who spoke unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
11. '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time; I should have come in the appointed time of my beautiful, immortal life, should it be one night, or two nights, or fifty, or a hundred nights."
12. 'We sacrifice unto Tishtrya;
'We sacrifice unto the rains of Tishtrya.
'We sacrifice unto the first star; we sacrifice unto the rains of the first star.
'I will sacrifice unto the stars Haptoiringa, to oppose the Yatus and Pairikas.
'We sacrifice unto Vanant, the star made by Mazda; for the well−shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us.
'We sacrifice unto Tishtrya, whose eye−sight is sound.
13. 'For ten nights, O Spitama Zarathushtra! Tishtrya, the bright and glorious star, mingles his shape with light, moving in the shape of a man of fifteen years of age, bright, with clear eyes, tall, full of strength, strong, and clever.
14. 'He is active as the first man was; he goes on with the strength of the first man; he has the virility of the first man.
15. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
16. 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a golden−horned bull.
17. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
18. 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.
19. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
20. 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru−Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison.
21. 'But there rushes down to meet him the Daeva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.
22. 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya and the Daeva Apaosha. They fight together, O Spitama Zarathushtra! for three days and three nights.

And then the Daeva Apaosha proves stronger than the bright and glorious Tishtrya, he overcomes him.
23. 'And Tishtrya flees from the sea Vouru-Kasha, as far as a Hathra's length. He cries out in woe and distress, the bright and glorious Tishtrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names.
24. '"If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers."
25. 'Then I, Ahura Mazda, offer up to the bright and glorious Tishtrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.
26. 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.
27. 'But there rushes down to meet him the Daeva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.
28. 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya, and the Daeva Apaosha; they fight together, O Zarathushtra! till the time of noon. Then the bright and glorious Tishtrya proves stronger than the Daeva Apaosha, he overcomes him.
29. 'Then he goes from the sea Vouru-Kasha as far as a Hathra's length: "Hail!" cries the bright and glorious Tishtrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life of the waters will flow down unrestrained to the big-seeded corn fields, to the small-seeded pasture-fields, and to the whole of the material world!"
30. Then the bright and glorious Tishtrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison.
31. 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.
32. 'And the bright and glorious Tishtrya rises up from the sea Vouru-Kasha, O Spitama Zarathushtra! the bright and glorious Satavaesa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha.
33. 'Then the vapours push forward, in the regular shape of clouds; they go following the wind, along the ways which Haoma traverses, the increaser of the world. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.
34. 'Apam Napat, O Spitama Zarathushtra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters, and the Fravashis of the faithful.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[7]]

35. 'We sacrifice unto Tishtrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the watery way, at the will of Ahura Mazda, at the will of the Amesha−Spentas.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[8]]

36. 'We sacrifice unto Tishtrya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep understanding; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year, (thinking in themselves): "How shall the Aryan countries be fertile?"
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[9]]

37. 'We sacrifice unto Tishtrya, the bright and glorious star, swift−flying and swift−moving, who flies towards the sea Vouru−Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.
38. 'Ahura Mazda gave him assistance, and the Amesha−Spentas and Mithra, the lord of wide pastures, pointed him the way: behind him went the tall Ashish Vanguhi and Parendi on her light chariot: always till, in his course, he reached Mount Hvanvant on the shining waters.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

39. 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters.
40. 'Tishtrya afflicts them, he blows them away from the sea Vouru−Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpingly and friendly over the seven Karshvares.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

41. 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:
42. '"When will the bright and glorious Tishtrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse's shoulder, run to the beautiful places and fields, and to the pastures, even to the roots of the plants, that they may grow with a powerful growth?"
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

43. 'We sacrifice unto Tishtrya, the bright and glorious star, who washes away all things of fear, who stunts the growth of all ...., and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

44. 'I will sacrifice unto Tishtrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars, in the same way as he has established Zarathushtra above men; whom neither Angra Mainyu, nor the Yatus and the Pairikas, nor the men Yatus can deliver unto death, nor can all the Daevas together prevail for his death.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

45. 'We sacrifice unto Tishtrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses, and who is the most beneficent amongst the stars that have in them the seed of the waters:
46. 'Who moves in light with the stars that have in them the seed of the waters: he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels, in the shape of a white, beautiful horse, with golden ears and a golden caparison.
47. 'Then, O Spitama Zarathushtra! the waters flow down from the sea Vouru-Kasha, mother-like, friendly, and healing: he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated rejoiced, and satisfied. 'For his brigbtness and glory, I will offer him a sacrifice worth being heard....

[[10]]

48. 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains; and all those that live within this boundless and endless world of the holy Spirit.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

49. 'We sacrifice unto Tishtrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.
50. 'I, O Spitama Zarathushtra! have created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of progitiation, as worthy of glorification as myself, Ahura Mazda;
51. 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya.
52. 'Had I not created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;
53. 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya;
54. 'Then all day long, all night long, that Pairika Duzyairya would wage war against this material world of mine, wanting to extinguish its life, and she goes on, rushing upon and around it.
55. 'But the bright and glorious Tishtrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.
56. 'If the Aryan countries, O Spitama Zarathushtra! would perform in honour of the bright and glorious Tishtrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'
57. Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tishtrya, as it ought to be performed in the perfection of holiness?'
58. Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.
59. 'Let not a murderer take of these offerings, nor a whore, nor a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.
60. 'If a murderer take of these offerings, or a whore, or a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra, then the

bright and glorious Tishtrya takes back his healing virtues.
61. 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by thetr thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.
62. 'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'I bless the sacrifice and prayer, and the strength and vigour of Tishtrya, the bright and glorious star, and of the powerful Satavaesa, made by Mazda, who pushes waters forward.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, ... give him the bright, all−happy, blissful abode of the holy Ones.'

9. Drvasp Yasht

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0. May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, satisfaction, and glorification unto Havani, the holy and master of holiness.
Unto the powerful Drvaspa, made by Mazda and holy,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. We sacrifice unto the powerful Drvaspa, made by Mazda and holy, who heeps the flocks in health, the herds in health, the grown−up (cattle) in health, the young ones in health; who watches well from afar, with a wide−spread and long−continued welfare−giving friendship;
2. Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening, strong, tall−formed, weal−possessing, health−giving, powerful to stand and powerful to turn for assistance to the faithful.
3. To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:
4. 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'
5. The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
6. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa, made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly−spoken words.

Yenghe hatam: All those beings of whom Ahura Mazda....

[[2]]

7. We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
8. To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:
9. 'Grant me this boon, O good, most beneficent Drvaspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;
10. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'
11. The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering lipbations, giving gifts, sacrificing, and entreating that she would grant him that boon.
For her brightness and glory, I will offer her a sacrifice worth being heard....

[[3]]

12. We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
13. To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four−cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:
14. 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome Azhi Dahaka, the three−mouthed, the three−headed, the six−eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavack and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'
15. The powerful Drvaspa, made by Mazda, the holy Drvasya, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
For her brightness and glory, I will offer her a sacrifice worth being heard....

[[4]]

16. We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
17. To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon

the highest height of the Haraiti Bareza. He begged of her a boon
saying:
18. 'Grant me this boon, O good, most beneficent Drvaspa! that
I may bind the Turanian murderer Franghrasyan, that I may drag
him bound, that may bring him bound unto king Husravah, that king
Husravah may kill him, behind the Chaechasta lake, the deep lake
of salt waters, to avenge the murder of his father Syavarshana,
a man, and of Aghraeratha, a semi−man.'
19. The powerful Drvaspa, made by Mazda, the holy Drvaspa, the
maintainer, granted him that boon, as he was offering up libations,
giving gifts, sacrificing, and entreating that she would give
him that boon.
For her brightness and glory, I will offer her a sacrifice worth
being heard....

[[5]]

20. We offer up a sacrifice unto the powerful Drvaspa, made by
Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
21. To her did the gallant Husravah, he who united the Arya nations
into one kingdom, offer up a sacrifice, behind the Chaechasta
lake, the deep lake of salt waters, with a hundred male horses,
a thousand oxen, ten thousand lambs, and an offering of libations:
22. 'Grant me this boon, O good, most beneficent Drvaspa! that
I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta
lake, the deep lake of salt waters, to avenge the murder of my
father Syavarshana, a man, and of Aghraeratha, a semi−man.'
23. The powerful Drvaspa, made by Mazda, the holy Drvaspa, the
maintainer, granted him that boon, as he was offering up libations,
giving gifts, sacrificing, and entreating that she would grant
him that boon.
For her brightness and glory, I will offer her a sacrifice worth
being heard....

[[6]]

24. We offer up a sacrifice unlo the powerful Drvaspa, made by
Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful,
25. To her did the holy Zarathushtra offer up a sacrifice in the
Airyana Vaejah, by the good river Daitya, with the Haoma and meat,
with the baresma, with the wisdom of the tongue, with the holy
spells, with the speech, with the deeds, with the libations, and
with the rightly−spoken words. He begged of her a boon, saying:
26. 'O good, most beneficent Drvaspa! grant me this boon, that
I may bring the good and noble Hutaosa to think according to the
law, to speak according to the law, to do according to the law,
that she may spread my Mazdean law and make it known, and that
she may bestow beautiful praises upon my deeds.'
27. The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer,
granted him that boon, as he was offering up libations, giving
gifts, sacrificing, and entreating that she would grant him that
boon.
For her brightness and glory, I wiII offer her a sacrifice worth
being heard....

[[7]]

28. We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health....
Who yokes teams of horses .... for assistance to the faithful.
29. To her did the tall Kavi Vistaspa offer up a sacrifice behind the waters of the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:
30. 'Grant me this boon, O good, most beneficent Drvaspa! that I may put to flight Ashta−aurvant, the son of Vispa−thaurvo−asti, the all−afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat−aspa; that I may put to flight Darshinika, the worshipper of the Daevas;
31. And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Huyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.
32. The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly−spoken words.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvaspa, made by Mazda and holy.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, give him health of body,.... give him the bright, all−happy, blissful abode of the holy Ones.

10. Mihr Yasht (Hymn to Mithra)

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0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Verily, when I created Mithra, the lord of wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself Ahura Mazda.
2. 'The ruffian who lies unto Mithra brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith. For Mithra stands for both the faithful and the unfaithful.
3. 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra.
'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra.
'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.
4. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.
'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.
5. 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience! May he come to us for bliss! he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.
6. 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord ofwide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

7. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake;
8. 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.
9. 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[3]]

10. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.
11. 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate themn,
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[4]]

12. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
13. 'Who first of the heavenly gods reaches over the Hara, before the undying, swift−horsed sun; who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.
14. 'Where the valiant chiefs draw up their many troops in array; where the high mountains, rich in pastures and waters, yield plenty to the cattle; where the deep lakes, with salt waters, stand; where wide−flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava−Sughdha and Hvairizem;
15. 'On Arezahi and Savahi, on Fradadhafshu and Vidadhafshu, on Vourubareshti and Vourujareshti, on this bright Karshvare of Hvaniratha, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health−bringing eye;
16. 'He who moves along all the Karshvares, a Yazata unseen, and brings glory; he who moves along all the Karshvares, a Yazata unseen, and brings sovereignty; and increases strength for victory to those who, with a pious intent, holily offer him libations.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[5]]

17. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.
18. 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord ofa province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.
19. 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath is slow to relent.
20. 'Those who lie unto Mithra, however swift they may be running, cannot overtake; riding, cannot ....; driving, cannot ..... The spear that the foe of Mithra flings, darts backwards, for the number of the evil spells that the foe of Mithra works out.
21. 'And even though the spear be flung well, even though it reach

the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out. The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[6]]

22. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who takes out of distress the man who has not lied unto him, who takes him out of death.
23. 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and all−powerful; thou takest the swiftness from their feet, the eye−sight from their eyes, the hearing from their ears.
24. 'Not the wound of the well−sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all−seeing, undeceivable Mithra.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[7]]

25. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who is lordly, deep, strong, and weal−giving; a chief in assemblies, pleased with prayers, high, holily clever, the incarnate Word, a warrior with strong arms;
26. 'Who breaks the skulls of the Daevas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;
27. 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory, takes away their strength for victory, blows them away helpless, and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all−seeing, undeceivable Mithra.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[8]]

28. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who upholds the columns of the lofty house and makes its pillars solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended,
29. 'Thou, O Mithra! art both bad and good to nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest

in thy hands both peace and trouble for nations.
30. 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations, and high above their groundwork; thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.
31. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra!
'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra!
'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!
32. 'Listen unto our sacrifice, O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garo-nmana!
33. 'Grant us these boons which we beg of thee, O powerful god I in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha Vahishta, and conversation (with God) on the Holy Word.
34. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[9]]

35. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Victory-making, army-governing, endowed with a thousand senses; power-wielding, power-possessing, and all-knowing;
36. 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.
37. 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie to Mithra, he takes off the heads of those who lie unto Mithra.
38. 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales of the Mithradrujes: they stand on the road, letting tears run over their chins.
39. 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
'Their spears, well whetted and sharp, their long spears fly from

their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
40. 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
41. 'Mithra strikes fear into them; Rashnu strikes a counter−fear into them; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world. They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
42. 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"
43. 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended,
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[10]]

44. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Whose dwelling, wide as the earth, extends over the material world, large, unconfined, and bright, a far−and−wide−extending abode.
45. 'Whose eight friends sit as spies for Mithra, on all the heights, at all the watching−places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.
46. 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all−knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[11]]

47. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'A god of high renown and old age, whom wide−hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.
48. 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye−sight, he takes the hearing

from their ears; they can no longer move their feet; they can
no longer withstand those people, those foes, when Mithra, the
lord of wide pastures, bears them ill-will.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[12]]

49. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
50. 'For whom the Maker, Ahura Mazda, has built up a dwelling
on the Hara Berezaiti, the bright mountain around which the many
(stars) revolve where come neither night nor darkness, no cold
wind and no hot wind, no deathful sickness, no uncleanness made
by the Daevas, and the clouds cannot reach up unto the Haraiti
Bareza;
51. 'A dwelling that all the Amesha-Spentas, in one accord with
the sun, made for him in the fulness of faith of a devoted heart,
and he survevs the whole of the material world from the Haraiti
Bareza.
52. 'And when there rushes a wicked worker of evil, swiftly, with
a swift step, Mithra, the lord of wide pastures, goes and yokes
his horses to his chariot, along with the holy, powerful Sraosha
and Nairyo-sangha, who strikes a blow that smites the army, that
smites the strength of the malicious.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[13]]

53. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
54. 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying:
"I am the kind keeper of all creatures, I am the kind maintainer
of all creatures; yet men worship me not with a sacrifice in which
I am invoked by my own name, as they worship the other gods with
sacrifices in which they are invoked by their own names.
55. '"If men would worship me with a sacrifice in which I
were invoked by my own name, as they worship the other Yazatas
with sacrifices in which they are invoked by their own names,
then I would come to the faithful at the appointed time; I would
come in the appointed time of my beautiful, immortal life."
56. 'But the pious man, holding libations in his hands, does worship
thee with a sacrifice, in which thou art invoked by thy own ame,
and with the proper words.
'With a sacrifice, in which thou art invoked by thy own name,
with the proper words will I offer thee libations, O powerful
Mithra!
'With a sacrifice, in which thou art invoked by thy own name,
with the groper words will I offer thee libations, O most beneficent
Mithra!
'With a sacrifice, in which thou art invoked by thy own name,
with the proper words will I offer thee libations, O thou undeceivable
Mithra!
57. 'Listen unto our sacrifice, 'O Mithra! Be thou pleased with
our sacrifice, O Mithra! Come and sit at our sacrifice! Accept
our libations! Accept them as they have been consecrated! Gather
them together with love and lay them in the Garo-nmana!

58. 'Grant us these boons which we beg of thee, O powerful god!
in accordance with the words of revelation, namely, riches, strength,
and victory, good conscience and bliss, good fame and a good soul;
wisdom and the knowledge that gives happiness, the victorious
strength given by Ahura, the crushing Ascendant of Asha−Vahishta,
and conversation (with God) on the Holy Word.
59. 'Grant that we, in a good spirit and high spirit, exalted
in joy and a good spirit, may smite all our foes; that we, in
a good spirit and high spirit, exalted in joy and a good spirit,
may smite all our enemies; that we, in a good spirit and high
spirit, exalted in joy and a good spirit, may smite all the malice
of Daevas and Men, of the Yatus and Pairikas, of the oppressors,
the blind, and the deaf.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[14]]

60. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'Whose renown is good, whose shape is good, whose glory is good;
who has boons to give at his will, who has pasture−fields to give
at his will; harmless to the tiller of the ground, ..., beneficent;
he, of the ten thousand spies, the powerful, all−knowing, undeceivable
god.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[15]]

61. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'Firm−legged, a watcher fully awake; valiant, a chief in assemblies;
making the waters flow forward; listening to appeals; making the
waters run and the plants grow up; ruling over the Karshvares;
delivering; happy; undeceivable; endowed with many senses; a creature
of wisdom;
62. 'Who gives neither strength nor vigour to him who has lied
unto Mithra; who gives neither glory nor any boon to him who has
lied unto Mithra.
63. 'Thou takest away the strength from their arms, being angry
and all−powerful; thou takest the swiftness from their feet, the
eye−sight from their eyes, the hearing from their ears.
'Not the wound of the well−sharpened spear or of the flying arrow
reaches that man to whom Mithra comes for help with all the strength
of his soul he of the ten−thousand spies, the powerful all−knowing
undeceivable god. 'For his brightness and glory, I will offer
him a sacrifice worth being heard....

[[16]]

64. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'Who takes possession of the beautiful, wide−expanding law, greatly
and powerfully and whose face looks over all the seven Karshvares
of the earth;

65. 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness-giving, and bliss-giving.
66. 'With whom proceed Ashi Vanguhi, and Parendi on her light chariot, the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[17]]

67. 'We sacrifice unto Mithra, the lord of wide pastares, ... sleepless, and ever awake;
'Who drives along on his high-wheeled chariot, made of a heavenly substance, from the Karshvare of Arezahi to the Karshvare of Hvaniratha, the bright one; accompanied by the wheel of sovereignty, the Glory made by Mazda, and the Victory made by Ahura;
68. 'Whose chariot is embraced by the great Ashi Vanguhi; to whom the Law of Mazda opens a way, that he may go easily; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly carry along the heavenly space, while the cursing thought of the wise pushes it forward;
69. 'From whom all the Daevas unseen and the Varenya fiends flee away in fear. Oh! may we never fall across the rush of the angry lord, who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[18]]

70. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face; strong, with iron feet, iron fore-paws, iron weapons, an iron tail, and iron jaws;
71. 'Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow and the column of life, the marrow and the spring of existence.
72. 'He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra.
'For his brightness and glory, we offer him a sacrifice worth being heard....

[[19]]

73. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who, with hands lifted up, rejoicing, cries out, speaking thus:
74. '"O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One!
'"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life."
75. 'May we keep our field; may we never be exiles from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.
76. 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men!
'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.
77. 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.
78. 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[20]]

79. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;
80. 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships, and thus it is how so many men who have lied unto Mithra, even privily, lie smitten down on the ground.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[21]]

81. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;
82. 'To whom Ahura Mazda gave a thousand senses and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is, undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[22]]

83. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Whom the lord of the country invokes for help, with hands uplifted;
'Whom the lord of the town invokes for help, with hands uplifted;
84. 'Whom the lord of the borough invokes for help, with hands uplifted;
'Whom the master of the house invokes for help, with hands uplifted;
'Whom the .... in danger of death invokes for help, with hands uplifted;
'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.
85. 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over the seven Karshuares, whether he utters his prayer in a low tone of voice or aloud.
86. 'The cow driven astray invokes him for help, longing for the stables:
'"When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when wilt he turn us back to the right way from the den of the Druj where we were driven?"
87. 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, tne town, the province, the country.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[23]]

88. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'To whom the enlivening, healing, fair, lordly golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza, he the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;
89. 'Whom the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spentas. His voice reached up to the sky; went over the earth all around, went over the seven Karshvares.
90. 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spentas longed for him, for the well-slapen body of him whom the swift-horsed sun awakes for prayer from afar.
91. 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.
92. 'The holy Ahura Mazda confessed that religion and so did Vohu-Mano, so did Asha-Vahishta, so did Khshathra-Vairya, so did Spenta-Armaiti, so did Haurvatat and Ameretat; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon

him the mastership of the world; and [so did they] who saw thee
amongst all creatures the right lord and master of the world,
the best cleanser of these creatures.
93. 'So mayest thou in both worlds, mayest thou keep us in both
worlds, O Mithra, lord of wide pastures! both in this material
world and in the world of the spirit, from the fiend of Death,
from the fiend Aeshma, from the fiendish hordes, that lift up
the spear of havoc, and from the onsets of Aeshma, wherein the
evil-doing Aeshma rushes along with Vidotu, made by the Daevas.
94. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness
to our teams, strength to our own bodies, and that we may watch
with full success those who hate us, smite down our foes, and
destroy at one stroke our adversaries, our enemies and those who
hate us.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[24]]

95. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'Who goes over the earth, all her breadth over, after the setting
of the sun, touches both ends of this wide, round earth, whose
ends tie afar, and surveys everything that is between the earth
and the heavens,
96. 'Swinging in his hands a club with a hundred knots, a hundred
edges, that rushes forwards and fells men down; a club cast out
of red brass, of strong, golden brass; the strongest of all weapons,
the most victorious of all weapons;
97. 'From whom Angra Mainyu, who is all death, flees away in fear;
from whom Aeshma, the evil-doing Peshotanu, flees away in fear;
from whom the long-handed Bushyasta flees away in fear; from whom
all the Daevas unseen and the Varenya fiends flee away in fear.
98. 'Oh! may we never fall across the rush of Mithra, the lord
of wide pastures, when in anger! May Mithra, the lord of wide
pastures, never smite us in his anger; he who stands up upon this
earth as the strongest of all gods, the most valiant of all gods,
the most energetic of all god , th swiftest of all gods, the most
fiend-smiting of all gods, he, Mithra, the lord of wide pastures.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[25]]

99. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'From whom all the Daevas unseen and the Varenya fiends flee away
in fear.
'The lord of nations, Mithra, the lord of wide pastures, drives
forward at the right-hand side of this wide, round earth, whose
ends lie afar.
100. 'At his right hand drives the good, holy Sraosha; at his left
hand drives the tall and strong Rashnu; on all sides around him
drive the waters, the plants, and the Fravashis of the faithful.
101. 'In his might, he ever brings to them falcon-feathered arrows,
and, when diiving, he himself comes there, where are nations,
enemy to Mithra, he, first and foremost, strikes blows with his
club on the horse and his rider; he throws fear and fright upon

the horse and his rider.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[26]]

102. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'The warrior of the white horse, of the sharp spear, the tong spear, the quick arrows; foreseeing and clever;
103. 'Whom Ahura Mazda has established to maintain and look over all this moving world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda;
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[27]]

104. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river and what he beats with the westernmost river, what is by the Sanaka of the Rangha and what is by the boundary of the earth.
105. 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms.
'The man without glory, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "That careless Mithra does not see all the evil that is done, nor all the lies that are told."
106. 'But I think thus in my heart:
'"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra;
'"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra;
'"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;
107. '"Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly w'isdom in the heavenly Mithra;
''And thus, should the ears of the earthly man hear a hundred time better, he would not hear so well as the heavenly Mithra, whose ear hears well who has a thousand senses, and sees every man that tells a lie."
'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):
108. '"Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous offspring?

109. '"To whom shall I give in return, without his thinking
of it, the awful sovereignty, beautifully. arrayed, with many
armies, and most perfect; the sovereignty of an all-powerful tyrant,
who fells down heads, valiant, smiting, and unsmitten; who orders
chastisement to be done and his order is done at once, which he
has ordered in his anger?"
'O Mithra! when thou art offended and not satisfied, he soothes
thy mind, and makes Mithra satisfied.
110. '"To whom shall I, in my might, impart sickness and death?
To whom shall I impart poverty and sterility? Of whom shall I
at one stroke cut off the offspring!
111. '"From whom shall I take away, without his thinking of
it, the awful sovereignty, beautifully arrayed, with many armies,
and most perfect; the sovereignty of an all-powerful tyrant, who
fells down heads, valiant, smiting, and unsmitten; who orders
chastisement to be done and his order is done at once, which he
has ordered in his anger."
'O Mithra! while thou art satisfied and not angry, he moves thy
heart to anger, and makes Mithra unsatisfied.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[28]]

112. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake;
'A warrior with a silver helm, a golden cuirass, who kills with
the poniard, strong, valiant, lord of the borough. Bright are
the ways of Mithra, by which he goes towards the country, when,
wishing well, he turns its plains and vales to pasture grounds,
113. 'And then cattle and males come to graze, as many as he wants.
'May Mithra and Ahura, the high gods, come to us for help, when
the poniard lifts up its voice aloud, when the nostrils of the
horses quiver, when the poniards ...., when the, strings of the
bows whistle and shoot sharp arrows; then the brood of those whose
libations are hated fall smitten to the ground, with their hair
torn off.
114. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness
to our teams, strength to our own bodies, and that we may watch
with full success those who hate us, smite down our foes, and
destroy at one stroke our adversaries, our enemies, and those
who hate us.
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[29]]

115. 'We sacrifice unto Mithra, the lord of wide pastures, ...
sleepless, and ever awake.
'O Mithra, lord of wide pastures! thou master of the house, of
the borough, of the town, of the country, thou Zarathushtrotema!
116. 'Mithra is twentyfold between two friends or two relations;
'Mithra is thirtyfold between two men of the same group;
'Mithra is fortyfold between two partners;
'Mithra is fiftyfold between wife and husband;
'Mithra is sixtyfold between two pupils (of the same master);
'Mithra is seventyfold between the pupil and his master;
'Mithra is eightyfold between the son-in-law and his father-in-law;

'Mithra is ninetyfold between two brothers;
117. 'Mithra is a hundredfold between the father and the son;
'Mithra is a thousandfold between two nations;
'Mithra is ten thousandfold when connected with the Law of Mazda, and then he will be every day of victorious strength.
118. 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu!
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[30]]

119. 'We sacrifice unto Mithra, the lord of wide pastwes, ... sleepless, and ever awake,
'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same.
'Let the worshipper of Mazda sacrifice unto thee with small cattle, with black cattle, with flying birds, gliding forward on wings.
120. 'To Mithra all the faithful worshiypers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'
121. Zarathushtra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased vvith him and without anger?'
122. Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesnya: Vispe ratavo.
'For his brightness and glory, I will offer him a sacriace worth being heard....

[[31]]

123. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'To whom Ahura Mazda offered up a sacrifice in the shining Garo−nmana.
124. 'With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo−nmana, in a beautiful chariot that drives on, ever−swift, adorned with all sorts of ornaments, and made of gold.
125. 'Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying. The hoofs of their fore−feet are shod with gold, the hoofs of their hind−feet are shod with silver; all are yoked to the same pole, and wear the yoke and the cross−beams of the yoke, fastened with hooks of Khshathra vairya to a beautiful....
126. 'At his right hand drives Rashnu−Razishta, the most beneficent and most well−shapen.

'At his left hand drives the most upright Chista, the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought of the Law of Mazda.
127. 'Close by him drives the strong cursing thought of the wise man, opposing foes in the shape of a boar, a sharp−toothed he−boar, a sharp− jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong and swift to run, and rushing all around.
'Behind him drives Atar, all in a blaze, and the awful kingly Glory.
128. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well−made, with a string of cowgut; they go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
129. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture−feathered arrows, with a golden mouth, with a horn shaft, with a brass tail, and well−made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
130. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well−made and sharp−piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand steel−hammers, two−edged, well−made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
131. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two−edged and well−made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well−made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
132. 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well−falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons. It goes through the heavenly space, it falls through the heavenly space upon the skulls of the Daevas.
133. After he has smitten the Daevas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahe and Savahe, through Fradadhafshu and Vidadhafshu, through Vourubareshti and Vouru−jareshti, through this our Karshvare, the bright Hvaniratha.
134. 'Angra Mainyu, who is all death, flees away in fear; Aeshma, the evil−doing Peshotanu, flees away in fear; the long−handed Bushyasta flees away in fear; all the Daevas unseen and the Varenya fiends flee away in fear.
135. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend−smiting of all gods, he, Mithra, the lord of wide pastures.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[32]]

136. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.
137. 'If Mithra takes his libations to his own dwelling, "Happy that man, I think," - said Ahura Mazda,- "O holy Zarathra! for whom a holy priest, as pious as any in the world, who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words.
'"Straight to that man, I think, will Mithra come, to visit his dwelling,
138. '"When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching.
'"Woe to that man, I think," - said Ahura Mazda, - "O holy Zarathushtra! for whom an unholy priest, not pious, who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."
139. 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstat, who makes the world grow, who makes the world increase.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[33]]

140. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.
'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above, a stout and strong warrior;
141. 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[34]]

142. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;
'Who, with his manifold knowledge, powerfully increases the creation of Spenta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;
143. 'Whose face is flashing with light like the face of the star Tistrya; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them, O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot)

of Mithra, who has ten thousand spies, the powerful, all−knowing, undeceivable god.
'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[35]]

144. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth−speaking, a chief in assemblies, with a thousand ears, well−shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.
'We sacrifice unto the Mithra around countries;
'We sacrifice unto the Mithra within countries;
'We sacrifice unto the Mithra in this country;
'We sacrifice unto the Mithra above countries;
'We sacrifice unto the Mithra under countries;
'We sacrifice unto the Mithra before countries;
'We sacrifice unto the Mithra behind countries.
145. 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield up baresma. We sacrifice unto Mithra, the lord of all countries.
'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.
'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'I bless the sacrifice and p yer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Rama Hvastra.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, ... give him the bright, all−happy, blissful abode of the holy Ones!'

11. Srosh Yasht Hadokht

−−−−−−−−−−−−−−−−−−−−−−−

0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto the holy, strong Sraosha, who is the incarnate Word, a mighty−speared and lordly god,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha, who makes the world increase, the holy and master of holiness.
Good prayer, excellent prayer to the worlds, O Zarathushtra!
2. This it is that takes away the friendship of the fiend and fiends, of the he−fiend and of the she−fiend; it turns away in giddiness their eyes, minds, ears, hands, feet, mouths, and tongues; as good prayer, without deceit and without harm, is Manly Courage,

and turns away the Druj.
3. The holy Sraosha, the best protector ofthe poor, is fiend-smiting; he is the best smiter of the Druj.
The faithful one who pronounces most words of blessing is the most victorious in victory; the Mathra Spenta takes best the unseen Druj way. The Ahuna Vairya is the best fiend-smiter among all spells; the word of truth is the fighter that is the best of all fiend-smiters.
The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.
4. And he who should pronounce that word, O Zarathushtra! either a man or a woman with a mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night;
Or at the fords of a river, or at the branching-off of roads;
Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas;
5. Whether on the road or in the law he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him.
6. Pronounce then that word, O Zarathushtra! that word to be spoken, when thou fall upon the idolaters and thieves and Daevas rushing together. Then the malice of the wicked worshippers of the Daevas, of the Yatus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daevas! Down are the Daeva-worshippers, and they take back their mouths from biting.
7. And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.
8. For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods, I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi, and unto Nairyo-sangha, the tall-formed.
So may the holy Sraosha, the fiend-smiter, come to us for help!
9. We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness.
We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done.
Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

10. We sacrifice unto the holy, tall-formed fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;
Who strikes the evil-doing man, who strikes the evil-doing woman; who smites the fiendish Druj, and is most strong and world-destroying; who maintains and looks over all this moving world;
11. Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;
12. Who never more did enjoy sleep from the time when the two

Spirits made the world, namely, the good Spirit and the evil One;
who every day, every night, fights with the Mazainya Daevas.
13. He bows not for fear and fright before the Daevas: before
him all the Daevas bow for fear and fright reluctantly, and rush
away to darkness.
For his brightness and glory, for his strength and victorious
power....

[[3]]

14. Yatha ahu vairyo: The will of the Lord is the law of holiness....
We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha,
who makes the world increase, the holy and master of holiness;
Who with peace and friendship watches the Druj and the most beneficent
Spirit: so that the Amesha−Spentas may go along the seven Karshvares
of the earth; who is the teacher of the Law: he himself was taught
it by Ahura Mazda, the holy One.
For his brightness and glory, for his strength and victorious
power....

[[4]]

15. Yatha ahu vairyo: The will of the Lord is the law of holiness....
We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha,
who makes the world increase, the holy and master of holiness;
Whom the holy Ahura Mazda has created to withstand Aeshma, the
fiend of the wounding spear; we sacrifice unto Peace, whose breath
is friendly, and unto the two withstanders of sin and guilt,
16. The friends of the holy Sraosha;
The friends of Rashnu Razista;
The friends of the good Law of the worshippers of Mazda;
The friends of Arstat, who makes the world grow, who makes the
world increase, who makes the world prosper;
The friends of Ashi Vanguhi;
The friends of the good Chisti;
The friends of the most right Chista;
17. The friends of all gods;
The friends of the Mathra Spenta;
The friends of the fiend−destrqying Law;
The friends of the long−traditional teaching;
The friends of the Amesha−Spentas;
The friends of ourselves, the Saoshyants, the two−footed part
of the holy creation;
The friends of all the beings of the holy world.
For his brightness and glory, for his strength and victorious
power....

[[5]]

18. Yatha ahu vairyo: The will of tbe Lord is the law of holiness....
We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha,
who makes the world increase, the holy and master of holiness;
The first [Sraosha], the next, the middle, and the highest; with
the first sacrifice, with the next, with the middle, and with
the highest. We sacrifice unto all [the moments] of the holy and
strong Sraosha, who is the incarnate Word;

19. The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daevas; who smites with heavy blows and is strong to smite; the holy Sraosha, who smites with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arshti.
20. We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man, rich in good thoughts, rich in good words, rich in good deeds.
21. We sacrifice unto the body of the holy Sraosha;
We sacrifice unto the body of Rashnu Razishta;
We sacrifice unto the body of Mithra, the lord of wide pastures;
We sacrifice unto the body of the holy wind;
We sacrifice unto the body of the good Law of the worshippers of Mazda;
We sacrifice unto the body of Arshtat, who makes the world grow, who makes the world increase, who makes the world prosper;
We sacrifice unto the body of Ashi Vanguhi;
We sacrifice unto the body of the good Chisti;
We sacrifice unto the body of the most right Chista;
We sacrifice unto the bodies of all the gods;
22. We sacrifice unto the body of the Mathra Spenta;
We sacrifice unto the body of the fiend−destroying Law;
We sacrifice unto the body of the long−traditional teaching;
We sacrifice unto the bodies of the Amesha−Spentas;
We sacrifice unto the bodies of ourselves, the Saoshyants, the two−footed part of the holy creation;
We sacrifice unto the bodies of all the beings of the holy world.
For his brightness and glory, for his strength and victorious power....
23. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty−speared and lordly god
[Give] unto that man brightness and glory, ... give him the bright, all−happy, blissful abode of the holy Ones!

11a. Srosh Yasht

−−−−−−−−−−−−−−−−

(See Yasna, chapter 57)

12. Rashn Yasht

−−−−−−−−−−−−−−−

0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.
Unto Rashnu Razishta; unto Arshtat, who makes the world grow, who makes the world increase; unto the true−spoken speech, that makes the world grow;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. The holy (Zarathushtra) asked him: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything.
'What of the Holy Word is created true? what is created progress−making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures?'
2. Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama!
'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'
3. Ahura Mazda said: 'Bind up a three−twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura]; I invoke the friendship [of Ahura] towards this var (ordeal) prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants."
4. 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants;
'Along with the fiend−smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.
5. 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of: the plants.
6. 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants:
'Along with the fiend−smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.
7. 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu I most fore−knowing Rashnu! most far−seeing Rashnu I Rashnu, the best doer of justice! Rashnu, the best smiter of thieves;
8. 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings of men and making the account... (obscure).

[[2]]

9. 'Whether thou, O hoIy Rashnu! art in the Karshvare Arezahi, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[3]]

10. 'Whether thou, O holy Rashnu! art in the Karshvare Savahi, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared ... in whatever part of the world thou art.

[[4]]

11. 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[5]]

12. 'Whether thou, O holy Rashnu! art in the Karshvare Vidadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[6]]

13. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru−bareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[7]]

14. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru−jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[8]]

15. 'Whether thou, O holy Rashnu! art in this Karshvare, the bright Hvaniratha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[9]]

16. 'Whether thou, O holy Rashnu! art in the sea Vouru−Kasha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

[[10]]

17. 'Whether thou, O holy Rashnu! art on the tree of the eagle, that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[11]]

18. 'Whether thou, O holy Rashnu! art on the Aodhas of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[12]]

19. 'Whether thou, O holy Rashnu! art on the Sanaka of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[13]]

20. 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared....

[[14]]

21. 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

[[15]]

22. 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

[[16]]

23. 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

[[17]]

24. 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices, made of gold, where from this river of mine, Ardvi Sura Anahita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[18]]

25. 'Whether thou, O holy Rashnu! art upon the Taera of the height Haraiti, around which the stars, the moon, and the sun revolve, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[19]]

26. 'Whether thou, O holy Rashnu! art in the star Vanant, made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[20]]

27. 'Whether thou, O holy Rashnu! art in the bright and glorious star Tishtrya, we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared....

[[21]]

28. 'Whether thou, O holy Rashnu! art in the group of the Haptoiringa stars, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[22]]

29. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[23]]

30. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[24]]

31. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[25]]

32. 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[26]]

33. 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[27]]

34. 'Whether thou, O holy Rashnu! art in the swift−horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[28]]

35. 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[29]]

36. 'Whether thou, O holy Rashnu! art in the bright, all−happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[30]]

37. 'Whether thou, O holy Rashnu! art in the shining Garo−demana, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

[[31]]

38. 'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

39. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....
'Yenhe hatam: All those beings of whom Ahura Mazda....
40. 'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razishta; of Arshtat, who makes the world grow, who makes the world increase; and of the true−spoken speech that makes the world grow.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all−happy, blissful abode of the holy Ones.'

13. Frawardin Yasht (Hymn to the Fravashis)

−−−

0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.
Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law; unto the Fravashis of the next−of−kin,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Do thou proclaim, O pure Zarathushtra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.
2. 'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.
3. 'It looks like a palace, that stands built of a heavenly substance, firmly established, with ends that lie afar, shining in its body of ruby over the three−thirds (of the earth)"; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta−Armaiti, and on no side can the eye perceive the end of it.
4. 'Through their brightness and glory, O Zarathushtra! I maintain Ardvi Sura Anahita, the wide−expanding and health−giving, who hates the Daevas and obeys the laws of Ahura who is worthy of sacrifice in the material world, worthy of prayer in the material world, the life−increasing and holy, the flocks−increasing and holy, the fold−increasing and holy, the wealth increasing and holy, the country increasing and holy;
5. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;
6. 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru−kasha.
7. 'All the shores of the sea Vouru−kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels; the extent of each of those cells,

of each of those channels, is as much as a man can ride in forty days, riding on a good horse.
8. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts.
9. 'Through their brightness and glory, O Zarathushtra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;
10. 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.
11. 'Through their brightness and glory, O Zarathushtra! I maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and I develop in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs.
12. 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Druj, the dominion would belong to the Druj, the material world would belong to the Druj.
13. 'Between the earth and the sky the immaterial creatures would be harassed by the Druj; between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra−Mainyu give way to the blows of Spenta−Mainyu.
14. 'Through their brightness and glory the waters run and flow forward from the never−failing springs; through their brightness and glory the plants grow up from the earth, by the never−failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never−failing springs.
15. 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.
16. 'Through their brightness and glory a man is born who is a chief in assemblies and meetings, who listens well to the (holy) words, whom Wisdom holds dear, and who returns a victor from discussions with Gaotema, the heretic.
'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.
17. 'In fearful battles they are the wisest for help, the Fravashis of the faithful.
'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law or those of the Saoshyants not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathushtra! than those of the dead, O Spitama!
18. 'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Arshtat, who makes the world grow, who makes the world increase.
19. 'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.'

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20. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'If in this material world, O Spitama Zarathushtra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathushtra!
21. '"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotemas; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations, and most friendly the Fravashis of the friendly nations;
22. '"Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and develop in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs;
23. '"Who are much-bringing, who move with awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;
24. '"Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation,
25. '"Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated."'

[[3]]

26. We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring, the safest of all bridges, the least-erring of all weapons and arms, and who never turn their backs.
27. At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles, and there where gallant men strive to conquer foes.
28. Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vidotu, and developed in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs.
29. Spenta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting, possessing riches and a high renown.

[[4]]

30. We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar, health−giving, of high renown, conquering in battle, and who never do harm first.

[[5]]

31. We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

[[6]]

32. We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare−giving, kind, and health−giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.

[[7]]

33. We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding, breaking to pieces all the malice of the malicious, Daevas and men, and smiting powerfully in battle, at their wish and will.
34. You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

[[8]]

35. We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield−bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes them for a swift race, and for a swift race does the fleer invoke them;
36. Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill−treated.

[[9]]

37. We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where

the gallant heroes go and assail the Danus.
38. There you destroy the victorious strength of the Turanian Danus; there you destroy the malice of the Turanian Danus; through you the chiefs are of high intellect and most successful; they, the gallant heroes, the gallant Saoshyants, the gallant conquerors of the offspring of the Danus chiefs of myriads, who wound with stones.

[[10]]

39. We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

[[11]]

40. We worship the good, strong, beneficent Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man;
41. Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathushtra, the chief of the material world, the head of the two−footed race, in whatever struggle he had to enter, in whatever distress he did fear;
42. Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads of that sky above, possessing the well−shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare, the wealth−bringing, boon−bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.
43. They shed Satavaesa between the earth and the sky, him to whom the waters belong, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals and to help the faithful.
44. Satavaesa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

[[12]]

45. We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas. When the wind blows from behind them and brings their breath unto men,
46. Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.
47. Whichever side they have been first worshipped in the fulness

of faith of a devoted heart, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought of the wise and the victorious wind.
48. And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

[[13]]

49. We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaidyem; they go along there for ten nights, asking thus:
50. 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never−failing food for ever and ever?'
51. And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:
52. 'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss.'

[[14]]

53. We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing:
54. And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha−Spentas.

[[15]]

55. We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile plants, which had stood before for a long time in the same place without growing;
56. And now they grow up along the path made by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha−Spentas.

[[16]]

57. We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the

endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas and the assaults of the Daevas.
58. And now they move around in their far−revolving circle for ever, till they come to the time of the good restoration of the world.

[[17]]

59. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru−Kasha, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety−nine.

[[18]]

60. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptoiringa, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety−nine.

[[19]]

61. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body of Keresaspa, the son of Sama, the club−bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety−nine.

[[20]]

62. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathushtra, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety−nine.

[[21]]

63. We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

[[22]]

64. We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.
65. And when the waters come up from the sea Vouru−Kasha, O Spitama Zarathushtra! along with the Glory made by Mazda, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66. Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'
67. They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore): they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.
68. And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'
69. And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.
70. And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.
71. They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man;
72. So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.
73. They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever?'
74. We worship the perception; we worship the intellect; we worship the conscience; we worship those of the Saoshyants;
We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones.
We worship their Fravashis.
75. We worship the Fravashis.
We worship them, the liberal;
We worship them, the valiant; we worship them, the most valiant;
We worship them, the beneficent; we worship them, the most beneficent;
We worship them, the powerful;
We worship them, the most strong;
We worship them, the light; we worship them, the most light;
We worship them, the effective; we worship them, the most effective.
76. They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One.
77. When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.
78. They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and ruler, Ahura Mazda, flowed forward and his plants went on growing.
79. We worship all the waters;
We worship all the plants;
We worship all the good, strong, beneficent Fravashis of the faithful.

We worship the waters by their names;
We worship the plants by their names;
We worship the good, strong, beneficent Fravashis of the faithful by their names.
80. Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness;
81. Whose soul is the Mathra Spenta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spentas; we worship the swift-horsed sun.

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82. We worship the good, strong, beneficent Fravashis of the Amesha-Spentas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;
83. Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda;
84. Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down towards the libations.

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85. We worship the good, strong, beneficent Fravashis: that of the most rejoicing fire, the beneficent and assembly-making; and that of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyo-sangha.
86. And that of Rashnu Razishta;
That of Mithra, the lord of wide pastures;
That of the Mathra-Spenta;
That of the sky;
That of the waters;
That of the earth;
That of the plants;
That of the Bull;
That of the living man;
That of the holy creation.
87. We worship the Fravashi of Gaya Maretan, who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations.
We worship the piety and the Fravashi of the holy Zarathushtra;
88. Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;
89. Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel from the hands of the Daeva and of the cold-hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daevas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys

the laws of Ahura.
90. Who first in the material world said the word that destroys the Daevas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daevas, the law of Ahura; who first in the material world declared all the creation of the Daevas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;
91. In whom was heard the whole Mathra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings;
92. For whom the Amesha−Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;
93. In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!
94. 'Hail to us! for he is born, the Athravan, Spitama Zarathushtra. Zarathushtra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.
95. 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apam−Napat increase all the excellences of our countries, and allay their troubles.'
We worship the piety and Fravashi of Maidhyo−maungha, the son of Arasti, who first listened unto the word and teaching of Zarathushtra.

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96. We worship the Fravashi of the holy Asmo−hvanvant;
We worship the Fravashi of the holy Asan−hvanvant.
We worship the Fravashi of the holy Gavayan.
We worship the Fravashi of the holy Parshat−gaush. the son of Frata;
We worship the Fravashi of the holy Vohvasti, the son of Snaoya;
We worship the Fravashi of the holy Isvat, the son of Varaza.
97. We worship the Fravashi of the holy Saena, the son of Ahum−stut, who first appeared upon this earth with a hundred pupils.
We worship the Fravashi of the holy Fradhidaya.
We worship the Fravashi of the holy Usmanara, the son of Paeshata.
We worship the Fravashi of the holy Vohu−raochah, the son of Franya;
We worship the Fravashi of the holy Asho−raochah, the son of Franya;
We worship the Fravashi of the holy Varesmo−raochah, the son of Franya.
98. We worship the Fravashi of the holy Isat−vastra, the son of Zarathushtra;
We worship the Fravashi of the holy Urvatat−nara, the son of Zarathushtra;
We worship the Fravashi of the holy Hvare−chithra, the son of Zarathushtra.
We worship the Fravashi of the holy Daevo−tbis, the son of Takhma.
We worship the Fravashi of the holy Thrimithwant, the son of Spitama.
We worship the Fravashi of the holy Daungha, the son of Zairita.
99. We worship the Fravashi of the holy king Vistaspa; the gallant one, who was the incarnate Word, the mighty−speared, and lordly

one; who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathushtra.
100. Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.
101. We worship the Fravashi of the holy Zairi−vairi;
We worship the Fravashi of the holy Yukhta−vairi;
We worship the Fravashi of the holy Sriraokhshan;
We worship the Fravashi of the holy Keresaokhshan;
We worship the Fravashi of the holy Vanara;
We worship the Fravashi of the holy Varaza;
We worship the Fravashi of the holy Bujisravah;
We worship the Fravashi of the holy Berezyarshti;
We worship the Fravashi of the holy Tizyarshti;
We worship the Fravashi of the holy Perethu−arshti;
We worship the Fravashi of the holy Vizhyarshti.
102. We worship the Fravashi of the holy Naptya;
We worship the Fravashi of the holy Vazhaspa;
We worship the Fravashi of the holy Habaspa.
We worship the Fravashi of the holy Vistauru, the son of Naotara.
We worship the Fravashi of the holy Frash−ham−vareta;
We worship the Fravashi of the holy Frasho−kareta.
We worship the Fravashi of the holy Atare−vanu;
We worship the Fravashi of the holy Atare−pata;
We worship the Fravashi of the holy Atare−data;
We worship the Fravashi of the holy Atare−chithra;
We worship the Fravashi of the holy Atare−hvarenah;
We worship the Fravashi of the holy Atare−savah;
We worship the Fravashi of the holy Atare−zantu;
We worship the Fravashi of the holy Atare−danghu.
103. We worship the Fravashi of the holy Hushkyaothna;
We worship the Fravashi of the holy Pishkyaothna;
We worship the Fravashi of the holy and gallant Spento−data.
We worship the Fravashi of the holy Basta−vairi;
We worship the Fravashi of the holy Kava−razem.
We worship the Fravashi of the holy Frashaoshtra, the son of Hvova;
We worship the Fravashi of the holy Jamaspa, the son of Hvova;
We worship the Fravashi of the holy Avaraoshtri.
104. We worship the Fravashi of the holy Hushkyaothna, the son of Frashaoshtra;
We worship the Fravashi of the holy Hvadaena, the son of Frashaoshtra.
We worship the Fravashi of the holy Hanghaurvaungh, the son of Jamaspa;
We worship the Fravashi of the holy Vareshna, the son of Hanghaurvaungh.
We worship the Fravashi of the holy Vohu−nemah, the son of Avaraoshtri,
To withstand evil dreams, to withstand evil visions, to withstand evil ....(?), to withstand the evil Pairikas.
105. We worship the Fravashi of the holy Mathravaka, the son of Simaezhi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns, and acknowledge no lord and no master, the dreadful ones whose Fravashis are to be broken; to withstand the evil done by the faithful.
106. We worship the Fravashi of the holy Asha−stu, the son of Maidhyo−maungha.
We worship the Fravashi of the holy Avarethrabah, the son of Rastare−vaghant.
We worship the Fravashi of the holy Bujra, the son of Dazgaraspa.
We worship the Fravashi of the holy Zbaurvant;
We worship the Fravashi of the holy and gallant Karesna, the son of Zbaurvant; who was the incarnate Word, mighty−speared and lordly;

107. In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall−formed, high−up girded, pure, nobly born of a glorious seed; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms.
108. We worship the Fravashi of the holy Viraspa, the son of Karesna;
We worship the Fravashi of the holy Azata, the son of Karesna:
We worship the Fravashi of the holy Frayaodha, the son of Karesna.
We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda.
We worship the Fravashi of the holy Darayat−ratha;
We worship the Fravashi of the holy Frayat−ratha;
We worship the Fravashi of the holy Skarayat−ratha.
109. We worship the Fravashi of the holy Arshvant;
We worship the Fravashi of the holy Vyarshvant;
We worship the Fravashi of the holy Paityarshvant.
We worship the Fravashi of the holy Amru;
We worship the Fravashi of the holy Chamru.
We worship the Fravashi of the holy Dratha;
We worship the Fravashi of the holy Paiti−dratha;
We worship the Fravashi of the holy Paiti−vangha.
We worship the Fravashi of the holy Frasha−vakhsha.
We worship the Fravashi of the holy Nemo−vanghu, the son of Vaedhayangha.
110. We worship the Fravashi of the holy Visadha.
We worship the Fravashi of the holy Asha−vanghu, the son of Bivandangha;
We worship the Fravashi of the holy Jaro−danghu, the son of Pairishtira;
We worship the Fravashi of the holy Neremyazdana, the son of Athwyoza.
We worship the Fravashi of the holy Berezishnu, the son of Ara;
We worship the Fravashi of the holy Kasupatu, the son of Ara.
We worship the Fravashi of the holy Frya.
We worship the Fravashi of the holy ASTVAT−ERETA.

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111. We worship the Fravashi of the holy Gaopi−vanghu.
We worship the Fravashi of the holy and gallant Ham−baretar vanghvam.
We worship the Fravashi of the holy Staotar−Vahishtahe−Ashyehe.
We worship the Fravashi of the holy Pouru−dhakhshti, the son of Khshtavaenya;
We worship the Fravashi of the holy Khshoi−wraspa, the son of Khshtavaenya.
112. We worship the Fravashi of the holy Ayo−asti, the son of Pouru−dhakhshti;
We worship the Fravashi of the holy Vohv−asti, the son of Pount−dhakhshti;
We−worship the Fravashi of the holy Gaya−dhasti, the son of Pouru−dhakhshti;
We worship the Fravashi of the holy Asha−vazdah, the son of Pouru−dhakhshti;
We worship the Fravashi of the holy Urudhu, the son of Pouru−dhakhshti.
We worship the Fravashi of the holy Khshathro−chinah, the son of Khshvoiwraspa.
113. We worship the Fravashi of the holy Ashahura, the son of Jishti.
We worship the Fravashi of the holy Fraya−zanta;
We worship the Fravashi of the holy Frenah, the son of Frayazanta;
We worship the Fravashi of the holy Jaro−vanghu, the son of Frayazanta.
We worship the Fravashis of the holy Asha−vazdah and Thrita, the sons of Sayuzhdri.
We worship the Fravashi of the holy Vohu−raochah, the son of Varakasa.
We worship the Fravashi of the holy Arejan−ghant, the Turanian.
We worship the Fravashi of the holy Usinemah.
114. We worship the Fravashi of the holy Yukhtaspa.

We worship the Fravashi of the holy Asha−skyaothna, the son of
Gayadhasti.
We worship the Fravashi of the holy Vohu−nemah, the son of Katu;
We worship the Fravashi of the holy Vohu−vazdah, the son of Katu.
We worship the Fravashi of the holy Asha−saredha, the son of Asha−sairyach;
We worship the Fravashi of the holy Asha−saredha, the son of Zairyach.
We worship the Fravashi of the holy Chakhshni.
We worship the Fravashi of the holy Syavaspi.
We worship the Fravashi of the holy Pourushti, the son of Kavi.
115. We worship the Fravashi of the holy Varesmapa, the son of
Janara.
We worship the Fravashi of the holy Nanarasti, the son of Paeshatah;
We worship the Fravashi of the holy Zarazdati, the son of Paeshatah.
We worship tke Fravashi of the holy Gaevani, the son of Vohu−nemah.
We worship the Fravashis of the holy Arezva and Sruta−spadha
We worship the Fravashis Of the holy Zrayah and Spento−khratu.
We worship the Fravashi of the holy Varshni, the son of Vagereza.
We worship the Fravashi of the holy Frachya, the son of Taurvati.
We worship the Fravashi of the holy Vahmae−data, the son of Mathravaka,
We worship the Fravashi of the holy Ushtra, the son of Sadhanah.
116. We worship the Fravashi of the holy Danghu−sruta;
We worship the Fravashi of the holy Danghu−fradhah.
We worship the Fravashi of the holy Aspo−padho−makhshti;
We worship the Fravashi of the holy Payanghro−makhshti.
We worship the Fravashi of the holy Ushtazanta.
We worship the Fravashi of the holy Asha−savah,
We worship the Fravashi of the holy Asho−urvatha.
We worship the Fravashi of the holy Haomo−hvarenah.
117. We worship the Fravashi of the holy Frava.
We worship the Fravashi of the holy Usnaka.
We worship the Fravashi of the holy Hvanvant.
We worship the Fravashi of the holy Daeno−vazah.
We worship the Fravashi of the holy Arejaona.
We worship the Fravashi of the holy Aiwi−hvarenah.
We worship the Fravashi of the holy Huyazata.
We worship the Fravashi of the holy Hare−dhaspa.
We worship the Fravashi of the holy Pazinah.
We worship the Fravashi of the holy Hvakhshathra.
We worship the Fravashi of the holy Asho−paoirya,
We worship the Fravashi of the holy ASTVAT−ERETA.

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118. We worship the Fravashi of the holy Hugau.
We worship the Fravashi of the holy Anghuyu.
We worship the Fravashi of the holy Gauri;
We worship the Fravashi of the holy Yushta, the son of Gauri.
We worship the Fravashi of the holy Mazdra−vanghu;
We worship the Fravashi of the holy Srira−vanghu.
We worship the Fravashi of the holy Ayuta.
We worship the Fravashi of the holy Suro−yazata.
119. We worship the Fravashi of the holy Eredhwa
We worship the Fravashi of the holy Kavi.
We worship the Fravashi of the holy Ukhshan, the son of the great
Vidi−sravah, known afar.
We worship the Fravashi of the holy Vanghu−dhata, the son of Hvadhata;
We worship the Fravashi of the holy Uzya, the son of Vanghu−dhata;
We worship the Fravashi of the holy Frya.
120. We worship the Fravashi of the holy one whose name is Ashem−yenhe−raochau;
We worship the Fravashi of the holy one whose name is Ashem−yenhe−vereza;

We worship the Fravashi of the holy one whose name is Ashem-yahmai-ushta.
We worship the Fravashi of the holy Yoishta, of the Fryana house.
We worship the Fravashi of the holy Usmanara, the son of Paeshatah Paitisrira, to withstand the evil done by one's kindred.
121. We worship the Fravashi of the holy Spiti, the son of Uspasnu;
We worship the Fravashi of the holy Erezraspa, the son of Uspasnu.
We worship the Fravashi of the holy Usadhan, the son of Mazdayasna.
We worship the Fravashi of the holy Fradat-vanghu, the son of Stivant.
We worship the Fravashi of the holy Raochas-chaeshman;
We worship the Fravashi of the holy Hvare-chaeshman
We worship the Fravashi of the holy Frasrutara;
We worship the Fravashi of the holy Visrutara.
We worship the Fravashi of the holy Baremna. We worship the Fravashi of the holy Visruta.
122. We worship the Fravashi of the holy Hvaspa;
We worship the Fravashi of the holy Chathwaraspa.
We worship the Fravashi of the holy Dawra-maeshi.
We worship the Fravashi of the holy Fraora-ostra, the son of Kaosha.
We worship the Fravashi of the holy Frinaspa, the son of Kaeva.
We worship the Fravashi of the holy Fradat-nara, the son of Gravaratu.
We worship the Fravashi of the holy Vohu-ushtra, the son of Akhnangha.
We worship the Fravashi of the holy Vivare-shvant, the son of Ainyu.
123. We worship the Fravashi of the holy Frarazi, the son of Tura.
We worship the Fravashi of the holy Stipi, the son of Ravant.
We worship the Fravashi of the holy Parshanta, the son of Gandarewa.
We worship the Fravashi of the holy Avahya, the son of Spenta.
We worship the Fravashi of the holy Aeta, the son of Mayu;
We worship the Fravashi of the holy Yaetush-gau, the son of Vyatana.
We worship the Fravashi of the holy Garshta, the son of Kavi.
124. We worship the Fravashi of the holy Pouru-bangha, the son of Zaosha.
We worship the Fravashi of the holy Vohu-data, the son of Kata.
We worship the Fravashi of the holy Baungha, the son of Saungha.
We worship the Fravashis of the holy Hvareza and Ankasa.
We worship the Fravashi of the holy Aravaoshtra, the son of Erezvat-danghu.
We worship the Fravashi of the holy Frachithra, the son of Berezvant.
We worship the Fravashi of the holy Vohu-peresa, the son of Ainyu.
125. We worship the Fravashi of the holy Paro-dasma, the son of Dashtaghni, a Miza man of the Miza land.
We worship the Fravashis of the holy Fratira and Baeshatastira.
We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastira.
We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozhdya man of the Raozhdya land.
We worship the Fravashi of the holy Thrit, the son of Aevo-saredha-fyaeshta, a Tanya man of the Tanya land.
126. We worship the Fravashi of the holy Tiro-nakathwa, of the Uspaeshta-Saena house.
We worship the Fravashi of the holy Utayuti Vit-kavi, the son of Zighri, of the Saena house;
We worship the Fravashi of the holy Frohakafra, the son of Merezishmya, of the Saena house.
We worship the Fravashi of the holy Varesmo-raochah, the son of Perethu-afzem.
127. We worship the Fravashis of the holy Asha-nemah and Vidat-gau, of this country.
We worship the Fravashis of the holy Par-shat-gau and Dazgara-gau, of the Apakhshira country.
We worship the Fravashi of the holy Hufra-vakhsh, of the Kahrkana house.

We worship the Fravashi of the holy Akayadha, of the Pidha house.
We worship the Fravashi of the holy Jamaspa, the younger.
We worship the Fravashi of the holy Maidhyo−maungha, the younger.
We worship the Fravashi of the holy Urvatat−nara, the younger.
128. We worship the Fravashi of the holy Raochas−chaeshman;
We worship the Fravashi of the holy Hvare−chaeshman;
We worship the Fravashi of the holy Fradat−hvarenah;
We worship the Fravashi of the holy Varedat−hvarenah;
We worship the Fravashi of the holy Vouru−nemah;
We worship the Fravashi of the holy Vouru−savah;
We worship the Fravashi of the holy Ukhshyat−ereta;
We worship the Fravashi of the holy Ukhshyat−nemah;
We worship the Fravashi of the holy ASTVAT−ERETA;

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129. Whose name will be the victorious SAOSHYANT and whose name will be Astvat−ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVAT−ERETA (he who makes the bodily creatures rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two−footed brood, to withstand the evil done by the faithful.

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130. We worship the Fravashi of the holy Yima, the son of Vivanghant; the valiant Yima, who had flocks at his wish; to stand against the oppression caused by the Daevas, against the drought that destroys pastures, and against death that creeps unseen.
131. We worship the Fravashi of the holy Thraetaona, of the Athwya house; to stand against itch, hot fever, humours, cold fever, and incontinency, to stand against the evil done by the Serpent.
We worship the Fravashi of the holy Aoshnara, the son of Pouru−jira.
We worship the Fravashi of the holy Uzava, the son of Tumaspa.
We worship the Fravashi of the holy Aghraeratha, the demi−man.
We worship the Fravashi of the holy Manushchithra, the son of Airyu.
132. We worship the Fravashi of the holy king Kavata;
We worship the Fravashi of the holy king Aipivanghu;
We worship the Fravashi of the holy king Usadhan;
We worship the Fravashi of the holy Arshan;
We worship the Fravashi of the holy Pisanah;
We worship the Fravashi of the holy king Byarshan;
We worship the Fravashi of the holy king Syavarshan;
We worship the Fravashi of the holy king Husravah;
133. For the well−shapened Strength, for the Victory made by Ahura, for the crushing Ascendant for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;
134. And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear−eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;
135. For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yatus and Pairikas,

the oppressors, the blind, and the deaf; to withstand the evil
done by oppressors.
136. We worship the Fravashi of the holy Keresaspa, the Sama, the
club−bearer with plaited hair; to withstand the dreadful arm and
the hordes with the wide battle array, with the many spears, with
the straight spears, with the spears uplifted, bearing the spears
of havoc; to withstand the dreadful brigand who works destruction,
the man−slayer who has no mercy; to withstand the evil done by
the brigand.
137. We worship the Fravashi of the holy Akhrura, the son of Husravah;
To withstand the wicked one that deceives his friend and the niggard
that causes the destruction of the world.
We worship the Fravashi of the holy and gallant Haoshyangha;
To withstand tke Mazainya Daevas and the Varenya fiends; to withstand
the evil done by the Daevas.
138. We worship the Fravashi of the holy Fradhakhshti, the son
of the jar,
To withstand Aeshma, the fiend of the wounding spear, and the
Daevas that grow through Aeshma; to withstand the evil done by
Aeshma.

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139. We worship the Fravashi of the holy Hvovi.
We worship the Fravashi of the holy Freni;
We worship the Fravashi of the holy Thriti;
We worship the Fravashi of the holy Pouruchista.
We worship the Fravashi of the holy Hutaosa;
We worship the Fravashi of the holy Huma.
We worship the Fravashi of the holy Zairichi.
We worship the Fravashi of the holy Vispa−taurvashi.
We worship the Fravashi of the holy Ushtavaiti.
We worship the Fravashi of the holy Tushnamaiti.
140. We worship the Fravashi of the holy Freni, the wife of Usenemah;
We worship the Fravashi of the holy Freni, the wife of the son
of Frayazanta;
We worship the Fravashi of the holy Freni, the wife of the son
of Khshoiwraspa;
We worship the Fravashi of the holy Freni, the wife of Gayadhasti.
We worship the Fravashi of the holy Asabani, the wife of Pourudhakhsti.
We worship the Fravashi of the holy Ukhshyeinti, the wife of Staotar−Vahishtahe−Ashyehe.
141. We worship the Fravashi of the holy maid Vadhut.
We worship the Fravashi of the holy maid Jaghrudh.
We worship the Fravashi of the holy maid Franghadh.
We worship the Fravashi of the holy maid Urudhayant.
We worship the Fravashi of the holy maid Paesanghanu.
We worship the Fravashi of the holy Hvaredhi.
We worship the Fravashi of the holy Huchithra.
We worship the Fravashi of the holy Kanuka.
We worship the Fravashi of the holy maid Srutat−fedhri.
142. We worship the Fravashi of the holy maid Vanghu−fedhri;
We worship the Fravashi of the holy maid Eredat−fedhri, who is
called Vispa−taurvairi. She is Vispa−taurvairi (the all−destroying)
because she will bring him forth, who will destroy the malice
of Daevas and men, to withstand the evil done by the Jahi.
143. We worship the Fravashis of the holy men in the Aryan countries;
We worship the Fravashis of the holy women in the Aryan countries.
We worship the Fravashis of the holy men in the Turanian countries;
We worship the Fravashis of the holy women in the Turanian countries.
We worship the Fravashis of the holy men in the Sairimyan countries;

We worship the Fravashis of the holy women in the Sairimyan countries.
144. We worship the Fravashis of the holy men in the Sairimyan countries;
We worship the Fravashis of the holy women in the Saini countries.
We worship the Fravashis of the holy men in the Dahi countries;
We worship the Fravashis of the holy women in the Dahi countries.
We worship the Fravashis of the holy men in all countries;
We worship the Fravashis of the holy women in all countries.
145. We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Mareta down to the victorious Saoshyant. May the Fravashis of the faithful come quickly to us! May they come to our help!
146. They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mathra−Spenta, the all−knowing, who hates the Daevas with a mighty hate, a friend of Ahura Mazda, whom Zarathushtra worshipped so greatly in the material world.
147. May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Athravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!
148. We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice, whose Fravashis are worthy of invocation.
We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Akura Mazda: of all of those we have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.
149. We worship the spirit, conscience, perception, soul, and Fravashi of men of the primitive law, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness; we worship the spirit, conscience, perception, soul, and Fravashi of our next−of−kin, holy men and holy women, who struggled for holiness.
150. We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries;
We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries;
We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.
151. We worship the men of the primitive law in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mathra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.
152. We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all−beings, the best−ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well−desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.
153. We worship this earth; we worship those heavens;
We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.
154. We worship the souls of the wild beasts and of the tame.
We worship the souls of the holy men and women, born at any time,

whose consciences struggle, or will struggle, or have. struggled,
for the good.
155. We worship the spirit, conscience, perception, soul, and Fravashi
of the holy men and holy women who struggle, will struggle, or
have struggled, and teach the Law and who have struggled for holiness.
Yenhe hatam: All those beings to whom Ahura Mazda...
Yatha ahu vairyo: The will of the Lord is the law of holiness....
156. The Fravashis of the faithful, awful and overpowering, awful
and victorious; the Fravashis of the men of the primitive law;
the Fravashis of the next-of-kin; may these Fravashis come satisfied
into this house, may they walk satisfied through this house!
157. May they, being satisfied, bless this house with the presence
of the kind Ashi Vanguhi! May they leave this house satisfied!
May they carry back from here hymns and worship to the Maker,
Ahura Mazda, and the Amesha-Spentas! May they not leave this house
of us, the worshippers of Mazda, complaining!
158. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour
of the awful, overpowering Fravashis of the faithful; of the Fravashis
of the men of the primitive law; of the Fravashis of the next-of-kin.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, ... give him the bright,
all-happy, blissful abode of the holy Ones.

14. Warharan Yasht

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0. May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the
best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,
one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto (Havani],
the holy and master of holiness....
Unto Verethraghna, made by Mazda, and unto the crushing Ascendant;
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
1. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent
Spirit, Maker of the material world, thou Holy One! 'Who is the
best-armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama
Zarathushtra!'
2. Verethraghna, made by Ahura, came to him first, running in
the shape of a strong, beautiful wind, made by Mazda; he bore
the good Glory, made by Mazda, the Glory made by Mazda, that is
both health and strength.
3. Then he, who is the strongest, said unto him: 'I am the strongest
in strength; I am the most victorious in victory; I am the most
glorious in glory; I am the most favouring in favour; I am the
best giver of welfare: I am the best-healing in health-giving.
4. 'And I shall destroy the malice of all the malicious, the
malice of Daevas and men, of the 'Yatus and Pairikas, of the oppressors,
the blind, and the deaf.
5. 'For his brightness and glory, I will offer unto him a sacrifice
worth being heard; namely, unto Verethraghna, made by Ahura. We
worship Verethraghna, made by Ahura, with an offering of libations,
according to the primitive ordinances of Ahura; with the Haoma
and meat, the baresma, the wisdom of the tongue, the holy spells,
the speech, the deeds, the libations, and the rightly-spoken words.
'Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

6. 'We sacrifice unto Verethraghna, made by Ahura.'
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
Who is the best-armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
7. Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.
Then he, who is the strongest, said unto him: 'I am the strongest in strength....,
'And I shall destroy the malice of all malicious....
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[3]]

8. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'Who is the best-armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
9. Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength.
Then he, who is the strongest, said unto him: 'I am the strongest in strength....
'And I shall destroy the malice of all malicious....'
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[4]]

10. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, 'Who is the best-armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
11. Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing camel, sharp-toothed, swift ...., stamping forwards, long-haired, and living in the abodes of men;
12. Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs

and large humps, ..., quick-eyed, long-headed, bright, tall, and strong;
13. Whose piercing look goes afar ...., even in the dark of the night; who throws white foam along his mouth; well-kneed, well-footed, standing with the countenance of an all-powerful master: Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda

[[5]]

14. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
15. 'Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong, and swift to run, and rushing all around.
Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

[[6]]

16. We sacrifice unto Verethragna, made by ..... Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'Who is the best-armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
17. Verethraghna, made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled.
Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

[[7]]

18. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'Who is the best-armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
19. Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that ... below and ... above, and that is the swiftest of all birds, the lightest of the flying creatures.
20. He alone of living things, - he or none, - overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come.
21. He grazes the hidden ways of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits of the trees, listening to the voices of the birds.

Thus did Verethraghna come, bearing the good Glory made by Mazda,
the Glory made by Mazda.

[[8]]

22. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent
Spirit, Maker of the material world. thou Holy One! Who is the
best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama
Zarathushtra!'
23. Verethraghna, made by Ahura, came to him the eighth time,
running in the shape of a wild, beautiful ram, with horns bent
round.
Thus did Verethraghna come, bearing the good Glory made by Mazda,
the Glory made by Mazda....

[[9]]

24. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent
Spirit, Maker of the material world, thou Holy One! 'Who is the
best−armed of the heavenly gods?' Ahura Mazda answered: 'It is
Verethraghna, made by Ahura, O Spitama Zarathushtra!'
25. Verethraghna, made by Ahura, came to him the ninth time, running
in the shape of a beautiful, fighting buck, with sharp horns.
Thus did Verethraghna come, bearing the good Glory made by Mazda,
the Glory made by Mazda....

[[10]]

26. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent
Spirit, Maker of the material world, thou Holy One! 'Who is the
best−armed of the heavenly gods?'
Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama
Zarathushtra!'
27. Verethraghna, made by Ahura, came to him the tenth time, running
in the shape of a man, bright and beautiful, made by Mazda: he
held a sword with a golden blade, inlaid with all sorts of ornaments.
Thus did Verethraghna come, bearing the good Glory made by Mazda,
the Glory made by Mazda.

[[11]]

28. We sacrifice unto Verethraghna, made by Ahura, who makes virility,
who makes death, who makes resurrection, who possesses peace,
who has a free way.
Unto him did the holy Zarathushtra offer up a sacrifice, [asking]
for victorious thinking, victorious speaking, victorious doing,
victorious addressing, and victorious answering.
29. Verethraghna, made by Ahura, gave him the fountains of manliness,
the strength of the arms, the health of the whole body, the sturdiness
of the whole body, and the eye−sight of the Kara fish, that lives

beneath the waters and can measure a rippling of the water, not
thicker than a hair, in the Rangha whose ends lie afar, whose
depth is a thousand times the height of a man.
For his brightness and glory, I will offer unto him a sacrifice
worth being heard....

[[12]]

30. We sacrifice unto Verethraghna, made by Ahura, who makes virility,
who makes death, who makes resurrection, who possesses peace,
who has a free way.
Unto him did the holy Zarathushtra offer up a sacrifice, [asking]
for victorious thinking, victorious speaking, victorious doing,
victorious addressing, and victorious answering.
31. Verethraghna, made by Ahura, gave him the fountains of manliness,
the strength of the arms, the health of the whole body, the sturdiness
of the whole body, and the eye-sight of the male horse, that,
in the dark of the night, in its first half and through the rain,
can perceive a horse's hair lying on the ground and knows whether
it is from the head or from the tail.
For his brightness and glory, I will offer unto him a sacrifice
worth being heard....

[[13]]

32. We sacrifice unto Verethraghna, made by Ahura, who makes virility,
who makes death, who makes resurrection, who possesses peace,
who has a free way.
Unto him did the holy Zarathushtra sacrifice, [asking] for victorious
thinking, victorious speaking, victorious doing, victorious addressing,
and victorious answering.
33. Verethraghna, made by Ahura, gave him the fountains of virility,
the strength of the arms, the health of the whole body, the sturdiness
of the whole body, and the eye-sight of the vulture with a golden
collar, that, from as far as nine districts, can perceive a piece
of flesh not thicker than the fist, giving just as much light
as a needle gives, as the point of a needle gives.
For his brightness and glory, I will offer unto him a sacrifice
worth being heard....

[[14]]

34. We sacrifice unto Verethraghna, made by Ahura.
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent
Spirit, Maker of the material world, thou Holy One!
'If I have a curse thrown upon me, a spell told upon me by the
many men who hate me, what is the remedy for it?'
35. Ahura Mazda answered: 'Take thou a feather of that bird with
... feathers, the Varenjana, O Spitama Zarathushtra! With that
feather thou shalt rub thy own body, with that feather thou shalt
curse back thy enemies.
36. 'If a man holds a bone of that strong bird, or a feather of
that strong bird, no one can smite or turn to flight that fortunate
man. The feather of that bird of birds brings him help; it brings
unto him the homage of men, it maintains in him his glory.
37. 'Then the sovereign, the lord of countries, will no longer

kill his hundreds, though he is a killer of men; the .... will not kill at one stroke; he alone smites and goes forwards.
38. 'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.
39. 'He carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi Usa; upon his wings runs the male horse, runs the burden-bearing camel, runs the water of the river.
40. 'Him rode the gallant Thraetaona, who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.
'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[15]]

41. 'We sacrifice to Verethraghna, made by Ahura.
'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saena; he is like the big clouds, full of water, that beat the mountains.
'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[16]]

42. 'We sacrifice to Verethraghna, made by Ahura.'
Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world thou Holy One! 'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that we must praise him? That we must humbly praise him?'
43. Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathushtra! (asking) which of the two is the party that conquers and is not crushed, that smites and is not smitten;
44. 'Do thou throw four feathers in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form. made by Mazda, on his side will victory stand.
45. 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who ..., the two who ... the two who ...; the two who forgive, the two who strike off, the two who forget.
46. 'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil. These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing: these are words that save the head that was lost and chant away the uplifted weapon.'

[[17]]

47. We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it

who thrusts [his oath] against Rashnu? To whom shall I, in my
might, impart illness and death?'
48. Ahura Mazda said: 'If men sacrifice unto Verethraghna, made
by Ahura, if the due sacrifice and prayer is offered unto him
just as it ought to be performed in the perfection of holiness,
never will a hostile horde enter the Aryan countries, nor any
plague, nor leprosy, nor venomous plants, nor the chariot of a
foe, nor the uplifted spear of a foe.
49. Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice
and invocation in honour of Verethraghna, made by Ahura, as it
ought to be performed in the perfection of holiness?'
50. Ahura Mazda answered: 'Let the Aryan nations bring libations
unto him; let the Aryan nations tie bundles of baresma for him;
let the Aryan nations cook for him a head of cattle, either white,
or black, or of any other colour, but all of one and the same
colour.
51. 'Let not a murderer take of those offerings, nor a whore,
nor a ...., who does not sing the Gathas, who spreads death in
the world and withstands the law of Mazda, the law of Zarathushtra.
52. 'If a murderer take of those offerings, or a whore, or a ....,
who does not sing the Gathas, then Verethraghna, made by Ahura,
takes back his healing virtues.
53. 'Plagues will ever pour upon the Aryan nations; hostile hordes
will ever fall upon the Aryan nations; the Aryans will be smitten
by their fifties and their hundreds, by their hundreds and their
thousands, by their thousands and their tens of thousands, by
their tens of thousands and their myriads of myriads.'
54. There Verethraghna, made by Ahura, proclaimed thus: 'The Soul
of the Bull, the wise creature, does not receive from man due
sacrifice and prayer; for now the Daevas and the worshippers of
the Daevas make blood flow and spill it like water;
55. 'For now the ... Daevas and the worshippers of the Daevas
bring to the fire the plant that is called Haperesi, the wood
that is called Nemetka;
56. '(Therefore) when the (?Vyambura) Daevas and the worshippers
of the Daevas bow their backs, bend their waists, and arrange
all their limbs, they think they will smite and smite not, they
think they will kill and kill not; and then the (?Vyambura) Daevas
and the worshippers of the Daevas have their minds confounded
and their eyes made giddy.'
For his brightness and glory, I will offer unto him a sacrifice
worth being heard....

[[18]]

57. We sacrifice to Verethraghna, made by Ahura.
I offer up Haoma, who saves one's head; I offer up the victorious
Haoma; I offer him up, the good protector; I offer up Haoma, who
is a protector to my body, as a man who shall drink of him shall
win and prevail over his enemies in battle;
58. That I may smite this army, that I may smite down this army,
that I may cut in pieces this army that is coming behind me.
For his brightness and glory, I will offer unto him a sacrifice
worth being heard....

[[19]]

59. We sacrifice to Verethraghna, made by Ahura.
The prince and his son and his sons who are chiefs of myriads offer him up a bright ...(?) [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'
60. That I may be as constantly victorious as any one of all the Aryans; that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....
61. We sacrifice to Verethraghna, made by Ahura.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
In the ox is our strength, in the ox is our need; in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[21]]

62. We sacrifice to Verethraghna, made by Ahura;
Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[22]]

63. We sacrifice to Verethraghna, made by Ahura.
When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing from the ears of the Mithradrujes marching in columns, allied by cities, they can no longer move their feet, they can no longer-withstand.
For his brightness and glory I will offer unto him a sacrifice worth being heard....
64. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

15. Ram Yasht

----
0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,

one who hates the Daevas, and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani]
the holy and master of holiness....
Unto Rama Hvastra, unto Vayu who works highly and is more powerful
to afflict than all other creatures,
Be propitiation from me, for sacrifice, prayer, propitiation and
glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. I will sacrifice to the Waters and to Him who divides them.
I will sacrifice to Peace, whose breath is friendly, and to Weal,
both of them.
To this Vayu do we sacrifice, this Vayu do we invoke, for this
house, for the master of this house, and for the man here who
is offering libations and giving gifts. To this excellent God
do we sacrifice, that he may accept our meat and our prayers,
and grant us in return to crush our enemies at one stroke.
2. To him did the Maker, Ahura Mazda, offer up a sacrifice in
the Airyana Vaejah, on a golden throne, under golden beams and
a golden canopy, with bundles of baresma and offerings of full−boiling
[milk].
3. He begged of him a boon, saying: 'Grant me this, O Vayu! who
dost work highly, that I may smite the creation of Angra Mainyu,
and that nobody may smite this creation of the Good Spirit!'
4. Vayu, who works highly, granted him that boon, as the Maker,
Ahura Mazda, did pursue it.
5. We sacrifice to the holy Vayu: we sacrifice to Vayu, who works
highly.
To this part of thee do we sacrifice, O Vayu! that belongs to
Spenta Mainyu.
For his brightness and glory, I will offer unto him a sacrifice
worth being heard, namely, unto the awful Vayu, who works highly.
We offer up a sacrifice unto the awful Vayu, who works highly,
with the libations, with the Haoma and meat, with the baresma,
with the wisdom of the tongue, with the holy spells, the words,
the deeds, the libations, and the well−spoken words.
Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

6. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
7. To him did Haoshyangha, the Paradhata, offer up a sacrifice
on the Taera of the Hara, bound with iron, on a goIden throne,
under golden beams and a golden canopy, with bundles of baresma
and offerings of full−boiling [milk].
8. He begged of him a boon, saying: 'Grant me, O Vayu! who dost
work highly, that I may smite two−thirds of the Daevas of Mazana
and of the fiends of Varena.'
9. Vayu, who works highly, granted him that boon, as the Maker,
Ahura Mazda, did pursue it.
We sacrifice to the holy Vayu....
For his brightness and glory, I will offer unto him a sacrifice
worth being heard....

[[3]]

10. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
11. To him did Takhma Urupa, the well-armed, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
12. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daevas and men, all the Yatus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'
13. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.
'We sacrifice to the holy Vayu....
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[4]]

14. I will sacrifice to the Waters and to Him who divides them.....
To this Vayu do we sacrifice, this Vayu do we invoke....
15. Unto him did the bright Yima, the good shepherd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
16. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing.'
In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas.
17. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.
We sacrifice to the holy Vayu....
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[5]]

18. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
19. Unto him did the three-mouthed Azhi Dahaka offer up a sacrifice in his accursed palace of Kvirinta, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
20. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men.'
21. In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations;
Vayu did not grant him that boon.
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[6]]

22. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
23. Unto him did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four−cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full−boiling [milk].
24. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may overcome Azhi Dahaka, the three−mouthed, the three−headed, the six−eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erena−vach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'
25. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.
We sacrifice to the holy Vayu....
For his brightness and glory I will offer unto him a sacrifice worth being heard....

[[7]]

26. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
27. To him did the manly−hearted Keresaspa offer up a sacrifice by the Gudha, a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full−boiling [milk].
28. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvakhshaya, that I may smite Hitaspa and yoke him to my chariot.'
The Gandarewa, who lives beneath the waters, is the son of Ahura in the deep, he is the only master of the deep.
29. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.
We sacrifice to the holy Vayu....
For his brightness and glory, I will offer unto him a sacrifice worth being heard....

[[8]]

30. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
31. To him did Aurvasara, the lord of the country, offer up a sacrifice, towards the White Forest, by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full−boiling [milk].
32. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom, may not smite us; that I may flee from king Husravah;....
'That king Husravah and all the Aryans in the forest may smite him.'

33. Vayu, who works highly, granted him that boon, as the Maker,
Ahura Mazda, did pursue it.
We sacrifice to the holy Vayu....
For his brightness and glory, I will offer unto him a sacrifice
Worth being heard....

[[9]]

34. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
35. To him did Hutaosa, she of the many brothers, of the Naotara
house, offer up a sacrifice, on a golden throne, under golden
beams and a golden canopy, with bundles of baresma and offerings
of boiling milk.
36. She begged of him a boon, saying: 'Grant me this, O Vayu!
who dost work highly, that I may be dear and loved and well-received
in the house of King Vishtaspa.'
37. Vayu, who works highly, granted her that boon, as the Maker,
Ahura Mazda, did pursue it.
We sacrifice to the holy Vayu....
For his brightness and glory, I will offer unto him a sacrifice
worth being heard....
38. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
39. To him did the maids, whom no man had known, offer up a sacrifice
on a golden throne, under golden beams and a golden canopy, with
bundles of baresma and offerings of boiling milk.
40. They begged of him a boon, saying: 'Grant us this, O Vayu!
who dost work highly, that we may find a husband, young and beautifuI
of body, who will treat us well, all life long, and give us offspring;
a wise, learned, ready-tongued husband.'
41. Vayu, who works highly, granted them that boon, as the Maker,
Ahura Mazda, did pursue it.
We sacrifice to the holy Vayu....
For his brightness and glory, I will offer unto him a sacrifice
worth being heard....
42. I will sacrifice to the Waters and to Him who divides them....
To this Vayu do we sacrifice, this Vayu do we invoke....
We sacrifice to that Vayu that belongs to the Good Spirit, the
bright and glorious Vayu.
43. My name is Vayu, O holy Zarathushtra! My name is Vayu, because
I go through (vyemi) the two worlds, the one which the Good Spirit
has made and the one which the Evil Spirit has made.
My name is the Overtaker (apaeta), O holy Zarathushtra! My name
is the Overtaker, because I can overtake the creatures of both
worlds, the one that the Good Spirit has made and the one that
the Evil Spirit has made.
44. My name is the All-smiting, O holy Zarathushtra! My name is
the All-smiting, because I can smite the creatures of both worlds,
the one that the Good Spirit has made and the one that the Evil
Spirit has made.
My name is the Worker of Good, O holy Zarathushtra! My name is
the Worker of Good, because I work the good of the Maker, Ahura
Mazda and of the Amesha-Spentas.
45. My name is He that goes forwards.
My name is He that goes backwards.
My name is He that bends backwards.
My name is He that hurls away.
My name is He that hurls down.
My name is He that destroys.

My name is He that takes away.
My name is He that finds out.
My name is He that finds out the Glory (Hvareno).
46. My name is the Valiant; my name is the Most Valiant.
My name is the Strong; my name is the Strongest.
My name is the Firm; my name is the Firmest.
My name is the Stout; my name is the Stoutest.
My name is He that crosses over easily.
My name is He that goes along hurling away.
My name is He that crushes at one stroke.
My name is (?Ainiva).
My name is He that works against the Daevas.
My name is (?Keredharisha).
47. My name is He that prevails over malice; my name is He that destroys malice.
My name is He that unites; my name is He that reunites; my name is He that separates.
My name is the Burning; my name is the Quick of intelligence,
My name is Deliverance; my name is Welfare.
My name is the Burrow; my name is He who destroys the burrows; my name is He who spits upon the burrows.
48. My name is Sharpness of spear; my name is He of the sharp spear.
My name is Length of spear; my name is He of the long spear.
My name is Piercingness of spear; my name is He of the piercing spear.
My name is the Glorious; my name is the Over−glorious.
49. Invoke these names of mine, O holy Zarathushtra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.
50. Invoke these names of mine, O holy Zarathushtra! when the all−powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds hpon thee, or hurls his chariot against thee, to rob thee of thy wealth, to rob thee of thy health.
51. Invoke these names of mine, O holy Zarathushtra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy health, to rob thee of thy health.
52. Invoke these names of mine, O holy Zarathushtra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison.
53. 0 thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daevas, both into the lowest places and into those a thousand times deep dost thou enter with equal power.
54. 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high−up g.rded, firm, swift−moving, high−footed, wide−breasted, wide−thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'
55. 'Take thou a baresma, O holy Zarathushtra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn.
56. 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yatus, nor those addicted to the works of the Yatu, whether Daevas or men.'
57. We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu!

We sacrifice unto Vayu, the greatest of the great; we sacrifice
unto Vayu, the strongest of the strong.
We sacrifice unto Vayu, of the golden helm.
We sacrifice unto Vayu, of the golden crown.
We sacrifice unto Vayu, of the golden necklace.
We sacrifice unto Vayu, of the golden chariot.
We sacrifice unto Vayu, of the golden wheel.
We sacrifice unto Vayu, of the golden weapons.
We sacrifice unto Vayu, of the golden garment.
We sacrifice unto Vayu, of the golden shoe.
We sacrifice unto Vayu, of the golden girdle.
We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works
highly.
To this part of thee do we sacrifice, O Vayu! that belongs to
the Good Spirit.
For his brightness and glory, I will offer unto him a sacrifice
worth being heard, namely, unto the awful Vayu, who works highly....
58. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and invocation unto, and the strength and
vigour of Rama Hvastra, and Vayu, who works highly, more powerful
to amict than all the other creatures: this part of thee that
belongs to the Good Spirit.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, ... give him the bright,
all−happy, blissful abode of the holy Ones.

16. Den Yasht

−−−−−−−−−−−−−
0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,
one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani],
the holy and master of holiness....
To the most right Chista, made by Mazda and holy, and to the good
Law of the worshippers of Mazda.
Be propitiation from me, for sacrifice, prayer, propitiation,
and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness.....

[[1]]

1. We sacrifice to the most right Chista, made by Mazda and holy:
we sacrifice to the good Law of the worshippers of Mazda, the
supplier of good stores, who runs quickly to the goal and frees
one best from dangers, who brings libations, who is holy, clever,
and renowned, speedy to work and quick of work; who goes quickly
and cleanses well; the good Law of the worshippers of Mazda;
2. To whom Zarathushtra did sacrifice, saying: 'Rise up from
thy seat, come forward from the Abode, thou most right Chista,
made by Mazda and holy. If thou art before me, stay for me; if
thou art behind me, overtake me.
3. 'Let everything be as friendly to us as anything can be: may
we go smoothly along the roads, find good pathways in the mountains,
run easily through the forests, and cross happily the rivers!'
4. For her brightness and glory, I will offer unto her a sacrifice
worth being heard, namely, unto the most right Chista, made by

Mazda and holy. I will offer up a sacrifice unto the most right Chista, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well spoken words.
Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

5. We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda.... (repeat verse 1).
6. To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,
7. That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye−sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man.
For her brightness and glory, I will offer unto her a sacrifice worth being heard....

[[3]]

8. We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....
9. To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,
10. That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye−sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail.
For her brightness and glory, I will offer unto her a sacrifice worth being heard....

[[4]]

11. We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....
12. To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,
13. That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye−sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as

a needle gives, as the point of a needle gives.
For her brightness and glory, I will offer unto her a sacrifice
worth being heard....

[[5]]

14. We sacrifice to the most right Chista, made by Mazda and holy:
we sacrifice to the good Law of the worshippers of Mazda....
15. To whom the holy Hvovi did sacrifice with full knowledge,
wishing that the holy Zarathushtra would give her his good narcotic,
that she might think according to the law, speak according to
the law, and do according to the law.
For her brightness and glory, I will offer unto her a sacrifice
worth being heard....

[[6]]

16. We sacrifice to the most right Chista, made by Mazda and holy:
we sacrifice to the good Law of the worshippers of Mazda....
17. To whom the Athravans, sent afar, did sacrifice, wishing a
good memory to preach the law, and wishing strength for their
own body.
For her brightness and glory, I will offer unto her a sacrifice
worth being heard....

[[7]]

18. We sacrifice to the most right Chista, made by Mazda and holy:
we sacrifice to the good Law of the worshippers of Mazda....
19. To whom the king of the country, the lord of the country does
sacrifice, wishing peace for his country, wishing strength for
his own body.
For her brightness and glory, I will offer unto her a sacrifice
worth being heard....
20. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour
of the most right Chista, made by Mazda and holy, and of the good
Law of the worshippers of Mazda.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, ... give him long,
long life, give him the bright, all-happy, blissful abode of the
holy Ones.

17. Ard Yasht

[[1]]

1. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed,
well worthy of sacrifice, with a loud-sounding chariot, strong,
welfare-giving, healing, with fulness of intellect, and powerful;
2. The daughter of Ahura Mazda, the sister of the Amesha-Spentas,

who endows all the Saoshyants with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.
3. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.
Yenhe-hatam: All those beings of whom Ahura Mazda....

[[2]]

4. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.
5. Homage unto Haoma, and unto the Mathra, and unto the holy Zarathushtra!
Homage unto Haoma, because all other drinks are attended with Aeshma, the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself.
6. Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her ....(obscure) feet, for long friendship.
7. Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!
8. Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
9. The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
10. The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves, ...(obscure), with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?' Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
11. The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit ....(obscure); thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
12. The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle, they bear a gallant praiser (of the gods),

who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
13. The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
14. The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
15. Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed; thou art sovereign at thy wish; thou art Glory in a bodily form.
16. Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Armaiti Spenta; thy brothers are Sraosha, a god of Asha, and Rashnu, tall and strong, and Mithra, the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law of the worshippers of Mazda.
17. Praised of the gods, unoffended by the righteous, the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'
18. And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail!
19. 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself.
20. '"He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house; he burns me with Asha-Vahishta, as if it were melting brass. He makes it better for me that I should leave this earth, he, Spitama Zarathushtra, the only one who can daunt me."'
21. And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!'
Spitama Zarathushtra came nearer unto her, he leant against her chariot.
22. And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathushtra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness to thy soul, as sure as I proclaim it unto thee.'

[[3]]

23. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.
24. To her did Haoshyangha, the Paradhata, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

25. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'
26. The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhata, obtained that boon.
For her brightness and glory, I will offer her a sacrifice....

[[4]]

27. We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
28. To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya.
29. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;
30. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'
31. Then great Ashi Vanguhi ran and came to his side: Yima Khshaeta, the good shepherd, obtained that boon.
For her brightness and glory, I will offer her a sacrifice ....

[[5]]

32. We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
33. To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four−cornered Varena.
34. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azhi Dahaka, the three−mouthed, the three−headed, the six−eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavak and Erenavak, who are the fairest of body amongst women, and the most wonderful creatures in the world.'
35. The great Ashi Vanguhi ran and came to his side. Thraetaona, the heir of the valiant Athwya clan, obtained that boon.
For her brightness and glory, I will offer her a sacrifice ....

[[6]]

36. We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
37. To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.
38. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan,

that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'
39. The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon.
For her brightness and glory, I will offer her a sacrifice....

[[7]]

40. We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
41. To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters.
42. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'
43. The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon.
For her brightness and glory, I will offer her a sacrifice worth being heard....

[[8]]

44. We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
45. To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.
46. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'
47. The great Ashi Vanguhi ran and came to his side: the holy Zarathushtra obtained that boon.
For her brightness, and glory, I will offer her a sacrifice worth being heard....

[[9]]

48. We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
49. To her did the tall Kavi Vishtaspa offer up a sacrifice behind the waters of the river Daitya.
50. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Asta-aurvant, the son of Vispo-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that

I may put to flight the Hvyaona murderer, Arejat−aspa; that I may put to flight Darshinika, the worshipper of the Daevas;
51. 'And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Hvyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'
52. The great Ashi Vanguhi ran and came to his side: the tall Kavi Vishtaspa obtained that boon.
For her brightness and glory, I will offer her a sacrifice worth being heard ....

[[10]]

53. We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
54. And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out, or by the courtezan who produces untimely issues, or by young boys, or by girls who have known no man.
'When the Turanians and the swift−horsed Naotaras, clapping their hands, ran after me,
55. 'I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift−horsed Naotaras, clapping their hands, were running after me.
56. 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift−horsed Naotaras, clapping their hands, were running after me.'
57. The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!' − 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
58. The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
59. This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
60. Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the earth! Stay here and walk inside the fine kingly palace.'
61. I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vishtaspa offered unto thee, behind the river Daitya. The Zaotar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi?
For her brightness and glory, I will offer her a sacrifice worth being heard....
62. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good Chisti; of the good Erethe; of the good Rasastat; of the Glory and Weal, made by Mazda.

Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, give him health of
body, ... give him the bright, all−happy, blissful abode of the
holy Ones.

18. Ashtad Yasht

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0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra.
one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani],
the holy and master of holiness ....
Unto the Glory of the Aryans, made by Mazda,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I made
the Aryan Glory, rich in food, rich in flocks, rich in wealth,
rich in Glory; provided with full store of intelligence, with
full store of money, to withstand Need, and to withstand enemies.
2. 'It destroys Angra Mainyu, who is all death; it destroys Aeshma,
the fiend of the wounding spear; it destroys the yellow Bushyasta;
it destroys the contagion of Aekha; it destroys the fiend of death,
Apaosha; it destroys the non−Aryan nations.
3. 'And I made the great Ashi Vanguhi; she comes in, amid the
family; she comes in, inside the fine royal palace.
4. 'Let Ashi, with fulness of welfare, follow the man who gladdens
the faithful with his gifts! she comes in, inside his family;
she comes in, inside his fine royal palace.
'With all sorts of flocks, with all victory, with all intelligence,
with all Glory, the great Ashi Vanguhi puts one foot inside his
family; she comes in, inside his fine royal palace.
5. 'Horses multiply a thousandfold, flocks multiply a thousandfold;
and so does his virtuous offspring, (as) the bright, glorious
star Tishtrya moves on equally, and so does the strong wind made
by Mazda, and so does the Glory of the Aryas.
6. 'And they bring increase on the tops of all mountains, down
the depths of all vales; they bring increase to all the growing
plants, the fair, the golden−hued. And they bring (away) the contagion
of Aekha, they bring (away) the fiend of death, Apaosha.
7. 'Hail to the bright and glorious star Tishtrya Hail to the
strong wind, made by Mazda! Hail to the Glory of the Aryas!
'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'Ashem Vohu: Holiness is the best of all good....
8. 'We worship the Ahuna Vairya.
'We worship Asha−Vahishta, the fairest Amesha−Spenta.
'We worship the rightly−spoken Words, fiend−smiting and healing.
'We worship the healing, well−spoken Words, the fiend−smiting.
'We worship the Mathra Spenta and the Law of Mazda, and (piety)
that delights in Haoma.
'We worship the Glory of the Aryas.
'Yenhe hatam: All those beings of whom Ahura Mazda....
9. 'Yatha ahu vairyo: The will of the Lord is the law of holiness....
'I bless the sacrifice and prayer, and the strength and vigour
of the Glory of the Aryas, made by Mazda.
'Ashem Vohu: Holiness is the best of all good....
'[Give] unto that man brightness and glory, ... give him the
bright, all−happy, blissful abode of the holy Ones.'

19. Zam Yasht

(This Yasht, inscribed to the Genius of the Earth, is devoted to a description of the mountains and the kingly Glory (kavaem Hvareno), which are invoked, together with the Earth, in the corresponding formula of he Sirozah (par. 28) there is no Yasht devoted to the Earth itself.)

The mountains are simply enumerated (pars. 1-8). The rest of the Yasht is devoted to the praise of the Hvareno, or, more precisely, to that of those who possessed it, whose powers or feats are described. The list begins with Ahura Mazda (par. 10), and closes with Saoshyant (par. 89); that is to say, it begins with the beginning of the world, and closes with its end. It includes the Amesha-Spentas (par. 15), Haoshyangha (par. 26), Takhma Urupa (par. 28), Yima (par. 31), Mithra (par. 35), Thraetaona (par. 36), Keresaspa (par. 38), the kings of the Kaianyan dynasty (pars. 66-72), Kavi Husravah (par. 74), Zarathushtra (par. 79), Vishtaspa (par. 84). The unsuccessful efforts of Franghrasyan to take possession of it are described at length (pars. 56-64).

This Yasht would serve as a short history of the Iranian monarchy, an abridged Shah Namah.)

0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

1. The first mountain that rose up out of the earth, O Spitama Zarathushtra! was the Haraiti Barez. That mountain stretches all along the shores of the land washed by waters towards the east. The second mountain was Mount Zeredho, outside Mount Manusha: this mountain too stretches all along the shores of the land washed by waters towards the east.

2. From there grew up Mount Ushi-dhau, Ushi-darena, Mount Erezifya, and Mount Fraorepa. The sixth was Mount Erezura. The seventh was Mount Bumya. The eighth was Mount Raoidhita. The ninth was Mount Mazishishvau. The tenth was Mount Antare-danghu. The eleventh was Mount Erezisha. The twelfth was Mount Vaiti-gaesa.

3. And Mount Adarana, Mount Bayana, Mount Ishkata Upairi-saena, with the .... snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Fravanku, the four Vidhvana summits;

4. Mount Aezakha, Mount Maenakha, Mount Vakhedrakae, Mount Asaya, Mount Tudhaskae, Mount Isavae, Mount Draoshishvau, Mount Sairivau, Mount Nanghushmau, Mount Kakahyu, Mount Antare-Kangha;

5. Mount Sichidava, Mount Ahuna, Mount Raemana, Mount Asha-stembana, Mount Urunyo-vaidhkae, Mount Asnavant, Mount Ushaoma, Mount Ushta-hvarenah, Mount Syamaka, Mount Vafrayau, Mount Vourusha;

6. Amongst which stand Mount Jatara, Mount Adhutavau, Mount Spitavarena, Mount Spento-data, Mount Kadrva-aspa, Mount Kaoirisa, Mount Taera, Mount Bara-srayana, Mount Barana, Mount Frapayau, Mount Udrya,

and Mount Raevant, and all those heights to which men have given the name of mount,
7. To the number of two thousand mountains, and two hundred and forty and four, O Spitama Zarathushtra!
8. For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly−spoken words.
Yenhe hatam: All those beings of whom Ahura Mazda....

[[2]]

9. We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health. wisdom, and happiness, and is more powerful to destroy than all other creatures;
10. That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;
11. So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;
12. When the creation will grow deathless, − the prosperous creation of the Good Spirit, − and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.
For its brightness and glory, I will offer it a sacrifice ....

[[3]]

14. We sacrifice unto the awful kingly Glory, made by Mazda ....
15. That belongs to the Amesha−Spentas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;
16. Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.
17. Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo−nmana, and whose ways are shining as they go down to the libations;
18. Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.
19. It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;
20. When the creation will grow deathless, − the prosperous creation of the Good Spirit, − and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.
For its brightness and glory, I will offer it a sacrifice ....

[[4]]

21. We sacrifice unto the awful kingly Glory, made by Mazda ....
22. That belongs to the gods in the heavens and to those in the
material world, and to the blessed ones, born or not yet born,
who are to perform the restoration of the world.
23. It is they who shall restore the world, which will (thenceforth)
never grow old and never die, never decaying and never rotting,
ever living and ever increasing, and master of its wish, when
the dead will rise, when life and immortality will come, and the
world will be restored at its wish;
24. When the creation will grow deathless, − the prosperous creation
of the Good Spirit, − and the Druj shall perish, though she may
rush on every side to kill the holy beings; she and her hundredfold
brood shall perish, as it is the will of the Lord.
For its brightness and glory, I will offer it a sacrifice ....

[[5]]

25. We sacrifice unto the awful kingly Glory, made by Mazda ....
26. That clave unto Haoshyangha, the Paradhata, for a long time,
when he ruled over the seven Karshvares of the earth, over the
Daevas and men, over the Yatus and the Pairikas, over the oppressors,
the blind, and the deaf; he who smote two−thirds of the Daevas
of Mazana and of the Varenya fiends.
For its brightness and glory, I will offer it a sacrifice ....

[[6]]

27. We sacrifice unto the awful kingly Glory, made by Mazda ....
28. That clave unto Takhma Urupa, the well−armed, while he ruled
over the seven Karshvares of the earth, over the paevas and men,
the Yatus and Pairikas, the oppressors, the blind, and the deaf;
29. When he conquered all Daevas and men, all the Yatus and Pairikas,
and rode Angra Mainyu, turned into the shape of a horse, all around
the earth from one end to the other, for thirty years.
For its brightness and glory, I win offer it a sacrifice ....

[[7]]

30. We sacrifice unto the awful kingly Glory, made by Mazda ....
31. That clave unto the bright Yima, the good shepherd, for a
long time, while he ruled over the seven Karshvares of the earth,
over the Daevas and men, the Yatus and Pairikas, the oppressors,
the blind, and the deaf;
32. He who took from the Daevas both riches and welfare, both
fatness and flocks, both weal and Glory;
In whose reign both aliments were never failing for feeding creatures,
flocks and men were undying, waters and plants were undrying;
33. In whose reign there was neither cold wind nor hot wind, neither
old age nor death, nor envy made by the Daevas, in the times before
his lie, before he began to have delight in words of falsehood
and untruth.
34. But when he began to find delight in words of falsehood and
untruth, the Glory was seen to flee away from him in the shape

of a bird. When his Glory had disappeared, then the great Yima Khshaeta, the good shepherd, trembled and was in sorrow before his foes; he was confounded, and laid him down on the ground.
35. The first time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.
Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.
36. The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.
Then Thraetaona seized that Glory, he, the heir of the valiant Athwya clan, who was the most victorious of all victorious men next to Zarathushtra;
37. Who smote Azhi Dahaka, the three−mouthed, the three−headed, the six−eyed, who had a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.
38. The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.
Then the manly−hearted Keresaspa seized that Glory; he who was the sturdiest of the men of strength, next to Zarathushtra, for his manly courage.
39. For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresaspa;
40. Who killed the snake Srvara, the horse−devouring, men−devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresaspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly−hearted Keresaspa fell back affrighted;
41. Who killed the golden−heeled Gandarewa, that was rushing with open jaws, eager to destroy the living world of the good principle;
Who killed the brood of Pathana, all the nine; and the brood of Nivika, and the brood of Dashtayana;
Who killed the golden−crowned Hitaspa, and Vareshava, the son of Dana and Pitaona, attended by many Pairikas;
42. Who killed Arezo−shamana, him of the manly courage, who was strong, well−beloved, hail, energetically rushing, fully awake, never falling back....;
43. Who killed Snavidhaka, him who killed with his nails, the stone−handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;
44. 'I shall bring down the Good Spirit from the shining Garo−nmana; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my chariot, both the Good Spirit and the Evil One, unless the manly−hearted Keresaspa kill me.'
The manly−hearted Keresaspa killed him, his life went away, his spirit vanished.
For its brightness and glory, I will offer it a sacrifice ....

[[8]]

45. We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....
46. For which the Good Spirit and the Evil One did struggle with one another: for that Glory that cannot be forcibly seized they flung each of them their darts most swift.
The Good Spirit flung a dart, and so did Vohu−Mano, and Asha−Vahishta and Atar, the son of Ahura Mazda.
The Evil Spirit flung a dart, and so did Akem−Mano, and Aeshma of the wounding spear and Azhi Dahaka and Spityura, he who sawed Yima in twain.
47. Then forward came Atar, the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'
But Azhi Dahaka, the three−mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:
48. 'Here give it up to me; O Atar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.'
And Atar took back his hands, as the instinct of life prevailed, so much had Azhi affrighted him.
49. Then Azhi, the three−mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'
But Atar, the son of Ahura Mazda, advanced behind him, speaking in these words:
50. 'There give it up to me, thou three−mouthed Azhi Dahaka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.'
Then Azhi took back his hands, as the instinct of life prevailed, so much had Atar affrighted him.
51. That Glory swells up and goes to the sea Vouru−Kasha. The swift−horsed Son of the Waters seizes it at once: this is the wish of the Son of the Waters, the swift−horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru−Kasha, in the bottom of the deep rivers.'
52. We sacrifice unto the Son of the Waters, the swift−horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man, a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.
53. 'And whosoever of you, O men,' − thus said Ahura Mazda, − 'O holy Zarathushtra! shall seize that Glory that cannot be forcibly seized, he has the gifts of an Athravan; whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; whosoever shall long for fulness of knowledge, he has the gifts of an Athravan;
54. 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.' For its brightness and glory, I will offer it a sacrifice....

[[9]]

55. We sacrifice unto the awful Glory, that cannot be forcibly
seized, made by Mazda ....
56. Which the Turanian ruffian Frangrasyan tried to seize in the
sea Vouru−Kasha. He stripped himself naked, wishing to seize that
Glory that belongs to the Aryan nations, born and unborn, and
to the holy Zarathushtra. But the Glory escaped, the Glory fled
away, the Glory changed its seat, and an arm of the sea Vouru−Kasha
was produced, namely, that lake that is called Lake Husravah.
57. Then the most crafty Turanian Frangrasyan rushed out of the
sea Vouru−Kasha, O Spitama Zarathushtra! thinking evil thoughts:
'.... I have not been able to conquer the Glory that belongs to
the Aryan nations, born and unborn, and to the holy Zarathushtra.
58. 'Then I will defile all corn and liquors, as to greatness,
goodness, and fairness.'
− 'Ahura Mazda will come against thee, ever eager to create new
creatures.'
Then the most crafty Turania Frangrasyan rushed down into the
sea Vouru−Kasha, O Spitama Zarathushtra!
59. A second time he stripped himself naked, wishing to seize
that Glory that belongs to the Aryan nations, born and unborn,
and to the holy Zarathushtra. But the Glory escaped, the Glory
fled away, the Glory changed its seat, and an arm of the sea Vouru−Kasha
was produced, namely, that lake that is called Lake Vanghazdau.
60. Then the most crafty Turanian Frangrasyan rushed out of the
sea Vouru−Kasha, O Spitama Zarathushtra! thinking evil thoughts:
'.... I have not been able to conquer the Glory that belongs to
the Aryan nations, born and unborn, and to the holy Zarathushtra.
61. 'Then I will defile all corn and liquors, as to greatness,
goodness, and fairness.'
− 'Ahura Mazda will come against thee, ever eager to create new
creatures.'
Then the most crafty Turanian Frangrasyan rushed down into the
sea Vouru−Kasha.
62. A third time he stripped himself naked, wishing to seize the
Glory that belongs to the Aryan nations, born and unborn, and
to the holy Zarathushtra. But the Glory escaped, the Glory fled
away, the Glory changed its seat, and an arm was produced in the
sea Vouru−Kasha, namely, the water that is called Awzh−danva.
63. Then the most crafty Turanian Frangrasyan rushed out of the
sea Vouru−Kasha, O Spitama Zarathushtra! thinking evil thought:
'.... I have not been able to conquer the Glory that belongs to
the Aryan nations, born and unborn, and to the holy Zarathushtra!'
64. He was not able to seize the Glory that belongs to the Aryan
nations, born and unborn, and to the holy Zarathushtra.
For its brightness and glory, I will offer it a sacrifice ....

[[10]]

65. We sacrifice unto the awful Glory that cannot be forcibly
seized, made by Mazda ....
66. That cleaves unto him who grows up there, where lies Lake
Kasava, along with the Haetumant river; there where stands Mount
Ushidhau, surrounded by waters, that run from the mountain.
67. It runs unto him, it flows and swells unto him, bringing good
pastures and fine horses, bringing plenty, full of glory; with
beauty and weal; powerful and friendly, rich of pastures, prolific
and golden. It runs unto him, it flows and swells unto him, bright

and glorious, making the white .... grow, smiting away all plagues.
68. And there comes with him a horse's strength, there comes with him a camel's strength, there comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathushtra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.
69. And then (through it) living creatures may keep away hunger and death, living creatures (may keep away) cold and heat. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals, made to help the faithful and the Law of the worshippers of Mazda.
For its brightness and glory, I will offer it a sacrifice ....

[[11]]

70. We sacrifice unto the awful kingly Glory, made by Mazda ....
71. That clave unto Kavi Kavata, and unto Kavi Aipivohu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byarshan, and unto Kavi Syavarshan;
72. So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings.
For its brightness and glory, I will offer it a sacrifice ....

[[12]]

73. We sacrifice unto the awful kingly Glory, made by Mazda ....
74. That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;
75. And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;
76. And for a dominion full of splendour, for a long, long life, and for all boons and remedies; 77. So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he, the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.
For its brightness and glory, I will offer it a sacrifice ....

[[13]]

78. We sacrifice unto the awful kingly Glory, made by Mazda ....
79. That clave unto the holy Zarathushtra, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80. At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the Jainis drew hack their ways from the mortals and, lamenting and wailing, laid violent hands on the Daevas.
81. And that one prayer, the Ahuna Vairya, which the holy Zarathushtra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them sacrifice and prayer.
82. It was it, the Glory of Zarathushtra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathushtra. But that Glory escaped to hidden inlets of the sea; and there those two made my will roll on; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda.
For its brightness and glory, I will offer it a sacrifice ....

[[14]]

83. We sacrifice unto the awful kingly Glory, made by Mazda ....
84. That clave unto king Vistaspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daevas to retire.
85. Who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathushtra;
86. Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.
87. The valiant king Vishtaspa conquered all enemies, Tathravant of the evil law, Peshana, the worshipper of the Daevas, and the fiendish wicked Arejat−aspa and the other wicked Hvyaonas.
For its brightness and glory, I will offer it a sacrifice ....

[[15]]

88. We sacrifice unto the awful kingly Glory, made by Mazda ....
89. That will cleave unto the victorious Saoshyant and his helpers, when he shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;
90. When the creation will grow deathless, − the prosperous creation of the Good Spirit, − and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.
For its brightness and glory, I will offer it a sacrifice ....

[[16]]

91. We sacrifice unto the awful kingly Glory, made by Mazda ....
92. When Astvat−ereta shall rise up from Lake Kasava, a friend

of Ahura Mazda, a son of Vispa−taurvairi, knowing the victorious
knowledge.
It was that Glory that Thraetaona bore with him when Azhi Dahaka
was killed;
93. That Frangrasyan, the Turanian, bore when Drvau was killed,
when the Bull was killed;
That king Husravah bore when Frangrasyan, the Turanian, was killed;
That king Vishtaspa bore, when he victoriously maintained Holiness
against the host of the fiends and took off the Druj from the
world of the good principle.
94. He, with the eye of intelligence, shall look down upon all
the creatures of the Paeshish, her of the evil seed: he shall
look upon the whole living world with the eye of plenty, and his
look shall deliver to immortality the whole of the living creatures.
95. And there shall his friends come forward, the friends of Astvat−ereta,
who are fiend−smiting, well−thinking, well−speaking, well−doing,
following the good law, and whose tongues have never uttered a
word of falsehood.
Before them shall Aeshma of the wounding spear, who has no Glory,
bow and flee; he shall smite the most wicked Druj, her of the
evil seed, born of darkness.
96. Akem−Mano smites, but Vohu−Mano shall smite him; the Word
of falsehood smites, but the Word of truth shall smite it. Haurvatat
and Ameretat shall smite both hunger and thirst: Haurvatat and
Ameretat shall smite the evil hunger and the evil thirst. The
evil−doing Angra Mainyu bows and flees, becoming powerless.
For its brightness and glory, I will offer it a sacrifice ....
97. Yatha ahu vairya: The will of the Lord is the law of holiness
....
I bless the sacrifice and prayer, and the strength and vigour
of Mount Ushi−darena, made by Mazda, the seat of holy happiness;
of the kingly Glory, made by Mazda; of the Glory that cannot be
forcibly seized, made by Mazda.
Ashem Vohu: Holiness is the best of all good ....
[Give] unto that man brightness and glory, ... give him the bright,
all−happy, blissful abode of the holy Ones.

20. Hom Yasht

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(See Yasna, chapters 9−11.)

21. Vanand Yasht

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0. May Ahura Mazda be rejoiced!....
Ashem Vohu: Holiness is the best of all good....
I confess myself a worshipper of Mazda, a follower of Zarathushtra,
one who hates the Daevas and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani],
the holy and master of holiness....
Unto the star Vanant, made by Mazda,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....
1. We sacrifice unto the star Vanant, made by Mazda, the holy
and master of holiness.
I will sacrifice unto Vanant, strong, invoked by his own name,
healing, in order to withstand the accursed and most foul Khrafstras
of the most abominable Angra Mainyu.

2. Yatha ahu vairyo: The will of the Lord is the law of holiness....
I bless the sacrifice and prayer, and the strength and vigour
of the star Vanant, made by Mazda.
Ashem Vohu: Holiness is the best of all good....
[Give] unto that man brightness and glory, ... give him the bright,
all-happy, blissful abode of the holy Ones.

Sirozas (Dedications for the thirty days of the month)

Siroza 1

----
1. Ohrmazd.
To Ahura Mazda, bright and glorious, and to the Amesha-Spentas.
2. Vohuman.
To Vohu-Mano; to Peace, whose breath is friendly, and who is more
powerful to destroy than all other creatures; to the heavenly
Wisdom, made by Mazda; and to the Wisdom acquired through the
ear, made by Mazda.
3. Ardwahisht.
To Asha-Vahishta, the fairest; to the much-desired Airyaman, made
by Mazda; to the instrument made by Mazda; and to the good Saoka,
with eyes of love, made by Mazda and holy.
4. Shahrewar.
To Khshathra-vairya; to the metals; to Mercy and Charity.
5. Spandarmad.
To the good Spenta-Armaiti, and to the good Rata, with eyes of
love, made by Mazda and holy.
6. Hordad.
To Haurvatat, the master; to the prosperity of the seasons and
to the years, the masters of holiness.
7. Amurdad.
To Ameretat, the master; to fatness and flocks; to the plenty
of corn; and to the powerful Gaokerena, made by Mazda.
(At the gah Hawan):
to Mithra, the lord of wide pastures and to Rama Hvastra.
(At the gah Rapithwin):
to Asha-Vahishta and to Atar, the son of Ahura Mazda.
(At the gah Uzerin):
to Apam Napat, the tall lord, and to the water made by Mazda.
(At the gah Aiwisruthrem):
to the Fravashis of the faithful, and to the females that
bring forth flocks of males; to the prosperity of the seasons;
to the well-shapen and tall-formed Strength, to Verethraghna,
made by Ahura, and to the crushing Ascendant.
(At the gah Ushahin):
to the holy, devout, fiend-smiting Sraosha, who makes the
world grow; to Rashnu Razishta, and to Arshtat, who makes the
world grow, who makes the world increase.
8. Dai-pa-Adar.
To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spentas.
9. Adar.
To Atar, the son of Ahura Mazda; to the Glory and to the Weal,
made by Mazda; to the Glory of the Aryas, made by Mazda; to the
awful Glory of the Kavis, made by Mazda.
To Atar, the son of Ahura Mazda; to king Husravah; to the lake
of Husravah; to Mount Asnavant, made by Mazda; to Lake Chaechasta,

made by Mazda; to the Glory of the Kavis, made by Mazda.
To Atar, the son of Ahura Mazda; to Mount Raevant, made by Mazda;
to the Glory of the Kavis, made by Mazda.
To Atar, the beneficent, the warrior; the God who is a full source
of Glory, the God who is a full source of healing.
To Atar, the son of Ahura Mazda, with all Atars; to the God Nairyo−Sangha,
who dwells in the navel of kings.
10. Aban.
To the good Waters, made by Mazda; to the holy water−spring Ardvi
Anahita; to all waters made by Mazda; to all plants made by Mazda.
11. Khwarshed.
To the undying, shining, swift−horsed Sun.
12. Mah.
To the Moon that keeps in it the seed of the Bull; to the only−created
bull; to the Bull of many species.
13. Tishtar.
To Tistrya, the bright and glorious star; to the powerful Satavaesa,
made by Mazda, who pushes waters forward; to the stars, made by
Mazda, that have in them the seed of the waters, the seed of the
earth, the seed of the plants; to the star Vanant, made by Mazda:
to those stars that are seven in number, the Haptoiringas, made
by Mazda, glorious and healing.
14. Goshorun.
To the body of the Cow, to the soul of the Cow, to the powerful
Drvaspa, made by Mazda and holy.
15. Dai−pa−Mihr.
To the Maker Ahura Mazda, bright and glorious, and to the Amesha−Spentas.
16. Mihr.
To Mithra, the lord of wide pastures, who has a thousand ears
and ten thousand eyes, a God invoked by his own name; to Rama
Hvastra.
17. Srosh.
To the holy, strong Sraosha, who is the incarnate Word, a mighty−speared
and lordly God.
18. Rashn.
To Rashnu Razishta; to Arstat, who makes the world grow, who makes
the world increase; to the true−spoken speech, that makes the
world grow.
19. Frawardin.
To the awful, overpowering Fravashis of the holy ones.
20. Warharan.
To the well−shapen, tall−formed Strength; to Verethraghna, made
by Ahura; to the crushing Ascendant.
21. Ram.
To Rama Hvastra; to Vayu, who works highly and is more powerful
to destroy than all other creatures: to that part of thee, O Vayu,
that belongs to Spenta−Mainyu; to the sovereign Sky, to the Boundless
Time, to the sovereign Time of the long Period.
22. Wad.
To the bounteous Wind, that blows below, above, before, and behind;
to the manly Courage.
23. Dai−pa−Den.
To the Maker, Ahura Mazda, bright and glorious; to the Amesha−Spentas.
24. Den.
To the most right Chista, made by Mazda and holy; to the good
Law of the worshippers of Mazda.
25. Ard.
To Ashi Vanguhi; to the good Chisti; to the good Erethe; to the
good Rasastat; to the Weal and Glory, made by Mazda; to Parendi,
of the light chariot; to the Glory of the Aryas made by Mazda;
to the kingly Glory made by Mazda; to that Glory that cannot be
forcibly seized, made by Mazda; to the Glory of Zarathustra, made

by Mazda.
26. Ashtad.
To Arstat, who makes the world grow; to Mount Ushi−darena, made by Mazda, the seat of holy happiness.
27. Asman.
To the high, powerful Heavens; to the bright all−happy, blissful abode of the holy ones.
28. Zam.
To the bounteous Earth; to these places, to these fields; to Mount Ushi−darena, made by Mazda, the seat of holy happiness; to all the mountains made by Mazda, that are seats of holy happiness, of full happiness; to the kingly Glory made by Mazda; to that Glory that cannot be forcibly seized, made by Mazda.
29. Mahraspand.
To the holy, righteousness−performing Mathra Spenta; to the Law opposed to the Daevas, the Law of Zarathushtra; to the long−traditional teaching; to the good Law of the worshippers of Mazda; to the Devotion to the Mathra Spenta; to the understanding that keeps the Law of the worshippers of Mazda; to the knowledge of the Mathra Spenta; to the heavenly Wisdom made by Mazda; to the Wisdom acquired through the ear and made by Mazda.
30. Anagran.
To the eternal and sovereign luminous space; to the bright Garo−nmana; to the sovereign place of eternal Weal; to the Chinvat−bridge, made by Mazda; to the tall lord Apam Napat and to the water made by Mazda; to Haoma, of holy birth; to the pious and good Blessing; to the awful cursing thought of the wise; to all the holy Gods of the heavenly world and of the material one; to the awful, overpowering Fravashis of the faithful, to the Fravashis of the first men of the law, to the Fravashis of the next−of−kin; to every God invoked by his own name.

Siroza 2

1. Ohrmazd.
We sacrifice unto the bright and glorious Ahura Mazda; we sacrifice unto the Amesha−Spentas, the all−ruling, the all−beneficent.
2. Vohuman.
We sacrifice unto Vohu−Mano, the Amesha−Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures. We sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.
3. Ardwahisht.
We sacrifice unto Asha−Vahista, the fairest, the Amesha−Spenta; we sacrifice unto the much−desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.
4. Shahrewar.
We sacrifice unto Khshathra−Vairya, the Amesha−Spenta; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.
5. Spandarmad.
We sacrifice unto the good Spenta Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy.
6. Hordad.
We sacrifice unto Haurvatat, the Amesha−Spenta; we sacrifice unto the prosperity of the seasons. We sacrifice unto the years, the holy and masters of holiness.
7. Amurdad.
We sacrifice unto Ameretat, the Amesha−Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

(At the gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvastra.
(At the gah Rapithwin): We sacrifice unto Asha−Vahista and unto Atar, the son of Ahura Mazda.
(At the gah Uzerin): We sacrifice unto Apam Napat, the swift−horsed, the tall and shining lord, the lord of the females; we sacrifice unto the water made by Mazda and holy.
(At the gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the holy ones; we sacrifice unto the females that bring forth flocks of males; we sacrifice unto the thrift of the seasons; we sacrifice unto the well−shapen and tall−formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant.
(At the gah Ushahin): We sacrifice unto the holy, tall−formed, fiend−smiting Sraosha, who makes the world grow, the holy and master of holiness; we sacrifice unto Rashnu Razishta; we sacrifice unto Arstat, who makes the world grow, who makes the world increase.
8. Dai−pa−Adar.
We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha−Spentas, the all−ruling, the all−beneficent.
9. Adar.
We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto the Glory, made by Mazda; we sacrifice unto the Weal, made by Mazda; we sacrifice unto the Glory of the Aryas, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.
We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto king Husravah; we sacrifice unto the lake of Husravah; we sacrifice unto Mount Asnavant, made by Mazda; we sacrifice unto Lake Chaechasta, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.
We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto Mount Raevant, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.
We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto Atar, the beneficent, the warrior. We sacrifice unto that God, who is a full source of glory. We sacrifice unto that God, who is a full source of healing.
We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto all Fires; we sacrifice unto the God, Nairyo−Sangha, who dwells in the navel of kings.
10. Aban.
We sacrifice unto the good Waters, made by Mazda and holy; we sacrifice unto the holy water−spring Ardvi Anahita; we sacrifice unto all waters, made by Mazda and Holy; we sacrifice unto all plants, made by Mazda and holy.
11. Khwarshed.
We sacrifice unto the bright, undying, shining, swift−horsed Sun,
12. Mah.
We sacrifice unto the Moon that keeps in it the seed of the Bull. We sacrifice unto the Soul and Fravashi of the only−created Bull; we sacrifice unto the Soul and Fravashi of the Bull of many species.
13. Tishtar.
We sacrifice unto Tistrya, the bright and glorious Star; we sacrifice unto the powerful Satavaesa, made by Mazda, who pushes waters forward; we sacrifice unto all the Stars that have in them the seed of the waters; we sacrifice unto all the Stars that have in them the seed of the earth; we sacrifice unto all the Stars

that have in them the seeds of the plants; we sacrifice unto the Star Vanant, made by Mazda; we sacrifice unto those stars that are seven in number, the Haptoiringas, made by Mazda, glorious and healing; in order to oppose the Yatus and Pairikas.

14. Goshorun.

We sacrifice unto the soul of the bounteous Cow; we sacrifice unto the powerful Drvaspa, made by Mazda and holy.

15. Dai−pa−Mihr.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha−Spentas, the all−ruling, the all−beneficent.

16. Mihr.

We sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; we sacrifice unto Rama Hvastra.

17. Srosh.

We sacrifice unto the holy, tall−formed, fiend−smiting, world−increasing Sraosha, holy and master of holiness.

18. Rashn.

We sacrifice unto Rashnu Razishta; we sacrifice unto Arstat, who makes the world grow, who makes the world increase; we sacrifice unto the true−spoken speech that makes the world grow.

19. Frawardin.

We sacrifice unto the good, strong, beneficent Fravashis of the holy ones.

20. Warharan.

We sacrifice unto the well−shapen, tall−formed Strength; we sacrifice unto Verethraghna, made by Ahura; we sacrifice unto the crushing Ascendant.

21. Ram.

We sacrifice unto Rama Hvastra; we sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly and is more powerful to destroy than all other creatures. Unto that part of thee do we sacrifice, O Vayu, that belongs to Spenta−Mainyu. We sacrifice unto the sovereign Sky; we sacrifice unto the Boundless Time; we sacrifice unto the sovereign Time of the long Period.

22. Wad.

We sacrifice unto the beneficent, bounteous Wind; we sacrifice unto the wind that blows below; we sacrifice unto the wind that blows above; we sacrifice unto the wind that blows before; we sacrifice unto the wind that blows behind. We sacrifice unto the manly Courage.

23. Dai−pa−Den.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha−Spentas.

24. Den.

We sacrifice unto the most right Chista, made by Mazda and holy; we sacrifice unto the good Law of the worshippers of Mazda.

25. Ard.

We sacrifice unto Ashi Vanguhi, the bright high, strong, tall−formed, and merciful; we Sacrifice unto the Glory made by Mazda; we sacrifice unto the Weal made by Mazda. We sacrifice unto Parendi, of the light chariot; we sacrifice unto the Glory of the Aryas, made by Mazda; we sacrifice unto the awful kingly Glory, made by Mazda; we sacrifice unto that awful Glory, that cannot be forcibly seized, made by Mazda; we sacrifice unto the Glory of Zarathushtra, made by Mazda.

26. Ashtad.

We sacrifice unto Arshtat, who makes the world grow; we sacrifice unto Mount Ushi−darena, made by Mazda, a God of holy happiness.

27. Asman.

We sacrifice unto the shining Heavens; we sacrifice unto the bright, all-happy, blissful abode of the holy ones.
28. Zam.
We sacrifice unto the Earth, a beneficent God; we sacrifice unto these places, unto these fields; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness; we sacrifice unto all the mountains, that are seats of holy happiness, of full happiness, made by Mazda, the holy and masters of holiness; we sacrifice unto the awful kingly Glory, made by Mazda; we sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda.
29. Mahraspand.
We sacrifice unto the Mathra Spenta, of high glory; we sacrifice unto the Law opposed to the Daevas; we sacrifice unto the Law of Zarathushtra; we sacrifice unto the long-traditional teaching; we sacrifice unto the good Law of the worshippers of Mazda: we sacrifice unto the Devotion to the Mathra Spenta; we sacrifice unto the understanding that keeps the Law of the worshippers of Mazda; we sacrifice unto the knowledge of the Mathra Spenta; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear and made by Mazda.
30. Anagran.
We sacrifice unto the eternal and sovereign luminous space; we sacrifice unto the bright Garonmana; we sacrifice unto the sovereign place of eternal Weal; we sacrifice unto the Chinvat-bridge, made by Mazda; we sacrifice unto Apam Napat, the swift-horsed, the high and shining lord, who has many wives; and we sacrifice unto the water, made by Mazda and holy; we sacrifice unto the golden and tall Haoma; we sacrifice unto the enlivening Haoma, who makes the world grow; we sacrifice unto Haoma, who keeps death far away; we sacrifice unto the pious and good Blessing; we sacrifice unto the awful, powerful, cursing thought of the wise, a God; we sacrifice unto all the holy Gods of the heavenly world; we sacrifice unto all the holy Gods of the material world.
I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the holy ones.

Afrinagans (prayers of blessing)

(Translated by L. Mills (From Sacred Books of the East, American Edition, 1898.)

Afrinagan-i Dahman

1. Yatha Ahu Vairyo...(2).
Ashem Vohu...(3).
I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.
(Here recite the appropriate Gah dedication.)
With propitiation of the Dahman Afrin of the good ones and the strong wise one with higher intellect, for worship, adoration, propitiation, and praise.
'Yatha Ahu Vairyo', the zaotar should say to me
'Yatha Ahu Vairyo', he who is the zaotar should say to me
'Atha ratush ashatchit hacha', the Asha-sanctified knowing one should say.
(Karda:)
2. May these blessings of the Asha-sanctified come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence

of this Religion, which is Ahuric, Zarathushtrian.
3. Now in this house may the cattle not be tainted, nor the Asha, nor the strength of Asha−sanctified men, nor the Ahuric doctrine.
4. May the good, prosperity−giving, holy, Asha−sanctified, fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.
5. May Hearkening (Sraosha) overcome disobedience within this house, and may peace overcome discord, generosity overcome greed, reverence overcome rebellion, and honesty overcome falsehood.
May Asha conquer the fiend,
6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.
7. Let the comfort−giving good fortune never forsake this house, nor the comfort−giving riches, nor comfort−giving noble offspring, with long lasting company of what bestows paradise and good rewards.
Ashem Vohu...(3)!
(Asirvad:)
8. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.
9. (Blessings) to Ama, well−built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.
10. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.
11. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil−minded, and all Daeva−worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.
12. Blessings for long life, for the desired life, for the service of Asha−sanctified people, and for the disservice of ill done deeds − the best existence of the Asha−sanctified, the luminous, offering all blissful. Thus may it come as I wish.
We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).
I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.
May this Afrinagan and Khshnuman reach the Yazad Dahman.
May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice.
So be it.
Yatha Ahu Vairyo....
Ashem Vohu...!
13. Yatha Ahu Vairyo...(2).
I desire worship and adoration and strength and force for the Dahman Afrin of the good ones and the valiant wise one with higher intellect.
Ashem Vohu....
May we all be one in Asha.
Thus may it come as I wish.
We praise good thoughts, good words, and good deeds, performed

here and elsewhere, now and in the past. Thus we glorify and invoke all that is good.

Afrinagan−i Gatha

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1. As the Ahu is (revered and) to be chosen, so (is) the Ratu (one who rules) from the Righteous Order, a creator of mental goodness, and of life's actions done for Ahura, and the Kingdom (is) to Mazda, which to the poor may offer a nurturer.
I confess myself a Mazda−worshipper − for the praise of Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, for the bountiful and holy Gathas which rule in the ritual order. (Propitiation and praise be) to the Gatha Ahunavaiti, and to the Gatha Ushtavaiti, to the Gatha Spenta−mainyu, and to the Gatha Vohu−khshathra, and to the Gatha Vahishtoishti. 2. Propitiation to the Fravashis of the saints, the mighty, overwhelming, even to those of the saints of yore, who held the primeval faith (the Gathic faith), and to those of the next of kin.
3. We sacrifice to Ahura Mazda, the resplendent, the glorious; and we sacrifice to the Amesha Spenta who rule aright, and who dispose (of all aright). And we sacrifice to the bounteous and holy Gathas, which rule (as the first) in the ritual order.
We sacrifice to the Gatha Ahunavaiti, the holy, as it rules in the ritual order; and we sacrifice to the Gatha Ushtavaiti, the holy, as it rules in the ritual order; and we sacrifice to the Gatha Spenta−mainyu, the holy, as it rules in the ritual order; and we sacrifice to the Gatha Vohu−khshathra, the holy, as it rules in the ritual order; and we sacrifice to the Gatha Vahishtoishti, the holy, as it rules in the ritual order.
4. (=Yt13.49−52.)

Afrinagan−i Gahambar

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[This prayer is part of the ceremony of blessing (Afrinagan) addressed to the community during the great seasonal festivals (Gahambars).]

1. I confess myself a Mazda−worshipper, and of Zarathustra's order, a foe of the Daevas, devoted to the lore of the Lord, for the holy Havani, the regulator of the ritual order (and its lord in its turn), for its sacrifice, homage, propitiation, and praise; (and I confess myself) for Savanghi and for Visya, the holy lords of the ritual order for their sacrifice, homage, propitiation, and praise, and for that of the Asnya, the day−lords of the days during daylight, and of the days in their length, for the Mahya, month−lords, and the Yairya, year−lords, and for those of the especial seasons, and for the worship, homage, propitiation, and praise of that lofty lord who is the Ritual Righteousness (itself); yea, for the worship, homage, propitiation, and praise of the lords of the days, months, years, and seasons − for those lords of the ritual order who are of all the greatest, who are the regulators of the ritual at the time of Havani.
2. To Maidhyo−zaremya, the lord [or to Maidhyo−shema, the lord, or to Paitishahya, the lord, or to Ayathrima, Maidhyairya, or Hamaspathmaedhaya], be propitiation, homage, and praise.
3. O ye Mazdayasnians who are here present offer ye this ritual service, and present ye the Myazda which is that of the Maidhyo−zaremaya,

taking a piece of sound flesh from a choice beast, with a full flow of milk.
4. If ye are able to do this, (well); if ye are unable to do it, ye may take then (a portion) of some liquor of equal value, it matters not which it is, and have it consumed as it is proper; and so be ye discreet from your obedience, most correctly faithful in your speech, most saintly from your sanctity, best ordered in your exercise of power, least straitened by oppressions, heart−easy with rejoicings, most merciful of givers, most helpful to the poor, fulfilling most the ritual, the blest and longed−for Asha, (coy ?) riches woman−minded (?) bringing (as reward). If ye can do this and with vigour, (well); (5) if not, bring wood to the Ratu's house. It matters not what kind, so it be well cut, and very dry, and in loads of fitting size. If that is possible, (well); if not, let a man bring wood to the Ratu's dwelling, and heap it up as high as the ear, or to reach the fore−shoulder, or with the fore−arm measure, (or at least as high as the end of the hanging hand). If that is possible, (well); (6) but if it has not been possible, then let the worshipper (with the mind's offering) ascribe the power to him who rules the best, Ahura, (saying): Wherefore for this cause verily we offer and ascribe the Sovereign Power to Ahura Mazda, who rules the best, and to Righteousness (the ritual and moral Order), and we complete our sacrifice to them. Thus is the Myazda offered with the well−timed prayer for blessings.
7. In case that a man does not give of the first Myazda which is that of the Maidhyo−zaremaya, O Spitama Zarathushtra! the Ratu that has the right to that Myazda, and who has this person under his guidance, expels that (false) disciple who has not his Myazda with him, as a man that does not worship, from the midst of the Mazda−worshippers. 8. In the case that a man does not give of the second Myazda, O Spitama Zarathushtra! which is that of the Maidhyo−shema, then let the Ratu to whom the Myazda should come, and who has the person under his guidance, expel that disciple, since he comes without his Myazda, as he would a man who refuses to recite his vows, from among the number of the Mazda−worshippers.
9. In the case that a man does not give of the third Myazda, O Spitama Zarathushtra! which is that of Paitishahya, then let the Ratu who ought to receive that Myazda, and who has had the person under his guidance, expel that disciple which brings no Myazda, as a detected reprobate, from among the number of the Mazdayasnians.
10. In case that a man does not offer of the fourth Myazda, O Spitama Zarathushtra! which is that of the Ayathrima let the Ratu who ought to receive that Myazda, and who has the person under his guidance, expel that disciple, since he brings no Myazda, as a refuse beast from among the number of the Mazdayasnians.
11. In the case that a man does not give of the fifth Myazda, which is that of the Maidhyairya, then let the Ratu to whom that Myazda belongs as a perquisite, and who has that person under his guidance, expel him, since he brings no Myazda, as an alien, from among the number of the Mazdayasnians. 12. In case that a man does not give of the sixth Myazda, which is that of the Hamaspathmaedhaya, O Spitama Zarathushtra! let the Ratu to whom that Myazda belongs as a perquisite, and who has this person under his discipline to learn him the lore of Ahura, expel him, (as ignorant) since he brings no Myazda, from among the number of the Mazdayasnians.
13. And let him decry him afterwards without hesitation, and drive him out; and let that Ratu lay upon him afterwards the expiating deeds without reserve; and in accordance with these rules, let the disciple treat the Ratu. (Let him beware of failure to bring his Myazda, or if he fails let the disciple bear, as is befitting, what is due.) A blessing is Righteousness (called) the Best, it is weal, it is weal for this (man) when toward Righteousness Best

there is right.
14. I bless with my prayer the royal Province−chiefs (who are faithful worshippers) of Ahura Mazda, the resplendent, the glorious, (beseeching) for superior strength for them, and for more important victory, and more influential rule, and desiring for them further authoritative power, and helpful support, and long duration to their reign, and the prolonged vitality of their frames, and health.
15. And I pray in my benediction for strength well−shaped and stately of growth, and which smites victoriously, Ahura−made, and crushing, and for an ascendency abundantly subduing all who are filled with furious hate, assaulting the evil−minded enemies, and destroying, as if at once, the deadly, godless foes.
16. And I pray in my blessing that he (the province−governor) may conquer in victorious battles every malicious foe, and each malignant, profane in thoughts, and words, and actions, (17) that he may indeed be constantly victorious in his own religious thoughts, and words, and deeds, and unvarying in the smiting of every foe, and of every Daeva−worshipper, and that he may, as he proceeds, be well rewarded, and of good repute, possessing a far−foreseeing preparation of the soul. 18. And I pray with blessings thus: Live thou long and blessed be thou, 'hail' to thee; live for the aid of holy men, and for the crushing of the evil; and I pray for Heaven (for thee) the best world of the saints, shining, all glorious. And thus may it happen as I pray −. And I bless in my prayer the sacrifice, and homage, and the strength, and swiftness of the day−lords during daylight, and of the lords of the days in their length, of the month−lords, and the year−lords, and of the lords of the seasons (in their course), and for the worship, homage, propitiation, and praise of the lofty lord who is the Righteous Ritual itself, and of those lords of the ritual who are of all the greatest, and who are the lords of the ritual at the time of Havani, for Maidhyo−zaremaya the lord, [(or) for Maidhyo−shema the lord, (or) for Paitishahya the lord, or for Ayathrima, Maidhyairya, or Hamaspathmaedhaya].

Afrinagan−i Rapithwin

−−−−−−−−−−−−−−−−−−−−−

1. I confess myself a Mazda−worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord, for Rapithwina, the holy lord of the ritual order, for sacrifice, homage, propitiation, and praise, and for Fradat−fshu and Zantuma, the holy lord(s) of the ritual order. 2. And to Ahura Mazda, the resplendent, the glorious, and to the Bountiful Immortals, be propitiation, and to Asha Vahishta (who is Righteousness the Best), and to the Fire, Ahura Mazda's son, and to all the holy Yazads, heavenly and earthly, and to the Fravashis of the saints, the mighty and overwhelming−.
3. For thus did Ahura Mazda speak to Spitama Zarathushtra the word which was spoken for the ritual time of the Rapithwina, (saying): Ask us, O holy Zarathushtra, what are Thy questions to be asked of us, for Thy question is as that mighty one when Thy ruler speaks his mighty wish. 4. Then Zarathushtra asked Ahura Mazda: O Ahura Mazda, most bountiful creator of the material worlds and holy! what does that man acquire, what does he merit, what reward shall there be for that man (5) who shall recite the Rapithwina office with the Rapithwina prayer for blessing, and who shall sacrifice with the Rapithwina office with hands (well) washed, and with (well) washed mortars, with the Baresman spread, and with Haoma high uplifted, and with fire brightly flaming,with Ahuna−vairya loud intoned, with Haoma−moistened tongue, and with

a body Mathra−bound?
6. And Ahura Mazda answered him: As the wind from the southern quarter, O Spitama! causes the entire material world to advance and to increase, and as it will bless it, rejoice it, and cause it to progress, such a like reward does such a man receive, (7) who recites the Rapithwina−ratu with the Rapithwina blessing, and sacrifices with it with (well) washed hands, and mortars, with Baresman spread, and Haoma lifted, with fire brightly flaming, and with Ahuna−vairya loud intoned, and with Haoma−moistened tongue, and a body Mathra−bound! 8. Thus hath Ahura Mazda declared to Spitama Zarathushtra the word which (should be) spoken at the Rapithwina time.
9−10. (See A1.14−19.)

AVESTA: FRAGMENTS:

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AOGEMADAECA

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[Translated by James Darmesteter, Sacred Books of the East, American Edition, 1898, Vol. III, pg
'The Aogemadaeca,' says Dastur Jamaspji,' is a treatise that inculcates a sort of serene resignat
is a sermon on death, originally written in Pahlavi, but preserved to us in a Parsi transcription
original Avesta texts are developed or paraphrased. These Avesta quotations amount to twenty−nine
which twenty−four are new. A good edition of the Parsi text, with a Sanskrit translation, based u
manuscript of A. D. 1497, has been published by Prof. Geiger (Erlangen, 1879). Dastur Jamaspji po
two Pahlavi retranscriptions of an independent Parsi manuscript, which contain useful corrections
additions. We have thought it necessary to give here a complete translation of the treatise, as t
quotations by themselves do not present either a continuous or a complete text. Unlike the Avesta
Nirangistan, they are not the principal, but only the secondary text.]

1. Aogemaideca usmahica visamadaeca [Y41.5] ('We come, rejoice, and submit').
(Parsi translation:) I come, I accept, I resign;
2. (Parsi gloss:) I come into this world, I accept evil, I resign myself to death;
3. Shato−manau vahishto−urvano ('With the mind in joy and the soul in bliss'):
(Gloss:) In joy is he who realises the wish of his soul.
4. May the accursed Gana Mainyo be smitten, destroyed, and broken, he who has no knowledge,
who has evil knowledge, who is full of death,
5. Who destroys the body of the immortal soul!
6. May the immortal soul have its share in Paradise!
7. And may the pleasure and comfort that will dissipate the pain of the immortal soul come t
us!
8. At the fourth dawn, may the holy, strong Sraosha, and Rashn Rast, and the good Vae, and
Ashtad the victorious, and Mihr of the rolling country−side, and the Fravashis of the
righteous, and the other virtuous spirits come to meet the soul of the blessed one,
9. And make the immortal soul pass over the Chinvad bridge easily, happily, and fearlessly!
10. And may Vahman, the Amshaspand, intercede for the soul of the blessed one,
11. And introduce it to Ohrmazd and the Amshaspands!

12. Usehihstad Vohu−Mano; haca gatvo zaranyo−kereto ('Up rises Vohu−Mano from his golden throne').
13. He will take the blessed one by the hand,
14. And make him rejoice as much as does the man who rejoices most when on the pinnacle of nobility and glory.
15. And the Fravashis of the righteous will bring to the soul of the blessed those blessed al that are made at the time of Maidyo−zarm:
16. Hvarethanam he beretam zaremayehe raoghnahe ('Let them bring unto him the butter of Maidhyoi−zaremaya!').

Aliments of waters, wine, sugar, and honey!

17. Yatha va erezato paiti, yatha va zaranyo paiti, yatha va kacid gaonanam ('Of silver, or g or any other kind').

The Amshaspand Vahman will give to the soul of the blessed one clothes embroidered with gold and a golden throne;

18. And the demon Ahriman will be powerless to inflict any harm or damage on the soul of the blessed one.
19. Pasca parairistim daeva drvanto duzhdaungho baodhem avatha frateresenti, yatha maeshi vehrkavaiti vehrkad haca frateresaiti ('The wicked evil− doing Daevas tremble at his perfume after death, as doth a sheep on which a wolf is pouncing').

As the sheep, on which the wolf is pouncing, tremble at the odour of the wolf, so these D tremble at the perfume of the blessed one.

20. For whosoever has been born and whosoever shall be born must act in such a way that, when the moment comes to leave this world, he may have Paradise as his portion and Garothman as his reward.
21. There is a passage in which Ohrmazd said to Zarathushtra: 'I created, O Spitama Zarathushtra! good renown and salvation of the soul;'
22. (That is to say, good renown in this world and salvation of the soul in the next).

And in case of doubt we must consider as being saved,

23. Him who, for all we have seen and known, has been a believer in body and soul, and has rejoiced Ohrmazd and afflicted Ahriman,
24. And whoever has had this for his main object, or has been the source of this benefit, tha from him should flow prosperity and joy, and from him should flow no harm and no pain.

And there is a passage in which the soul says to the body:

25. Aad mam tanvo ithyejanguhaiti manya manangha humatem.

O thou, my perishable body, think good thoughts with thy mind!

26. Aad mam tanvo ithyejanguhaiti hizva mruidhi hukhtem.

O thou, my perishable body, speak good words with thy tongue!

27. Aad mam tanvo ithyejanguhaiti zastaeibya vareza hvarestem shyaothanem.

O thou, my perishable body, do good deeds with thy hands!

28. Ma mam tanvo ithyejanguhaiti angrai vaire fraspayois yim khrvantem aithivantem, yim daevim afraderesavantem frakerentad angro mainyus pouru−mahrko bunem angheus temanghahe yad ereghato daozanghahe.

O thou, my perishable body, do not throw me down into the Var of Angra Mainyu, terrible, dreadful, (frightful), dark, undiscernible (for the darkness there is so dense that it can be grasped with the hand), which Gana Mainyu fabricated at the bottom of the dark world of endless hell.

29. There is a passage in which Ohrmazd says to Zarathushtra:
30. I created, O Spitama Zarathustra! the stars, the moon, the sun, and the red burning fire, dogs, the birds, and the five kinds of animals; but, better and greater than all, I created the righteous man who has truly received from me the Praise of Asha in the good Religion.
31. But without any reason men adhere to that evil guide, Passion, created by the demons; so they do not think of Fate,
32. And by the bent of their nature they forget death.
33. They do not keep in mind the working of Time and the transientness of the body,
34. They ever go wandering about on the way of desire,
35. They are tossed in doubt by evil Passion,
36. They clothe themselves with spite, in the course of strife, for the sake of vanishing goo
37. They are intoxicated with pride in their youth,
38. And shall be full of regrets at the end of their time.
39. For if one say: 'On this earth of the seven Karshvares there is somebody going to die,' everybody ought to think: 'Perhaps it is I,'
40. Had he sense enough to know that every creature that has been created and has had existen

shall die, and that the unseen, deceiving Astivihad comes for every one.
41. Hamaschid paro avangho isente mashya-kaungho ('All men wish for supplies').
(Now) when a man sets out on a journey, he takes provisions with him;
42. If it be for one day's march, he takes provisions for two days;
43. If it be for two days' march, he takes provisions for three;
44. If it be for ten days' march, he takes provisions for fifteen;
45. And he thinks that he will come back in health to his well-beloved friends, parents, and brethren.
46. How then is it that men take no provisions for that unavoidable journey,
47. On which one must go once for all, for all eternity?
48. Chim aoshanghau aoshanguhaiti astem isaiti tanva, kim uruna, kim frazainti, chim va gaethahvo mahrkathem?
How is it that a mortal can wish for another mortal the annihilation of his body (that hi body should be no more), or of his soul (that his soul should be damned), or death for his children or for his cattle (that his cattle should perish), if he has sense enough to know that he himself is mortal?
49. Anamarezhdiko zi asti havai marezhdikai.
For he is pitiless to himself (he does not pity himself) and none of the others shall pit
50. Blind are all those who, on this earth, do not follow the religion, do not benefit the li and do not commemorate the dead.
51. Oiuim tad va .... ayare ajasaiti, Spitama Zarathushtra! aeva va khshapa ('For there comes day, O Spitama Zarathustra! or a night').
There comes a day, O Spitama Zarathustra! or a night, when the master leaves the cattle, the cattle leave the master, or the soul leaves that body full of desires;
52. But his virtue, which is of all existences the greatest, the best, the finest, never part man.
53. Ayare amithnaiti juye tanush frayaere ayan bavaiti hubadhro hupaitiznato, adha apare ayan duzhathrem ('Every day the living man ought to think that in the forenoon he is happy and in credit; in the afternoon disgrace may come').
Every day every living body ought to think (for that may happen any day): in the forenoon am happy, rich, in credit (that is to say, well treated by the king);
54. And every day other people eagerly wish him evil; that he should be torn away from his palace, that he should have his head cut off and his wealth seized upon. Every day the living body is thrown for food to the birds that fly in the empty sky.
55. This is the way of things on this earth.
56. Deusgdatayau fraeshta drvanto duzdaungho ('It is ignorance that ruins most people, those ill-informed').
It is ignorance that ruins most people, those ill-informed; both amongst those who have d and those who shall die.
57. Aad mraod Ahuro Mazdau frakeresto Asto-vidhotush zirijau (read zivijau?) apairiayo ('Ahur Mazda said: Astovidhotush has been created a destroyer of the living and one whom none escape).
Ohrmazd said: Astivihad has been created for the destruction of mortals (when the mortals see him, they tremble so much that they are unable to struggle with the Druj) and no one escapes him (as said before).
58. Yahmad hacha naechish bungayad aoshanguhatam mashyanam ('From whom not one of mortal men can escape').
From whom not one of mortal men can escape; no one has escaped to this day, and no one will escape hereafter.
59. Noid aethrapatayo, noid danhupatayo, noid sasevishtau, noid asevishtau ('Neither aethrapaitis, nor chiefs of countries, neither well-doers, nor evil-doers').
Neither the herbed (the Mobedan Mobed), nor the chief of the country (the King of kings), neither well-doers, nor evil-doers.
60. Noid usyastacho, noid niya ('Neither those who run up, nor those who go down').
Neither those who run up (those who fly in the empty sky), like Kahos; with all his stren and kingly glory, he could not escape from Astivihad.
61. Nor those who go down deep (who hide themselves under the earth), like Afrasyab the Turk, who made himself an iron palace under the earth, a thousand times the height of a man, with a hundred columns;
62. In that palace he made the stars, the moon, and the sun go round, making the light of day
63. In that palace he did everything at his pleasure,
64. And he lived the happiest life.

65. With all his strength and witchcraft, he could not escape from Astivihad.
66. Naedha frakanem anhau zemo yad pathanayau skarenayau duraeparayau.
Nor he who dug this wide, round earth, with extremities that lie afar, like Dahak,
67. Who went from the East to the West, searching for immortality and did not find it.
68. With all his strength and power, he could not escape from Astivihad.
69. Anye angheush frasho-charethrau ('Except the producers of the world of resurrection').
Thus until the author of the resurrection, Saoshyos: until Saoshyos comes, no one shall escape from Astivihad.
70. To every one comes the unseen, deceiving Astivihad,
71. Who accepts neither compliments, nor bribe,
72. Who is no respecter of persons,
73. And ruthlessly makes men perish.
74. And this glorious One must go the way he never went,
75. See what he never saw,
76. And discuss with him whom no one can deceive or mislead.
77. Pairithwo bavaiti pantau yim danush paiti fra bunad tachintish; hau did aevo apairithwo, vayaosh anamarezhdikahe: --
The way may be traversed which is barred by a river springing from the deep; but one way cannot be traversed, namely, the way of the pitiless Vayu.
78. Pairithwo bavaiti pantau yim azhish paiti gaustavau, aspanghadho, viranghadho, viraja, anamarezhdika; hau did aevo apairithwo, yo vayaosh anamarezhdikahe:
The way may be traversed which is barred by a serpent as big as an ox, horse-devouring, m devouring, man-killing, and pitiless; but one way cannot be traversed, namely, the way of the pitiless Vayu.
79. Pairithwo bavaiti pantau yim aresho paiti akhshaeno anamarezhdiko; hau did aevo apairithwo, yo vayaosh anamarezhdikahe:
The way may be traversed which is barred by a brown bear, [with a white forehead, man-killing, and] pitiless; but one way cannot be traversed, namely, the way of the pitiless Vayu.
80. Pairithwo bavaiti pantau yim mashyo gadho paiti aevojano anamarezhdiko; hau did aevo apairithwo, yo vayaosh anamarezhdikahe: -- The way may be traversed which is defended by a highwayman who kills at one stroke, (who stops the way and lets no one pass alive); but one way cannot be traversed, namely, the way of the pitiless Vayu.
81. Pairithwo bavaiti pantau yo haenayau chakhra-vaityau vyazdayau; hau did aevo apairithwo, yo vayaosh anamarezhdikahe:
The way may be traversed which is held by a horde armed with discs, and uplifted spears (is, carrying spears to pierce men); but one way cannot be traversed, namely, the way of the pitiless Vayu.
81 bis. Aad mraod Ahuro Mazdau: dushkhratum apairi gaetham athravayad gatham.
[This incomplete quotation is found only in the Pahlavi transcription, with a corrupt paraphrase as follows: 'Ohrmazd said, "The man without intelligence (that is, with a bad intelligence) ... who has not sung the Gathas (that is, who has not performed the sacrifice; cf Nirang. 41) has no good renoun on this earth nor bliss in heaven (cf. 21, 22)..."']
82. Yatha drvau gaom isti, uta drvau aspem isti, uta drvau maeshinem yavanghem isti:
The wicked acquire cattle, the wicked acquire horses, the wicked acquire sheep and corn; the wicked tyrant does not acquire a store of good deeds.
83. Seek ye for a store of good deeds, O Zarathushtra, men and women! for a store of good dee is full of salvation, O Zarathustra!
84. Pasnush gavo, pasnush aspa, pasnush erezhatem zaranim, pasnush naro chiryo takhmo:
(For) the ox turns to dust, the horse turns to dust, silver and gold turn to dust, the va strong man turns to dust; [the bodies of all men mingle with the dust. What do not mingle with the dust are the Ashem-vohu which a man recites in this world and his almsgiving to the holy and righteous].
85. For if there were or could be any escape from death, the first of the world, Gayomard, ki the Mountain, [would have escaped],
86. Who for three thousand years kept the world free from death and old age, from hunger, thirst, and evil;
87. Yet, when death came over him, he delivered up his body and could not struggle with death
88. Or there was Hoshang, the Peshdadian,
89. Who destroyed two-thirds of all the evil creatures of Ahriman;
90. Yet, when death came over him, he delivered up his body and could not struggle with death
91. Or there was Tahmuraf, the well-armed, the son of Vivanghat,
92. Who made the Demon of demons, Gana Mainyo, his steed, and extorted from him the seven

kinds of writing;
93. Yet, when death came over him, he delivered up his body and could not struggle with death
94. Or there was Jim, the Shed, the good shepherd, the son of Vivanghat; (he was Shed, that i say, shining; he was a good shepherd, that is to say, he kept in good condition troops of men and herds of animals);
95. Who, for 616 years, 6 months and 13 days, kept this world free from death and old age, an kept away greed and need from the creation of Ohrmazd;
96. Yet, when death came over him, he delivered up his body and could not struggle with death
97. Or there was Dahak, he of the evil religion, who kept the world under his tyranny during thousand years, less one day,
98. And introduced into the world many ways of witchcraft and evil−doing;
99. Yet, when death came over him, he delivered up his body and could not struggle with death
100. Or there was Fredun, the Athwyan,
101. Who smote and bound Azi Dahak, that great evil−doer; he put in chains the Devs of Mazandaran, and introduced into the world a number of talismans;
102. Yet, when death came over him, he delivered up his body and could not struggle with death
103. I am grateful to the Lord Ohrmazd.
104. I think thus in a grateful spirit: the beast of burden does not throw off its burden: fat come, it cannot be thrown away.
105. May the blessed one have Paradise as his portion!
106. As to the righteous man who has come to this banquet, who has shared this banquet, may he for each step get nearer to the bright Paradise, the all−happy Garothman, by twelve hundred steps!
107. When he is approaching it, may his merits increase!
108. When he is leaving it, may his sin be uprooted!
109. May righteousness and goodness prevail!
110. May his soul enter the Garothman!
111. I am one of the righteous.

Atha jamyad: May it happen according to this wish of mine!

Humatanam. All the good thoughts, good words, and good deeds, done or to be done, here or elsewhere, we seize upon and we transmit them, that we may be in the number of the righteous.

Afrin Paighambar Zartusht

[Translated by James Darmesteter (From Sacred Books of the East, American Edition, 1898.)]

1. 'I am a pious man, who speaks words of blessing.'
'Thou appearest unto me full of Glory.'
And Zarathushtra spake unto king Vishtaspa, saying: 'I bless thee, O man! O lord of the country! with the living of a good life, of an exalted life, of long life. May thy men live long! May thy women live long! May sons be born unto thee of thy own body!
2. 'Mayest thou have a son like Jamaspa, and may he bless thee as (Jamaspa blessed] Vishtasp (the lord) of the country!
'Mayest thou be most beneficent, like ...
'Mayest thou be fiend−smiting, like Thraetaona!
'Mayest thou be strong, like Jamaspa!
'Mayest thou be well−armed, like Takhma−Urupa!
3. 'Mayest thou be glorious, like Yima Khshaeta, the good shepherd!
'Mayest thou be instructed with a thousand senses, like Azhi Dahaka, of the evil law!
'Mayest thou be awful and most strong, like Keresaspa!
'Mayest thou be a wise chief of assemblies, like Urvakhshaya!
'Mayest thou be beautiful of body and without fault, like Syavarshana!
4. 'Mayest thou be rich in cattle, like an Athwyanide!
'Mayest thou be rich in horses, like Pourushaspa!
'Mayest thou be holy, like Zarathushtra Spitama!
'Mayest thou be able to reach the Rangha, whose shores lie afar, as Vafra Navaza was!
'Mayest thou be beloved by the gods and reverenced by men.

5. May ten sons be born of you! In three of them mayest thou be an Athravan! In three of them mayest thou be a warrior! In three of them mayest thou be a tiller of the ground! And may one be like thyself, O Vishtaspa!
6. 'Mayest thou be swift-horsed, like the Sun!
'Mayest thou be resplendent, like the moon!
'Mayest thou be hot-burning, like fire!
'Mayest thou have piercing rays, like Mithra!
'Mayest thou be tall-formed and victorious, like the devout Sraosha!
7. 'Mayest thou follow a law of truth, like Rashnu!
'Mayest thou be a conqueror of thy foes, like Verethraghna, made by Ahura!
Mayest thou have fulness of welfare, like Rama Hvastra!
'Mayest thou be freed from sickness and death, like king Husravah!
8. 'Then the blessing goes for the bright, all-happy, blissful abode of the holy Ones.
'May it happen unto thee according to my blessing!
"Let us embrace and propagate the good thoughts, good words, and good deeds that have been done and that will be done here and elsewhere, that we may be in the number of the good.
Yatha ahu vairyo: The will of the Lord is the law of holiness ....
'Ashem Vohu: Holiness is the best of all good ....
'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Bd30V16z:

(Not available)

Avesta Fragment from Denkard, book 3, chapter 118 (DkB131)

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nôit zî dî ýâ pasu vîra xshathrâ ahmât ashâunô mazishtya dî shâtôish mãnayât dasishtem uzyâthramayâ.

Translation (Sanjana, vol 3, pg 154:)
Surely, a ruler of beasts and men assures to himself extremely little greatness by his wi
until he secures great happiness for them by means of his rule.

Frahang-i Oim:

(Not available)

Fragm. Darmesteter:

(Not available)

Fragm. Gray:

(Not available)

Fragm. Westergaard:

(Not available)

Hadhokht Nask

[Translated by James Darmesteter (From Sacred Books of the East, American Edition, 1898.)]

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'What is the only word in which is contained the glorification of all good things, of all the things that are the offspring of the good principle?'

2. Ahura Mazda answered: 'It is the praise of Holiness (Asha: the Ashem Vohu), O Spitama Zarathushtra!

3. 'He who recites the praise of Holiness, in the fullness of faith and with a devoted heart praises me, Ahura Mazda; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle.

4. 'For the reciting of that word of truth, O Zarathushtra! the pronouncing of that formula, Ahuna Vairya, increases strength and victory in one's soul and piety.

5. 'For that only recital of the praise of Holiness is worth a hundred khshnaothras of the b of Holiness, when delivered while going to sleep, a thousand when delivered after eating, ten thousand when delivered during cohabitation, or any number when delivered in departing this life.'

6. 'What is the one recital of the praise of Holiness that is worth ten others in greatness, goodness, and fairness?'

7. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers when eati the gifts of Haurvatat and Ameretat, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

8. 'What is the one recital of the praise of Holiness that is worth a hundred others in grea goodness, and fairness?'

9. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers while drinking of the Haoma strained for the sacrifice, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

10. 'What is the one recital of the praise of Holiness that is worth a thousand others in gre goodness, and fairness?'

11. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers when starting up from his bed or going to sleep again, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

12. 'What is the one recital of the praise of Holiness that is worth ten thousand others in greatness, goodness, and fairness?'

13. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers when waki up and rising from sleep, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

14. 'What is the one recital of the praise of Holiness that is worth this Karshvare of ours, Hvaniratha, with its cattle and its chariots, without its men, in greatness, goodness, and fairness?'

15. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers in the la moments of his life, at the same time professing good thoughts, good words, and good deeds,

and rejecting evil thoughts, evil words, and evil deeds.'
16. 'What is the one recital of the praise of Holiness that is worth all that is between the and the heavens, and this earth, and that luminous space, and all the good things made by Mazda at are the offspring of the good principle in greatness, goodness, and fairness?'
17. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers to renoun evil thoughts, evil words, and evil deeds.'

[[2]]

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
'When one of the faithful departs this life, where does his soul abide on that night?'
Ahura Mazda answered:
2. 'It takes its seat near the head, singing the Ushtavaiti Gatha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'
3. -'On the second night where does his soul abide?'
4. Ahura Mazda answered: 'It takes its seat near the head, singing the Ushtavaiti Gatha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'
5. -'On the third night where does his soul abide?'
6. Ahura Mazda answered: 'It takes its seat near the head, singing the Ushtavaiti Gatha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'
7. At the end of the third night, when the dawn appears, it seems to the soul of the faithfu as if it were brought amidst plants and scents; it seems as if a wind were blowing from the region of the south, from the regions of the south, a sweet-scented wind, sweeter-scented than any other wind in the world.
8. And it seems to the soul of the faithful one as if he were inhaling that wind with the no and he thinks: 'Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nostrils?'
9. And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed, of the size of a maid in her fifteenth year, as fair as the fairest things in the world.
10. And the soul of the faithful one addressed her, asking: 'What maid art thou, who art the fairest maid I have ever seen?'
11. And she, being his own conscience, answers him: 'O thou youth of good thoughts, good word and good deeds, of good religion, I am thy own conscience!
'Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength and freedom from sorrow, in which thou dost appear to me;
12. 'And so thou, O youth of good thoughts, good words, and good deeds, of good religion! did love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.
13. 'When thou wouldst see a man making derision and deeds of idolatry, or rejecting (the poo and shutting his door, then thou wouldst sit singing the Gathas and worshipping the good waters and Atar, the son of Ahura Mazda, and rejoicing the faithful that would come from near or from afar.
14. 'I was lovely and thou madest me still lovelier; I was fair and thou madest me still fair desirable and thou madest me still more desirable; I was sitting in a forward place and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda.
15. 'The first step that the soul of the faithful man made, placed him in the Good-Thought Paradise;
'The second step that the soul of the faithful man made, placed him in the Good-Word Paradise;
'The third step that the soul of the faithful man made, placed him in the Good-Deed Paradise;
'The fourth step that the soul of the faithful man made, placed him in the Endless Lights.'
16. Then one of the faithful, who had departed before him, asked him, saying: 'How didst thou

depart this life, thou holy man? How didst thou come, thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the spirit? From the decaying world into the undecaying one? How long did thy felicity last?'

17. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, where the body and the soul part from one another.

18. '[Let him eat] of the food brought to him, of the oil of Zaremaya: this is the food for t youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled and obedient to her husband, after she has departed this life.'

[[3]]

19. Zarathushtra asked Ahura Mazda: ' O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the wicked perishes, where does his soul abide on that night?'

20. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gatha (Y46), O holy Zarathushtra!

'"To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

21. -'On the second night, where does his soul abide?'

22. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gatha, O holy Zarathushtra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

23. -'On the third night, where does his soul abide?'

24. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gatha, O holy Zarathushtra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

25. At the end of the third night, O holy Zarathushtra! when the dawn appears, it seems to th soul of the faithful one as if it were brought amidst snow and stench, and as if a wind were blowing from the region of the north, from the regions of the north, a foul-scented wind, the foulest-scented of al] the winds in the world.

26-32. And it seems to the soul of the wicked man as if he were inhaling that wind with the nost and he thinks: 'Whence does that wind blow, the foulest-scented wind that I ever inhaled with my nostrils?'

33. The first step that the soul of the wicked man made laid him in the Evil-Thought Hell;
The second step that the soul of the wicked man made laid him in the Evil-Word Hell;
The third step that the soul of the wicked man made laid him in the Evil-Deed Hell;
The fourth step that the soul of the wicked man made laid him in the Endless Darkness.

34. Then one of the wicked who departed before him addressed him, saying: 'How didst thou perish, O wicked man? How didst thou come, O fiend! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the Spirit? From the decaying world into the undecaying one? How long did thy suffering last?'

35. Angra Mainyu, the lying one, said 'Ask him not what thou askest him, who has just gone th dreary way, full of fear and distress, where the body and the soul part from one another.

36. 'Let him eat of the food brought unto him, of poison and poisonous stench: this is the fo after he has perished, for the youth of evil thoughts, evil words, evil deeds, evil religion afte he has perished; this is the food for the fiendish woman, rich in evil thoughts, evil words, and evil deeds, evil religion, ill-principled, and disobedient to her husband.

37. 'We worship the Fravashi of the holy man, whose name is Asmo-hvanvant; then I will worship the Fravashis of the other holy Ones who were strong of faith.

38. 'We worship the memory of Ahura Mazda, to keep the Holy Word.

'We worship the understanding of Ahura Mazda, to study the Holy Word.

'We worship the tongue of Ahura Mazda, to speak forth the Holy Word.

'We worship the mountain that gives understanding, that preserves understanding; [we worship it] by day and by night, with offerings of libations well-accepted.

39. 'O Maker! how do the souls of the dead, the Fravashis of the holy Ones, manifest themselves?'

40. Ahura Mazda answered: 'They manifest themselves from goodness of spirit and excellence of mind.'

41. Then towards the dawning of the dawn, that bird Parodarsh, that bird Kareto-dasu hears th voice of the Fire.

42. Here the fiendish Bushyasta, the long-handed, rushes from the region of the north, from t regions of the north, speaking thus, lying thus: 'Sleep on, O men! Sleep on, O sinners! Sleep

on and live in sin.'

Nirangistan:

(Not available)

Pursishniha:

(Not available)

Vicharkart−i Denik:

(Not available)

Vaetha Nask:

(Not available)

Vishtasp Yasht

[Translated by James Darmesteter (From Sacred Books of the East, American Edition, 1898.)]

[[1]]

1. 'I am a pious man, who speaks words of blessing,' thus said Zarathushtra to the young kin
Vishtaspa. − 'She appears to me full of Glory, O Zarathushtra!' − 'O young king Vishtaspa! [I bless thee] with the living of a good life, of an exalted life, of a long life. May thy men live long! May thy women live long! May sons be born unto thee of thy own body!

2. 'Mayest thou thyself be holy, like Zarathushtra.
'Mayest thou be rich in cattle, like an Athwyanide!
'Mayest thou be rich in horses, like Pourushaspa!
'Mayest thou have a good share of bliss, like king Husravah!
'Mayest thou have strength to reach the Rangha, whose way lies afar, as Vafra Navaza did.

3. 'May ten sons be born of thy own body! three as Athravans, three as warriors, three as ti
of the ground! May one of them be like Jamaspa, that he may bless thee with great and ever greater happiness!

4. 'Mayest thou be freed from sickness and death, like Pesho−tanu.
'Mayest thou have piercing rays, like Mithra!
'Mayest thou be warm, like the moon!
'Mayest thou be resplendent, like fire!
'Mayest thou be long−lived, as long−lived as an old man can be!

5. 'And when thou hast fulfilled a duration of a thousand years, [mayest thou obtain] the br
all−happy, blissful abode of the holy Ones!

Ashem Vohu: Holiness is the best of all good ....

[[2]]

6. 'Give him strength and victory! Give him welfare in cattle and bread!' thus said Zarathus to the young king Vishtaspa! 'Give him a great number of male children, praisers [of God] and chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies, who smite at one stroke their foes, ever in joy and ready to help.

7. 'Ye gods of full Glory, ye gods of full healing, let your greatness become manifest!'

8. Zarathushtra addressed him, saying: 'O young king Vishtaspa! May their greatness become manifest as it is called for!

'Ye Waters, impart and give your Glory to the man who offers you a sacrifice!

'This is the boon we beg (for thee) of Ashi Vanguhi, of Rata, with eyes of love.'

9. Parendi, of the light chariot, follows: 'Mayest thou become manifest unto him, the young king Vishtaspa!

'May plenty dwell in this house, standing upon high columns and rich in food! Thou wilt never offer and give bad food to a priest: for a priest must be to thee like the brightest offspring of thy own blood.'

10. Zarathushtra spake unto him: 'O young king Vishtaspa!

'He who supports the Law of the worshippers of Mazda, as a brother or as a friend, he who treats her friendly in any way, looks to keep off want of food from her.'

11. The holy Zarathushtra preached that law to Frashaostra and Jamaspa: 'May ye practise holiness and thrive, O young Frashaostra (and Jamaspa)!'

12. Thus said Ahura Mazda unto the holy Zarathushtra, and thus again did Zarathushtra say unt the young king Vishtaspa: 'Have no bad priests or unfriendly priests; for bad priests or unfriendly priests will bring about much harm, and, though thou wish to sacrifice, it will be to the Amesha−Spentas as if no sacrifice had been offered.

'Ashem Vohu: Holiness is the best of all good ....

[[3]]

13. 'When I teach thee, that thou mayest do the same to thy son, O Vishtaspa! receive thou we that teaching; that will make thee rich in children and rich in milk; rich in seed, in fat, in milk'.

14. 'Thus do we announce unto thee, Ahura Mazda, and Sraosha, and Ashi, and the Law of the worshippers of Mazda, with the whole of all her hymns, with the whole of all her deeds, with the whole of her performances; the Law of Mazda, who obtains her wishes, who makes the world grow, who listens to the songs and rejoices the faithful man at his wish; who protects the faithful man, who maintains the faithful man;

15. From whom come the knowledge of holiness and the increase in holiness of the world of the holy Principle, and without whom no faithful man can know holiness.

'To thee come every Havanan, every Atarevakhsha, every Frabaretar, every Aberet, every Asnatar, every Rathwishkar, every Sraosha−varez (priestly offices);

16. 'Every priest, every warrior, every husbandman; every master of a house, every lord of a borough, every lord of a town, every lord of a province;

17. 'Every youth of good thoughts, good words, good deeds, and good religion; every youth who speaks the right words; every one who performs the next−of−kin marriage; every itinerant priest; every mistress of a house; every wandering priest, obedient to the Law.

18. 'To thee come all the performers (of holiness), all the masters of holiness, who, to the number of three and thirty, stand next to Havani, being masters of holiness.

19. 'May they be fully protected in thee, O young king Vishtaspa! While thou smitest thy adversaries, thy foes, those who hate thee, a hundred times a hundred for a hundred, a thousand−times a thousand for a thousand, ten thousand times ten thousand for ten thousand, myriads of myriads for a myriad.

20. 'Proclaim thou that word, as we did proclaim it unto thee!

'O Maker of the good world! Ahura Mazda, I worship thee with a sacrifice, I worship and forward thee with a sacrifice, I worship this creation of Ahura Mazda.'

21. The young king Vishtaspa asked Zarathushtra: 'With what manner of sacrifice shall I worsh with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

22. Zarathushtra answered: 'We will make it known unto thee, O young king Vishtaspa!

'Go towards that tree that is beautiful, high−growing, and mighty amongst the high−growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem Vohu!"

23. 'Let the faithful man cut off twigs of baresma, either one, or two, or three: let him bin

and tie them up according to the rites, being bound and unbound according to the rites.
'The smallest twig of Haoma, pounded according to the rules, the smallest twig prepared for sacrifice, gives royalty to the man (who does it).'
Ashem Vohu: Holiness is the best of all good ....
[[4]]
24. Zarathushtra said: 'O young king Vishtaspa! Invoke Ahura Mazda, who is full of Glory, Ahu Mazda, and the sovereign Heaven, the boundless Time, and Vayu who works highly.
25. 'Invoke the powerful Wind, made by Mazda, and Fate.
'Repeat thou those words, that the god invoked may give thee the boon wished for; that thou, strong, and belonging to the creation of the good Spirit, mayest smite and take away the Druj and watch with full success those who hate thee; smite down thy foes, and destroy at one stroke thy adversaries, thy enemies, and those who hate thee.
26. 'Proclaim thou those prayers: they will cleanse thy body from deeds of lust, O young king Vishtaspa!
'I will worship thee, O Fire, son of Ahura Mazda, who art a valiant warrior. He falls upon the fiend Kunda, who is drunken without drinking, upon the men of the Druj, the slothful ones, the wicked Daeva-worshippers, who live in sin.
27. 'He trembles at the way made by Time and open both to the wicked and to the righteous.
'They tremble at the perfume of his soul, as a sheep does on which a wolf is falling.
28. 'Reciting the whole collection of the Staota Yesnya prayers brings one up all the way to blessed Garo-nmana, the palace beautifully made. That indeed is the way.
29. 'That man does not follow the way of the Law, O Zarathushtra! who commits the Baodho-(varshta) crime with a damsel and an old woman,' said Zarathushtra to the young king Vishtaspa.
'Let him praise the Law, O Spitama Zarathushtra! and long for it and embrace the whole of the Law, as an excellent horse turns back from the wrong way and goes along the right one, smiting the many Drujes.
30. 'Go forward with praises, go forward the way of the good Mazdean law and of all those who walk in her ways, men and women.
He who wishes to seize the heavenly reward, will seize it by giving gifts to him who holds up (the Law) to us in this world here below ....
31. 'Let him give (the Law) to him who is unfriendly to her, that he may become friendly.
'Wash thy hands with water, not with gomez, and let thy son, who will be born of thy wife, do the same.
'Thus thy thought will be powerful to smite him, who is not so; thy speech will be powerful to smite him, who is not so; thy deed will be powerful to smite him.
32. '"Hear me! Forgive me!" - We, the Amesha-Spentas, will come and show thee, O Zarathushtra! the way to that world to long glory in the spiritual world, to long happiness of the soul in Paradise;
33. 'To bliss and Paradise, to the Garo-nmana of Ahura Mazda, beautifully made and fully adorned, when his soul goes out of his body through the will of fate, when I, Ahura Mazda, when I, Ahura Mazda, gently show him his way as he asks for it
'Ashem Vohu: Holiness is the best of all good ....
[[5]]
34. 'They will impart to thee full brightness and Glory.
'They will give him quick and swift horses, and good sons.
'He wishes to go to the Law, the young king Vishtaspa,'
Zarathushtra said, 'Let him who is unfriendly to her become a follower of the Law of Mazda, such as we proclaim it.
35. 'Proclaim thou ever (unto the poor).' Ever mayest thou wait here for the refuse that is brought unto thee, brought by those who have profusion of wealth!" Thus the Druj will not fall upon thee and throw thee away; thou wilt wield kingly power there.
36. 'The Law of Mazda will not deliver thee unto pain. Thou art entreated (for charity) by th whole of the living world, and she is ever standing at thy door in the person of thy brethren in the faith beggars are ever standing at the door of the stranger, amongst those who beg for bread.
'Ever will that bread be burning coal upon thy head.
'The good, holy Rata, made by Mazda, goes and nurses thy bright offspring.'
37. Zarathushtra addressed Vishtaspa, saying: 'O young king Vishtaspa! The Law of Mazda, O my son! will give thy offspring the victorious strength that destroys the fiends.
'Let no thought of Angra Mainyu ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house.

38. 'Atar thus blesses the man who brings incense to him, being pleased with him and not angr
and fed as he required: "May herds of oxen grow for thee, and increase of sons! May fate and its decrees bring thee the boons thou wishest for! Therefore do thou invoke and praise (me) excellently in this glorious world! That I may have unceasing food, full of the glory of Mazda and with which I am well pleased."

39. 'O Mazda! take for thyself the words of our praise: of these words I speak and speak agai
the strength and victorious vigour, the power of health and healing, the fulness, increase, and growth.

'Bring it together with the words of hymns up to the Garo-nmana of Ahura Mazda. He will first enter there. Therefore do thou pronounce these prayers.

'Ashem Vohu: Holiness is the best of all good ....

[[6]]

40. 'Converse ye with the Amesha-Spentas,' said Zarathushtra unto the young king Vishtaspa, 'and with the devout Sraosha, and Nairyo-sangha, the tall-formed, and Atar, the son of Ahura Mazda, and the well-desired kingly Glory.

41. 'Men with lustful deeds address the body; but thou, all the night long, address the heave
Wisdom; but thou, all night long, call for the Wisdom that will keep thee awake.

'Three times a day raise thyself up and go to take care of the beneficent cattle.

42. 'Of these men may the lordship belong to the wisest of all beings, O Zarathushtra! May th
lord belong to the wisest, O Zarathushtra! Let him show them the way of holiness, let him show them at once the way thereto, which the Law of the worshippers of Mazda enters victoriously. Thus the soul of man, in the joy of perfect holiness, walks over the bridge, known afar, the powerful Chinvat-bridge, the well-kept, and kept by virtue.

43. 'How the worlds were arranged was said to thee first, O Zarathushtra! Zarathushtra said i
again to the young king Vishtaspa; therefore do thou praise him who keeps and maintains the moon and the sun.

He who has little friendship for the Law, I have placed him down below to suffer.'

44. Thus said Angra Mainyu, he who has no Glory in him, who is full of death: 'This is an unbeliever, let us throw him down below; this is a liar, or a traitor to his relatives, and like mad dog who wounds cattle and men; but the dog who inflicts wounds pays for it as for wilful murder.

The first time he shall smite a faithful man, the first time he shall wound a faithful man, he shall pay for it as for wilful murder.

Ashem Vohu: Holiness is the best of all good ....

[[7]]

45. 'Mayest thou receive, O holy young king Vishtaspa! (a house) with a hundred ...., ten thousand large windows, ten thousand small windows, all the year long, O holy Vishtaspa! never growing old, never dying, never decaying, never rotting, giving plenty of meat, plenty of food, plenty of clothes to the other worshippers of Mazda.

46. 'May all boons be bestowed upon thee, as I proclaim it unto thee! May the Amesha-Spentas impart to thee their brightness and glory and plenty! May they give him quick and swift horses and good sons, strong, great in all things, powerful to sing the hymns.

47. 'He wields his power according to the wish of Ahura Mazda, the Good Spirit, and for the destruction of the Evil Spirit, whichever of two men goes quicker to perform a sacrifice (to Ahura); but if he chooses to perform the sacrifice and prayer to us not in the right way, he does not wield the right power, he will not reign.

48. 'He will receive bad treatment in the next world, though he has been the sovereign of a country, with good horses to ride and good chariots to drive. Give royalty to that man, O Zarathushtra! who gives royalty unto thee with good will.

49. 'Thou shalt keep away the evil by this holy spell: "Of thee [O child!] I will cleanse the
and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk; a woman rich in seed, in milk, and in offspring. For thee I shall make springs run and flow towards the pastures that will give food to the child."

50. 'Do not deliver me into the hands of the fiend; if the fiend take hold of me, then fever
loss of all joy will dry up the milk of the good Spenta-Armaiti. The fiend is powerful to distress, and to dry up the milk of the woman who indulges in lust and of all females.

51. 'The perfume of fire, pleasant to the Maker, Ahura Mazda, takes them away from afar; ...;
and all those that harm the creation of the Good Spirit are destroyed;

52. 'Whom Mithra, and Rashnu Razishta, and the Law of the worshippers of Mazda wish to be taken far away, longing for a man who is eager to perform and does perform the ceremonies he has been taught; ...

'Ashem Vohu: Holiness is the best of all good .... (8)

53. 'The words of the Vahishtoishti Gatha are to be sung: "Happy is he, O holy Vishtaspa, hap
the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes."
'Where does his soul abide on that night?'
54. Ahura Mazda answered: ' O my son, Frashaostra! It takes its seat near the head, singing t
Ushtavaiti Gatha and proclaiming happiness: "Happy is he, happy the man whoever he be!"
'On the first night, his soul sits in Good Words; on the second night, it sits in Good Deeds; on the third night, it goes along the ways (to Garo−nmana).
55. 'At the end of the third night, O my son, Frashaostra! when the dawn appears, it seems to
soul of the faithful one as if it were brought amidst plants [and scents: it seems as if a wind were blowing from the region of the south, from the regions of the south], a sweet−scented wind, sweeter−scented than any other wind in the world, and it seems to his soul as if he were inhaling that wind with the nose, and it asks, saying: "Whence does that wind blow, the sweetest−scented wind I ever inhaled with my nose?"
56. 'And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white−armed, strong, tall−formed, high−standing, thick−breasted, beautiful of body, noble, of a glorious seed, of the size of a maid in her fifteenth year, as fair as the fairest things in the world.
57. 'And the soul of the faithful one addressed her, asking: "What maid art thou, who art the
fairest maid I have ever seen?"
58. 'And she, being his own conscience, answers him: "O thou youth, of good thoughts, good words, and good deeds, of good religion! I am thy own conscience.
"Everybody did love thee for that greatness, goodness, fairness, sweet−scentedness, victorious strength, and freedom from sorrow, in which thou dost appear to me; [and so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love me for that greatness, goodness, fairness, sweet−scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.
59. '"When thou wouldst see a man] making derision and deeds of idolatry, or rejecting (the p
and shutting (his door), then, thou wouldst sit, singing the Gathas, and worshipping the good waters, and Atar, the son of Ahura Mazda, and rejoicing the faithful that would come from near or from afar.
60. '"I was lovely, and thou madest me still lovelier; I was fair, and thou madest me still f
was desirable, and thou madest me still more desirable; I was sitting in a forward place, and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda."
61. 'The first step that the soul of the faithful man made, placed him in the Good−Thought Paradise; the second step that the soul of the faithful man made, placed him in the Good−Word Paradise; the third step that the soul of the faithful man made, placed him in the Good−Deed Paradise; the fourth step that the soul of the faithful man made, placed him in the Endless Light.
62. 'Then one of the faithful, who had departed before him, asked, saying: "How didst thou de
this life, thou holy man? How didst thou come, thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? from the material world into the world of the spirit? from the decaying world into the undecaying one? How long did thy felicity last?"'
63. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary
way, full of fear and distress, when the body and the soul part from one another.
64. '[Let him eat] of the food brought to him, of the oil of Zaremaya: this is the food for t
youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well−principled, and obedient to her husband, after she has departed this life.'
65. Spitama Zarathushtra said to the young king Vishtaspa: "To what land shall I turn, O Ahur
Mazda? To whom shall I go with praying?'
Ashem Vohu: Holiness is the best of all good ....